

The Difference of Sadako and Kayako in Japan with Kuntilanak and Sundel Bolong in Indonesia: An Anthropological Linguistic Study

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Abstract. This study examines the two naming of ghosts in Indonesia and Japan and the emergence of such ghosts in ethnolinguistic perspectives and exposes the origin of naming ghosts in the mystical phenomenon that developed in Indonesian and Japanese societies. This naming will focus on two names of ghost types, both from Indonesia and Japan. The research method used in this research is the qualitative research method (Mahsun, 2014). The process of data collection is done by the technique of record and by recording the lexicon (a form of language) of the names of ghosts and where the ghost appears. The second technique is literature study by reading and reviewing references to the name and place of the appearance of the ghost. Data were analyzed by using meaning approach based on cultural concept (Riley, 2008). The sociocultural concept refers to the interaction between social and cultural factors in shaping identity, behavior, and the development of individuals and society as a whole. This concept has its roots in the understanding that the social and cultural environment has a significant impact on how humans think, behave, and develop. The results of the analysis show that these ghostly naming convictions still hold strong traditions and mystical beliefs of the past. The name and place of ghosts are adjusted to the way the ghost died. Several names of these ghosts are associated with many real life stories. Religious values integrate with the belief so inter-cultural acculturation takes place.

Keywords: Ethnolinguistic, Culture, Belief, The Ghost's Names, Ghost.

Introduction

Indonesia and Japan are archipelagic countries, famous for a long time for a variety of tribes cultures, and beliefs. Thus, this makes Indonesia and Japan have a special attraction for the wider community in the world. Not only is the diversity of cultural tribes famous, but in every corner of the region in Indonesia there are also many broad beliefs with various kinds of mystical stories.

In Indonesia itself there are still many people who believe in mystical, the appearance of ghosts which is often a frightening specter in society who often occupy empty houses or old buildings that have not been used for a long time. There are even those who think that the sightings of various kinds of ghosts are true and real. Which is often used as a story in Indonesian television films, namely: *kuntilanak* and *sundel bolong*.

According to an informant source from Mr. S. Domo, a humanist from Galsari hamlet, Central Java, who once told the author, it is said that the *sundel bolong* and *kuntilanak* ghosts appear because of the actions of a hired shaman filled with jinn by the shaman for a specific purpose, such as : for *pesugihan*, revenge and others.

Kuntilanak and *sundel bolong* become ghosts that are often considered similar or even the same by humans. However, there is actually a difference between *kuntilanak* and *sundel bolong* that is very striking, one of them is the appearance of their form. *Kuntilanak* and *sundel bolong* are indeed often described as female ghosts with long white dresses that are dirty from the ground. In addition, both of them are also said to have long hair that is very tangled.

It is said that *sundel bolong* had a big hole in her back. According to the news circulating, this hole looks full of blood and maggots. Unlike the other female ghosts, *kuntilanak* does not have a hole in its back. *Kuntilanak* is synonymous with long hair and a long white shirt (<https://www.idntimes.com>).

As with the Japanese state, Japan itself still has mystical stories, and until now it still recognizes the truth and even many who believe that certain places are home to the ghost. From some of the names of the ghosts it believes, it has a story of why the ghost exists and haunts the Japanese who recognize its existence.

One example of a ghost in Japan that became a famous Japanese ghost icon is Sadako and Kayako. The Hollywood movie even re-released the story with the name of Samara figure. It is said that this Japanese ghost story is a true story. It is said that this Japanese ghost story is a true story. Of course, Sadako and Kayako have their own way of terrorizing their victims. Sadako terrorized her victims by spreading a cursed video recording. Before killing the victim, the person watching the video recording will receive a phone call that only sounds like a high-frequency hum. Seven days after receiving the mysterious phone call, Sadako will appear to kill her victim by emerging from a television and walking towards the victim.

Meanwhile, Kayako is a ghost who doesn't like cleanliness because she likes to live in an empty and dusty house. She will terrorize the people who enter the house and if she stays in the house it is certain that the person will die. Before Kayako appears, there will be the appearance of her son Toshio first who makes cat noises to scare potential victims. After the appearance of Toshio, Kayako will easily walk to kill her victim (<https://bacaterus.com/perbedaan-sadako-dan-kayako/>).

Research Methodology

According to Kuncaraningrat (2009:150) mentions that cultural forms consist of ideas, actions, and artifacts. Artifacts or objects made by humans. In the Big Indonesian Dictionary, artifacts are objects (things) produced by human intelligence, such as tools, and weapons (KBBI, 1995:57). It is said that the ghost appeared because of the actions of a shaman who raised it by using his pet genie.

The data used in this research is in the form of linguistic data from lexicons (language forms) in the naming of ghosts, mystical stories, and cultural elements that develop in Indonesian and Japanese society. This naming only focuses on four types of ghost names, both from Indonesia and Japan, namely: Kuntilanak, Sundel bolong, Sadako and Kayako.

This research uses a qualitative research method (Mahsun, 2014). The data collection process is done by recording techniques and by recording the lexicon (language form) of the names of two Japanese and Indonesian ghosts, where the ghost appeared. The second technique is literature study by reading and studying references about the name and place of appearance of the ghost. The data was analyzed with an interpretation approach based on sociocultural concepts (Riley, 2008). The sociocultural concept refers to the interaction between social and cultural factors in shaping the identity, behavior, and development of individuals and society as a whole. This concept is rooted in the understanding that the social and cultural environment has a significant impact on how humans think, behave, and develop.



