

The correlation between faith and self-esteem with shamans and supernatural power

Relasi iman dan self-esteem dengan dukun dan sihirnya

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Abstract

This research aims to provide empirical data about the relation between faith and self-esteem with shamans and their supernatural power among the tribal-based religious community in North Sumatra. The main issue this research tackle is that in this modern society, there are those who still trust and use shamans and their supernatural power termed "Begu Ganjang". Despite this, the development of the global economy can often cause difficulty, and as such, humans must possess the ability to survive and to overcome problems, in a term known as the "Adversity Quotient" (AQ). However, instead of using their AQ, some individuals with low self-esteem tend to place more faith in shamans and supernatural powers. This study uses a quantitative approach in the form of a questionnaire. By using either a Purposive or Judgmental Sampling method, from 600 people asked, there were answers from a total of 100 respondents (50 men and 50 women) from each of the following tribes in North Sumatra: Batak Toba, Mandailing, Pakpak, Simalungun, Karo, and Nias. The study applied SEM to analyze the relationship between endogenous variables of faith and self-esteem with the shaman and Begu Ganjang. The study found that the relation of faith to shamans = 0.19, and faith to Begu Ganjang = 0.00. This means that there is a small relation between faith and shaman, while there is no relation between faith and Begu Ganjang. Furthermore, the relation of self-esteem to shaman = -0.13, and self-esteem to Begu Ganjang = -0.06. The result of this study shows the following: 1) There is a correlation between the growth of the respondent's faith and their trust in the shaman, and 2) The decrease of trust in shamans and Begu Ganjang will occur only if the respondent's self-esteem increases. Finally, the results of this study may act as a point of reference for other studies that will examine the phenomenon of syncretism in Indonesia.

Keywords: self-esteem; begu ganjang; shamans; faith; Bataknese

Abstrak

Penelitian ini bermaksud untuk memberikan data empiris relasi iman dan self-esteem terhadap dukun dan Begu Ganjang di kalangan masyarakat beragama berbasis suku di Sumatra Utara. Inti permasalahan penelitian ini adalah bahwa di tengah kemajuan teknologi ini masih ada anggota masyarakat yang percaya kepada dukun dan sihirnya. Disamping itu, perkembangan ekonomi global kerap menimbulkan depresi dan frustrasi bagi sebagian orang. Dengan demikian, manusia membutuhkan kemampuan dan kecerdasan untuk bertahan dan mengatasi depresi dan frustrasi tersebut yang dikenal sebagai "Adversity Quotient" (AQ). Namun, masih banyak masyarakat kita yang memandang diri rendah (self-esteem rendah) dan lebih mempercayai dukun dan sihirnya. Penelitian ini menggunakan pendekatan kuantitatif (kuesioner). Sampel penelitian ini berjumlah 600 orang mewakili masing-masing 100 orang (50 orang laki-laki dan 50 orang perempuan) dari suku yang ada di Sumatera Utara: Batak Toba, Mandailing, Pakpak, Simalungun, Karo, dan Nias. Pengambilan sampel menggunakan metode Purposive atau Judgmental Sampling. Penelitian ini menggunakan analisa SEM untuk melihat relasi antara variabel endogen iman dan self-esteem kepada dukun dan Begu Ganjang. Riset ini mendapati relasi iman terhadap dukun = 0,19; iman terhadap Begu Ganjang = 0,00. Artinya, ada relasi yang kecil antara iman dan dukun, sedangkan relasi iman dan Begu Ganjang tidak ada. Sedangkan relasi self-esteem terhadap dukun = -0,13; self-esteem terhadap Begu Ganjang = -0,06. Artinya relasi self-esteem terhadap dukun dan Begu Ganjang adalah saling meniadakan (negatif). Hasil penelitian menunjukkan sebagai berikut: 1) Terdapat korelasi antara pertumbuhan iman responden dan kepercayaan mereka pada dukun, dan 2) Penurunan kepercayaan pada dukun dan Begu Ganjang akan terjadi jika harga diri responden meningkat. Hasil penelitian ini dapat bertindak sebagai titik acuan untuk studi lain yang akan memeriksa fenomena sinkretisme di Indonesia.

Kata kunci: self-esteem; begu ganjang; dukun; iman; batak

Introduction

The progress of modern civilization is often measured by technological advances. Even though the world is increasingly modern, the shamanic practices are still carried out since ancient times until today. In ancient times, many people sought and came to shamans or paranormal to ask for help in enlightening their situation or predicting their fate or future. It happened because people still unfamiliar or lack of understanding about things related to the occult. Thus, shamans or paranormal were often regarded as special human beings because of their knowledge of the supernatural realm. Until now, shamans or paranormal are still widely used by people to find a mate, to foresee fate, to treat illness, and even to do bad things to other people like witchcraft.

Today, many people understand that shamans or paranormal along with their supernatural power can help to speed up a person's recovery from his illness, facilitate the settlement of a problem, conquer an obstacle, damage a marriage relationship, and even eliminate one's life. In Nias, for example, the phenomenon of utilizing the services of a shaman with his supernatural power such as "Begu Ganjang" (*Begu* means ghost and *Ganjang* means long) is growing. Begu Ganjang can help people who use it appears bravely in public without any burden. Begu Ganjang can also be used to find out an illness that cannot be detected by medical tools technology because it is sent by other shamans or paranormal through their supernatural power.

The use of shaman services can be said as one of many ways to respond to the phenomenon of global economic development for some people. The global economic development has resulted in a more challenging and competitive life. For some people, it often leads to depression (mental disorders) and frustration (behavioral disorders). Within this situation, humans need the ability and intelligence to survive and overcome it. Stoltz (1997) describes human intelligence and the ability to turn human life obstacles to be an opportunity to gain an advantage as "Adversity Quotient" (AQ). AQ is one of the indicators of someone's success. AQ is manifested in human actions when someone is facing various problems in life. For example, poverty, illness, and low prestige. In such situations, they will find out what they are capable of and use that capability to find solutions. An individual's assessment of his ability to face challenges and the feeling that he is worth the success is the definition of self-esteem.

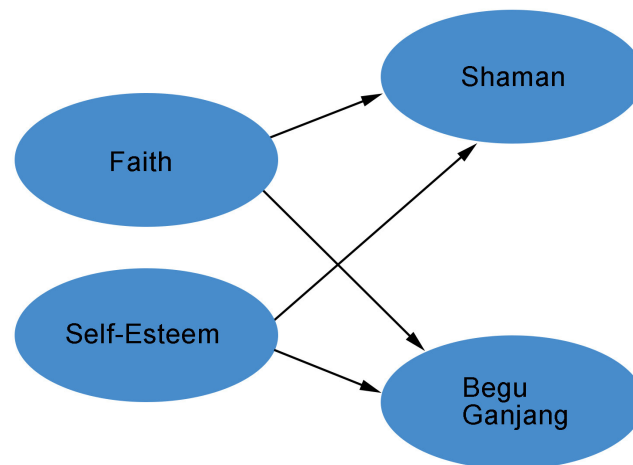
Regarding self-esteem, another phenomenon that arises in society is that there are still many people who assess themselves as having low self-esteem. Since they are uncertain of their abilities, they trust shamans and supernatural power. Generally, our society seeks out shamans' help to explain their situation, foreseeing fate, or finding a mate. In addition, some people also ask shamans to help them doing crimes through witchcraft (*santet* and *pelet*), Leyak, and Begu Ganjang. Nitibaskara (2013), a criminologist from the Universitas Indonesia Jakarta, revealed that our people not only trust shaman as a healer for their illness but also as a sorcerer to harm other people.

Based on the explanation, the question that arises in accordance with the topic of this research is: Is there a correlation between religion and tribal-based community's self-esteem in North Sumatra with the shaman and his supernatural power? Thus, this study, as shown in Graphic 1, is expected to provide empirical data regarding the existence or absence of a correlation between faith and self-esteem with the shaman and his supernatural power.

In the past, the people who visited shaman, in general, were those who were not knowledgeable, live far away from medical centers, or did not have enough money for medical treatment. In the past, the shaman was the selfless helper and mostly operated in the rural areas where the people were lack of knowledge and were far away from a medical center. The shamans were very honest and concerned about cultural norms and moral values in their shamanic practices (Chernela & Leed 1996:131-133). But then, very slowly there were some swindler who disguised themselves as shamans. Hence, the terms of shaman developed a negative value within the society where shamans were associated as swindlers. Swindlers who did shamanic practice usually carried out their scam operation in a group of people. The swindlers operated by acting like people who promoted shamanic expertise. After that, they made the victim agreed to go to the shaman's house. The shaman then opened a discussion

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session to get to know the victim’s will and thoughts. This scam is one of action that brings down the dignity of the original shaman (Brown 1988:111-116). In this modern era, shamanic practice has changed. Shaman in big cities can open shamanic centers with official permission. Their shamanic knowledge is already supported by modern science. Their patients are educated people and have middle to upper economic abilities. In addition, shaman’s appearance also follows the modern trend so they look neat and may be friends with respected people.



Graphic 1.

Theory of the correlation between faith and self-esteem with shaman and begu ganjang.

The belief in the shaman and supernatural power has become the study subject by many anthropologists and sociologists. Frazer (1890) wrote a book entitled “The Golden Bough” which examines the continuity history of tradition from supernatural power into religious ceremonies through science. It describes the need for a shaman in religious ceremonies, for instance, human fertility ceremony, human sacrifice, the death of deities, and the traditional symbols of the black goat that have been used since hundreds of years ago until now. Tylor (1871) says that animist societies believe that supernatural powers dwell in animals, plants, rocks, and other objects naturally. Therefore, they need a shaman to mediate human beings with supernatural powers. With these animistic beliefs, it is believed that there are people who have the ability to control the forces of nature. Thus, shamans began to exist since traditional religions carried out fertility rites in worship and provided burnt offerings of the king. Thus, shamans are people who know about supernatural powers, able to see things that have not happened and know things that are hidden to humans. That a shaman is a person who has occult knowledge, which is obtained by performing mystical actions, and then using it to help those who need it” (Nurdin 2012:384). Shamans have one or more “spirits” within themselves, in the form of secret supernatural power, and become a belief that used in terms of predicting the past, the future, and helping others. Thus, it can be concluded that a shaman is someone who obtains supernatural knowledge which is considered capable of helping and at the same time being able to harm others.

Indonesia is a fertile place for shamanic practice. Many shamanic phenomena are visible in the community. On the Java island, for instance, people began visiting shamans to fulfill their religious rites. The fishermen still often perform ‘sea picking’ rite as a prayer symbol, wishing that they can catch many fishes. Likewise, the farming community still often perform ‘earth charity’ rite every year after the harvest period. In addition to performing religious rituals, they also go to a shaman to ask for talismans (*aji-aji*) to help their work, to get a lot of fortune, to seek alternative medicine, or even to seek mate. They ask the shaman to foresee the future or something that hasn’t happened yet (Nurdin 2012:384). It seems that religious syncretism is still growing.

Related to shaman and supernatural power, Nitibaskara (2013) mentions that witchcraft is widely practiced in Indonesia starting from Sumatra, Java, Kalimantan, Sulawesi, Bali, Nusa Tenggara, Maluku, and Papua. Held (1950) once wrote a book entitled “Magie Hekserij en Toverij” which

discussed shamans (Hexen) and *suangi* (evil ghost). In Bali, *suangi* can turn itself into a wild animal to disturb humans. The changing form of *suangi* is known by Balinese as *Leyak*, a mystical creature in the form of half human and half animal. These *Leyaks* can be monkeys, snakes, and tigers, and the most common is a giant with a long tongue. In North Sumatra, *Begu Ganjang* is found, while in West Sumatra there is *Puntianak*, a woman who likes to suck the baby's blood from baby's crown. The Minahasa people also mentioned another name for the shaman as *Pandoti*. *Pandoti* is a shaman who often harms others. Thus, it appears that shamanic phenomena in Indonesia also contribute to the level of community trust in shamans. Shamans are believed to have the ability and expertise in helping and healing people. If the community comes to and trusts the shaman as a person who has supernatural powers, then the community has also believed that a shaman, with all the knowledge he has, is a person who is competent in his field. These competencies are the ability to communicate to make every person who comes to him believes and trusts what is conveyed and does what he is told.

For Bataknese, there are several terms for shaman and those are *Datu* and *Sibaso*. According to SHW Sianipar (1991:27), *Datu* is generally male and different from a shaman. Although a *Datu* has some similar ability with a *Guru*, they are still differentiated. Meanwhile, *Sibaso* is a female shaman. In the *huta* or village, a *Sibaso* has a role as expertise in midwifery, women's illness, and traditional medicine (*tambar*). The role of *Sibaso* is not as big as a *Datu*. In certain rite ceremonies, *Sibaso* will accompany *Datu* and become a medium in "spirit possessions" rite. In the Bataknese tradition, a *Datu* gets an honorable position due to his competence in the field of reading and writing Batak characters, medication, astrology, *parhalaan* or calendar reading to know when is good days and bad days. On the other side, even though the Bataknese tradition distinguishes a *Datu* from a shaman, but there is no meaningful distinction of them in shamanic practice. It means that a *Datu* is a shaman and vice versa.

Sianipar (1991) also explained the history of shamanic entry into Batak. Shamanic practice in Batak began in the 65-76 century AD and was carried by Egyptians, Indians, and Chinese. One of the shamanic practices left by the Egyptians to the Bataknese was *pangulubalang*. It was a rite where the shaman put the spirit that he kidnapped into a statue, buffalo horn, or jar, and then used by the shaman. Witchcraft like *Pangulubalang* and shamanic practice is increasingly developed in Batak land. A *Datu* in the Batak tradition does not necessarily master all fields of *hadatuon* (shamanism). Usually, a *Datu* only has one special skill that stands out. For example, *Datu Partaoar* is a shaman who is an expert in the field of healing medicine and antidote. *Datu Pangatiha Pandang Torus* is a shaman who has the ability to predict. *Datu Panuju* is a shaman whose expertise is to adjust the weather such as rain. Someone who has a level of expertise above the *Datu* is called a *Guru*. *Guru* is an honorary title given by the community to a *Datu* because of his superiority and when his reputation recognized by other *Datu*. When a *Datu* get the title, even the other *Datu* from another *huta* (village) can ask for his guidance or learn from him.

A shaman's supernatural power that developed in North Sumatra is *Begu Ganjang*. *Begu Ganjang* is interpreted as one long-sized form of Satan and known as life taker. Every time *Begu Ganjang* reveals himself, the person who sees *Begu Ganjang* will die a few days later. This is what makes people afraid of people who have *Begu Ganjang*. The purpose of using *Begu Ganjang* in shamanism is to seek and obtain wealth, as well as to maintain fields or agricultural land. Shaman or *Datu* uses *Begu Ganjang* for designated purposes by killing the victim. This *Begu Ganjang* practice is done at night, especially at 24.00 WIB until around 04.00 WIB. Apart from the *Begu Ganjang* practice, a similar supernatural power phenomenon, according to Sianipar (1991), is *Tunggal Panaluan*. Sianipar said:

"*Tunggal Panaluan* is a kind of scary *tukkot* that is used as a tool for *Pangulubalang*, which was made with the intention of replacing the position of *Tukkot Si Sia Lagundi*" (p.28).

"All shamans who follow Egyptian sect and know about the *pangulubalang*, will understand that the *Tunggal Panaluan* is *pangulubalang* which is symbols of evil, sadism, cannibalism, murder... Beside using *Tunggal Panaluan* as a killing tool, it is also can be used to hurt people and kill them slowly, the same way with how *Begu Ganjang* works but with different method and version" (p.29).

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Therefore, the phenomenon of black shaman in North Sumatra is actually not only Begu Ganjang, but also there are Tunggal Panaluan and *sordam* (long flutes made from ordinary bamboo and used as a shaman's tool to call someone like a woman to marry, who is called in a state of unconsciousness and memory loss) (Sianipar 1991:31).

Regarding shamanic phenomena, there are questions arise: why does society still believe in shaman? What do they see in the shaman that makes shaman has a role in their lives?. Branden (1985) explains that self-esteem means believe in someone's competent to live and be valuable in life. A human need for self-esteem is a natural inheritance that leads to the decision to choose what is appropriate for his life, and the environment around him. A human can feel low self-esteem is mainly because the person does not have the ability to face life's challenges, does not feel that he deserves to live happily, or even that the person does not know about himself. In other words, someone chooses to visit a shaman because there might be problems related to his low self-esteem.

Branden argues that self-esteem is the sum of self-confidence and self-respect. Humans are not born with a knowledge of what can satisfy their needs, therefore, humans must find it themselves. It explains why self-esteem is a sum of self-confidence and self-respect. Self-confidence is about trusting, believing in the ability to think, learn, choose, and make appropriate choices, and at a further level, being able to master challenges and manage changes. Meanwhile, self-respect is about believing and being certain in one's right to live happily, at a further level, believing and being certain that achievement, success, friendship, appreciation, affection, and fulfillment are appropriate and suitable for someone. Thus, it appears that self-esteem is a basic human need. Self-esteem contributes to the life process and is very necessary for normal and healthy growth, and also survival. Without positive self-esteem, psychological growth will experience obstacles. Positive self-esteem operates as an immune system of consciousness, providing defense, strength, and capacity for regeneration. When self-esteem is low, the resilience in facing life misery diminishes. On the contrary, when self-esteem is high, people will look for challenges, useful stimuli, and higher demands. Finding useful challenges and stimuli is a way to maintain self-esteem in a healthy way. People with high self-esteem tend to be able to overcome the hardship and more ambitious, not only in career or in financial matters but also in matters of daily life, be it emotionally, intellectually, creatively, and spiritually. Conversely, people with low self-esteem are looking for sense of security from ordinary things with lower demands, which resulted in weakens self-esteem.

Stoltz & Weinenmayer (2000) writes that humans have an adversity intelligence/quotient that makes it able to turn obstacles into an opportunity for success in achieving goals (in Shivaranjani 2014:182). An individual who has high self-esteem will be able to develop effective ways of dealing with challenges in his life as a manifestation of his belief in his abilities and his belief that he has the right to gain achievement and happiness. Therefore, he will develop the adversity intelligence/quotient as shown in Table 1.

According to Stoltz (in Shivaranjani 2014:183-184), there are three types of responses from someone in dealing with life obstacles, namely: 1) Those who quit (quitters), individuals who choose to avoid obligations, retreat, and stop. They left and lost many things offered by life. They have little ambition, low motivation, and sub-standard quality. They don't like to take risks and are usually not creative, except when they have to avoid big challenges; 2) Who camp (campers), individuals who feel bored and choose to avoid climbing before arriving at the peak and looking for a comfortable place to hide from unfriendly situations. They are satisfied with what has been achieved and already feel successful. They have no intention of developing themselves more. They can be creative and take risks with safe paths in areas where the threat is small; and 3) Who climb (climbers), individuals who always think of possibilities and never allow age, gender, race, physical or mental disability, or other obstacles hinder their ascent. They welcome challenges, able to motivate themselves, and always look for new ways to develop and contribute to the organization, so they don't stop at titles or positions. They work with vision, are full of inspiration and always find ways to make things the best in their jobs.

Table 1.
Dimension of Adversity Quotient

Dimension	What it is	What it determines
Control	The extent to which someone perceives they can influence whatever happens next.	Resilience, health and tenacity.
Ownership	The likelihood that someone will actually do anything to improve the situation regardless of their formal responsibilities.	Accountability, responsibility, action and engagement.
Reach	The extent to which someone perceives an adversity will "reach into" and affect other aspects of the situation or beyond.	Burden, stress, energy and effort, it tends to have cumulative effect.
Endurance	The length of time the individual perceives the situation / adversity will last or endurance.	Hope, optimism and willingness to persevere.

Source: Shivanjani 2014:184

With the explanation of AQ, the integration of self-confidence and self-respect in self-esteem will provide a sense of confidence in the individual. It helps them to control the difficulties or problems they are facing (Control), to recognize the origin of the problem and recognize how oneself plays a role (Origin and Ownership), to recognize the range of problems experienced (reach), and to encourage individuals to survive in facing the challenges (endurance).

Research Method

This type of research is descriptive quantitative research. It means that this study will illustrate the relationship of faith and self-esteem with the shaman and his supernatural power, Begu Ganjang, among tribal-based religious communities in North Sumatra. The population of this study was all community members who came from different tribes and who lived in North Sumatra Province, namely Karo, Mandailing, Toba, Pakpak, Simalungun, and Nias. These populations are all considered representative to examine the views of tribal communities related to shamanism and Begu Ganjang phenomena. The sample in this study determined by researchers, totaling 600 people consisting of 300 men, and 300 married women and adults. The consideration is that these respondents were of sufficient age at maturity and stayed longer in tribal areas that had been chosen as the population of this study. The number of 600 people will represent each of 100 people (50 men and 50 women) from each tribe determined by the researcher.

The distribution of questionnaires to samples uses purposive or judgmental sampling methods (Babbie 2001:179). Purposive Method/Judgmental Sampling used when the population has been determined and the selected sample has been determined according to the research objectives (Babbie 2001:179). This technique is close to the Cluster Random Sampling method, except that the Cluster Random Sampling does not determine the respondents to be chosen. The Province of North Sumatra is a vast province and a variety of tribals live in a large collection of regions. Hence, the researchers divided the sample of this study based on the regions where the majority of tribes were located. In addition, the researchers took samples from each of the majority tribes based on places (villages and hamlets) where shamanic and Begu Ganjang practices still exist. Respondents from the Karo, researchers took samples from Pangaribuan Toba village and Cingkes village, in Dolok Silau, District Simalungun because, in recent years, there were several cases happened in the village which according to local people it caused by shamans and Begu Ganjang. Respondents from the Mandailing tribe, researchers took samples from the Losung Sub-District of South Padangsidempuan and Batang Ayumi Jae Sub-District, North Padangsidempuan because the majority of the population was the Mandailing tribe. Respondents from the Pakpak tribe, researchers took samples from Siempat Rube and Salak Sub-District. The researcher chose a sample from the place because the influence of shamanism and Begu Ganjang was still strong. Respondents from the Simalungun tribe, researchers took from Bongguron Kariahan Village and Silou Buttu Village, Raya, District Simalungun. Respondents from the Toba tribe, researchers took samples from Partoruan Janji Matogu Village, Uluan, Tobasa District. In this village, there had been the practice of shamanism and Begu Ganjang several years ago.

Table 2.
Respondent Identity and Percentage

Identity	Percentage	N
Respondent by gender		
Male	50,3	302
Female	49,7	298
Respondent by age		
Under 19	2,8	17
20-29	23,7	142
30-39	28,3	170
40-49	22,5	135
50-59	15,2	91
60-69	5,3	32
Above 70	2,2	13
Respondent by religion		
Catholic	2,0	120
Christian	61,8	371
Islam	18,2	109
Respondent by education		
Elementary school graduate	14,5	87
Junior high graduate	21	126
High school graduate	49,7	298
Diploma	3,3	20
Bachelor's degree	10,3	62
Master degree	1,2	7
Respondent by social class		
Lower	17,8	107
Middle	76,8	461
Upper	5,3	32
Respondent by tribe		
Toba	18,7	112
Karo	16,8	101
Simalungun	17	102
Pakpak	14,2	86
Nias	16,7	100
Mandailing	16,7	100
Respondent by Occupation		
Farmer	51,8	311
Teacher	4,3	26
Midwife	0,7	4
Housewife	6,7	40
Entrepreneur	23,8	143
Village officials	1,3	8
Lecturer	1,2	7
College student	7,2	43
Civil servant	2,7	16
Headmaster	0,3	2

Source: Primary Data

For respondents from the Nias tribe, researchers took from four sub-districts as samples from several sub-districts in Medan which included: 1) Medan Denai, 2) Medan Deli, 3) Medan Labuhan and (4) Medan Trail. These four sub-districts are the place for the majority of the Nias tribe in North Sumatra, in addition to Nias Island itself. Table 2 shows the general identity of respondents in this study.

Data collection techniques in this study were using questionnaires. The questionnaires contained a set of questions or written statements to answer by respondents. This study use closed and structured questions, and it consists of arranged questions according to dimensions. The questions prepared were then answered by respondents using the Linkert Scale, a method developed by Rensis Likert (Babbie 2001:167). By using this method, each question item is equipped with four to five alternatives of multilevel answer, and the scoring is based on a Likert Scale. For positive questions: Always = 4, Sometimes = 3, Ever = 2, Never = 1. In addition, there are also questions using other forms of answer, such as: Strongly Agree (SS) = 4, Agree (S) = 3, Disagree (TS) = 2, and Strongly Disagree (STS) = 1.

Before the research began, researchers visited the places of the object of data collection. Afterward, they distribute the research questionnaire. The data collected from the field were analyzed using the SPSS version 19 and AMOS programs.

Result and Discussion

Table 3 shows that out of 600 respondents, almost half of the respondents (48,2%) stated that they never used the services of a shaman. The rest, 51.8 percent of respondents stated that they had used the services of a shaman. Most respondents used the services of a shaman to treat their illness (56.8 percent). The rest, although with an only small percentage, respondents used the services of a shaman to search for lost items (6%), find a mate (3,2%), political affairs (2,8%) and gain wealth (2,3%).

However, although more than half of the respondents used the services of a shaman to treat their illnesses, 62,7% of them did not consider it as shamanic practice. On the other hand, the rest of them (13,6%) acknowledged that it was a shamanic practice. Consequently, it makes more than half of the respondents (59,2%) believe that there's only a small number of community members who use shaman services. There is a small difference (3,9%) among respondents who have never trusted a shaman (44,3%) with respondents who use a shaman's services (48,2%). This difference (3,9% of respondents) means that respondents use a shaman's services not because they truly believe in a shaman practice.

All this time, a shaman is regarded as a special human because his abilities are beyond the capabilities of ordinary people. The questions in this research also discussing shaman as a special human being. The first question is, can shamans be categorized as highly knowledgeable people? Nearly half of the respondents (41,5%) agreed that shamans were highly knowledgeable people. Secondly, is Shaman regarded as special human due to his relations with supernatural world? There is around 25% of respondents who agree that shaman can communicate with supernatural beings. There is even 61,2% of respondents who believe that there is a supernatural spirit that protects a shaman, and that protection may have something to do with the supernatural items possessed by the shaman (63%). Third, there are some benefits felt by respondents related to the presence of shaman who has supernatural power. The first is the realization of shaman's forecast. There were as many as 59,8% of respondent acknowledge that the shaman's forecast came true. Secondly, in terms of health treatment, 47% of respondents admitted that a shaman's treatment was more efficacious than a doctor. More than half of the respondents (52,8%) stated that shaman had cured their illness. Some respondents (3,2%) stated that shaman often success in treating their illness, and 16,2% of the respondent even stated that sometimes shaman is able to treat mysterious illnesses. In contrast, the efficacy of the shaman in illness treatment only has a small record. There were as many as 47.2 percent of respondents stated that shaman had never succeeded in curing their illness. These things will be further clarified in Table 4.

After analyzing the data related to the identity of the shaman and the implementation felt by the respondent, we discussed matters that specifically related to the religious life of the respondents of this study. Regarding religion, there are as many as 94,1% of respondents stated that they prayed up

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to five times a day and some respondent (78,3%) also went to the house of worship to pray up to four times. Does the habit of praying every day and go to the house of worship every week have something to do with the belief in eternal life and getting comfort from religion? This study found that there may be a connection between praying frequency and those beliefs. Almost all respondents stated that they believed in eternal life (92,8%) and received comfort from religion (93,8%). Regarding the effort of respondents to increase their religious knowledge, they carried out various activities such as reading religious books (74,8%), listening to religious lectures through the media (75,7%), listening to religious lectures directly (86,7%), reading the Scriptures (85,75%), and also taking religious courses or calling religious teachers (38%). Concerning the religious participation of respondents in the past month, almost all respondents (92.5%) stated that they participated in religious activities.

Table 3.

Trust and percentage of respondents in using services of a shaman			
Trust and the use of shaman service	Percentage	N	
Do you believe in a shaman?			
Often	5,7	34	
Occasionally	20,2	121	
Once in a while	29,8	197	
Never	44,3	266	
Have you ever used the service of a shaman?			
Often	3,3	20	
Occasionally	14,8	89	
Once in a while	33,7	202	
Never	48,2	289	
What is your purpose in using the services of a shaman?			
Treat illness	56,8	341	
Look for lost item	6	36	
Find a mate	3,2	19	
According to you, is visiting a shaman means that you are doing shamanic practices?			
Strongly disagree	18,7	112	
Disagree	44	264	
Neutral	23,3	140	
Agree	10,8	65	
Strongly agree	2,8	17	
Do many community members use the service of a shaman?			
No	59,2	355	
Yes	35,5	213	

Source: Primary Data

Aside from religion matter, we examined the respondent’s self-esteem by using a list of statements that have been widely used globally and met the standard, namely the Rosenberg Self-Esteem Scale (RSES). The RSES was developed by a sociologist named Dr. Morris Rosenberg from New York, United States of America. The result of our examination showed that almost all respondents in this study (92,8%) had moderate self-esteem. Only a small percentage of these respondents (6,2%) have low self-esteem.

The next step in our research was to determine the correlation between faith and self-esteem with a shaman and Begu Ganjang. Almost all respondents in this study were people who believed and carried out religious life seriously. Meanwhile, related to the self-esteem of the respondents, almost all respondents have a moderate level of self-esteem. Furthermore, we found that there were two different responses about people’s belief in a shaman and Begu Ganjang.

Table 4.
Special Ability of a Shaman and Percentage

Shaman's special ability	Percentage	N
According to you, is shaman always highly knowledgeable?		
Strongly disagree	18,3	110
Disagree	35,2	211
Neutral	24,3	146
Agree	17,2	103
Strongly agree	4,3	26
Do you agree. If a person who speaks with supernatural beings can always be called a shaman?		
Strongly disagree	17,3	104
Disagree	43,8	263
Neutral	13,7	82
Agree	21,2	127
Strongly agree	3,8	23
According to you, is the forecast of a shaman always come true?		
Often	4,2	25
Occasionally	27,8	167
Once in a while	27,7	166
Never	39,7	283
Do you believe that shaman has a supernatural spirit that protects him?		
Often	18	108
Occasionally	21,5	129
Once in a while	21,7	130
Never	38,5	231
Do shamans always have objects with supernatural power?		
Often	17,8	107
Occasionally	21,2	127
Once in a while	24,5	147
Never	36	216
Do you believe that shamans are more efficacious than doctors in treating illness?		
Often	2,7	16
Occasionally	20	120
Once in a while	24,3	146
Never	52,8	317
Do shamans help you cure whatever illness you have?		
Often	3,2	19
Occasionally	15,2	91
Once in a while	34,5	207
Never	47,2	283
Do you go to a shaman only to cure your mysterious illness?		
Often	3,2	19
Occasionally	16,2	97
Once in a while	28,7	172
Never	51,8	311

Source: Primary Data

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The question is, how is the correlation between faith and self-esteem with a shaman and Begu Ganjang? To answer the question, the researcher ran the Factor Analysis (FA) which are usually done in statistical science to test and eliminate the items that involved in the establishment of the correlation between the variables (Pallant, 2007:179). All items that construct the understanding of faith, self-esteem, shaman, and begu ganjang are analyzed one by one using FA where FA is forced to reduce only one factor. Items that do not correlate with other items (Communalities values below 0.3) are removed from the FA calculation. Finally, the results obtained are as shown in Table 5. It shows four factors along with the items included in those factors.

Table 5.
Pattern Matrix and Structure using PCA and Oblimin Rotation for Four Factors

Item	Pattern Coefficients				Structure Coefficients				Communalities
	1	2	3	4	1	2	3	4	
SER1	.698				.707				.512
SER2	.782				.774				.602
SER6	.696				.686				.478
SER7	.545				.553				.309
Praying Frequency				.462			.507		.299
Reading Religious Books				.741			.718		.532
Listening to Religious Lectures through the Media				.674			.660		.440
Reading the Scriptures				.582			.584		.359
Taking Religious Courses				.667			.681		.471
Using Services of a Shaman	.749				.762	-.307			.589
Shaman Succeed in Treating Illness	.798				.796				.639
Shaman Succeed in Treating Mysterious Illness	.689				.723	-.312			.535
Forecast of a Shaman Always Come True	.695				.714	-.306			.513
Shamans Pay Attention to Moral Norms	.692				.656				.439
Believe in Shaman	.773				.774				.601
Shamans Benefit the People		.677				.686			.479
Shamans Provide Sense of Security		.750				.730			.536
Shamans have Supernatural Spirit		.438	-.370			.573			.447
Shamans are More Efficacious than Doctors		.699				.699			.496
BG Gives Wealth			.773				.759		.578
BG Causes Troubles			.646				.640		.411
BG Causes Death			.774				.780		.611
BG Can Be Nurtured by Anyone			.712				.691		.499
Havoc Causes by BG		.340	-.554				-.607		.400
Nurturing BG Resulted in Wealth			.725				.724		.525
Diversion of Issues when Killing Someone who Nurtures BG			.638				.639		.413

Note: (1) BG = Begu Ganjang; (2) Bold numbers indicate the main values for each item.

There are 61 items that are analyzed using the Principal Component Analysis (PCA) method by SPSS version 21, which ultimately leaves 26 items divided into 4 factors. Another indicator that shows if the FA with four factors is very good is the KMO value = 0.861 which exceeds the lowest threshold of 0.600. PCA also shows that all four factors have eigenvalues exceeding 1:24%, 9.8%, 8.8%, and 6%. It means that each factor has a variation as many as its percentage. These four factors explain 48.8% of the total variations.

Figure 1 below is the full construct of this study. In the single construct of each latent variable, the researcher found that the models had met the fit criteria as seen in each Goodness of Fit Test: Probabilities were between 0.05-0.08; NFI and CFI are at points 0.9 to 1; RMSEA is between 0.05-0.08.

The model in Figure 1 is a construct with four factors as a latent variable: Faith, Self-Esteem, Shaman, and Begu Ganjang. In the Goodness of Fit Test, the Probability is still significant 0.000, while NFI is 0.828 and CFI is 0.946; and RMSEA 0.034 which means that this model is close to fit (Awang, 2012: 56-63). In addition, the regression value of Faith toward Shaman = 0.19; Faith in Begu Ganjang = 0.00. While the regression value of Self-esteem toward Shaman = -0.13; Self-esteem toward Begu Ganjang = -0.06. The result means that the growth of Faith by 1 point will be followed by the growth of Shaman by 0.19. Faith and Begu Ganjang do not affect each other because the regression value is zero. In addition, the growth of Self-esteem by one point will be followed by a reduction of Shaman by 0.13. The growth of Self-esteem by one point will reduce Begu Ganjang by 0.06 (see Figure 1).

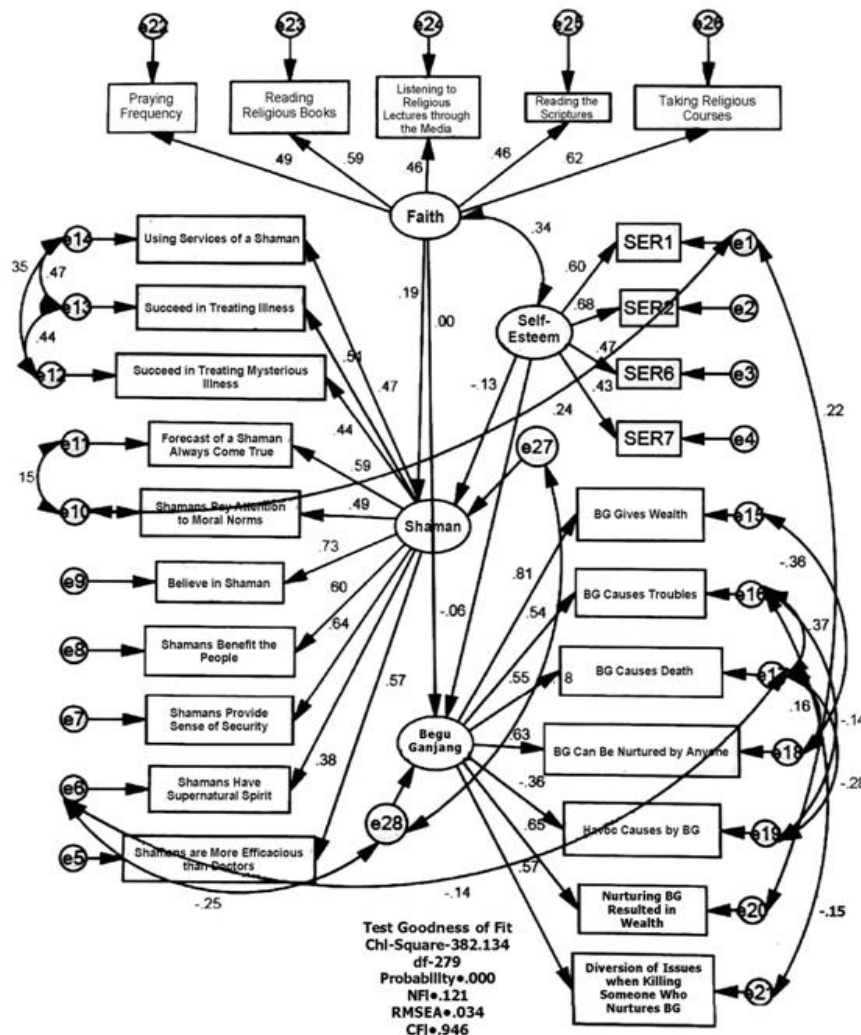


Figure 1.

The Model of Correlation Between Faith and Self-Esteem with Shamans and Begu Ganjang in 4 Factors Construct

Conclusion

This study found that the correlation between faith and self-esteem with shamans and Begu Ganjang does exist. The most dominant influence of relations in this study is the small correlation between faith and shaman. Even though the result is small, it indicates that shaman still has a role within society and some people also still use shaman’s services.

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In addition, this study also found that there was a small negative correlation between self-esteem to shamans and Begu Ganjang. It means the growth of the respondents' self-esteem will slowly erode the sense of trust toward shaman and Begu Ganjang. On the contrary, the lower the level of respondents' self-esteem, the trust in the shaman and Begu Gajang will slowly growing more.

The result of this study implemented that 1) There is a correlation between the growth of the respondent's faith and their trust in the shaman, and 2) The lessening of trust in shamans and Begu Ganjang will occur only if the respondent's self-esteem increases. Finally, the results of this study might be a reference for other studies that will examine the phenomenon of syncretism in Indonesia.

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