Some important points in the sociocultural concept include:

1. **Social Interaction:** Humans live in a complex society and interact with other individuals. These interactions form social norms, values, and expectations that influence the way we behave and communicate.
2. **Identity Formation:** Individual identity is not only formed by internal factors such as personality but also influenced by the surrounding social and cultural environment. Religion, ethnicity, gender, and cultural values contribute to how someone sees himself.
3. **Learning and Development:** This concept also emphasizes the importance of the environment in the learning and development process. Individuals learn through interaction with other people and the surrounding environment. This learning process includes understanding social norms, language, and ways of thinking that dominate in a certain society.
4. **Language and Communication:** Language is an important aspect of the sociocultural concept. Language is not only a communication tool, but also reflects the way of looking at the world, cultural values, and knowledge inherent in a certain society.
5. **Influence of Culture on Behavior:** Norms, values, and cultural practices influence the way humans behave. For example, work ethics, how to interact in the family, or how to celebrate important events are examples of how culture affects our actions and attitudes.
6. **Social Change:** The concept of sociocultural also includes an understanding of how changes in social and cultural factors can affect society and individuals. These changes can occur through migration, new technology, economic development, or other historical events.

Results and Discussion

The results of the analysis show that the belief in naming the ghosts of Sadako and Kayako in Japan, with the ghosts of Kuntilanak and Sundel Bolong still hold strong traditions and mystical

beliefs of the past. The name and place of appearance of the ghosts are adjusted according to the way the ghost died. Many of the four ghost names are associated with real stories in life. Religious values merge with trust so that intercultural acculturation occurs.

No	Indonesian Ghost		Japanese Ghosts	
	Name	Origin and place	Name	Origin and place
1	<p>Kuntilanak</p>  <p>Source: https://www.google.com</p>	<p>Kuntilanak is a ghost of a woman who died while pregnant or giving birth to a child because she was raped or beaten by her enemy. Her place of residence is in a tree, such as a hibiscus tree leaning to the side or a hibiscus tree.</p> <p>Kuntilanak has very diverse origins. There are also those who believe that kuntilanak comes from the spirit of a woman who hanged herself or a woman who died while still harboring a grudge</p> <p>Generally, kuntilanak is described as a beautiful woman with long hair and a long white dress. Kuntilanak is described as happy to terrorize the villagers to demand revenge. Kuntilanak sometimes appears on the full moon and is always accompanied by the fragrance of</p>	<p>Kayako</p>  <p>Source: https://www.google.com</p>	<p>Kayako is a young girl who is neglected by her parents. She spends most of his time depressed and lonely. She has no friends, and children often make fun of her. Long story short, Kayako grew up and married a man named Taeko Saeki. She feels that her husband is the only one who cares about her in the world. They lived happily together and gave birth to a son named Toshio.</p> <p>One day, her husband accidentally found Kayako's diary. When reading it, her husband felt that Kayako had betrayed his love. When Kayako came home from work and went upstairs, her husband was waiting for her holding a knife. Taeko attacked Kayako, beating her and cutting her body in front of their son. Kayako tried to run away, but her husband chased after her. Kayako managed to get out of the door covered in blood. However, she slipped while covered in blood and broke her wrist</p> <p>In her desperation, Kayako crawled down the stairs, but when she</p>

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		<p>Cambodian flowers. It is said that a man who is not careful can be killed after the kuntilanak transforms into a beautiful, blood-sucking girl when she invites him to have sex with a man she meets walking alone on a lonely road. Therefore, this story probably aims to avoid the group of women from being harassed by young men who are afraid of kuntilanak when walking alone on a quiet street.</p> <p>Based on the beliefs and traditions of the Javanese community, kuntilanak will not bother pregnant women if the woman always carries nails, knives, and scissors when traveling anywhere. This causes the habit of placing scissors, needles, and knives near the baby's bed.</p> <p>According to the beliefs of</p>		<p>reached the front door, her husband met her. Her husband grabbed her hair and twisted her neck with both hands. As a result, Kayako became paralyzed but still alive. The only thing she could do was make a hoarse voice. Then, her husband dragged her upstairs, put her in a black plastic bag, and left her in the attic until she died. Later, her husband found Toshio and took him like a doll and drowned him in the tub until he died. After that, his body was placed in the closet. Because Kayako died in a very painful situation, full of anger and suffering, Kayako became a vengeful ghost. From that moment on, Kayako became a ghost that haunted her empty house crawling down the stairs, her body covered in blood flowing from her broken neck accompanied by the sound of bones cracking.</p> <p>Kayako then killed her husband by strangling him with her hair. Her husband was found dead lying on the street. The police believe that the man died by suicide. Since then, Kayako's ghost haunts the house where she is tortured and killed by her husband.</p>

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		<p>the Malay community, sharp objects such as nails can ward off kuntilanak attacks. When the kuntilanak attacks, a nail is inserted into the hole behind the kuntilanak's neck. Meanwhile, in the beliefs of other Indonesian people, the location for sticking nails can be shifted to the upper part, which is the part of the crown of the kuntilanak.</p>		<p>Kayako is a ghost who doesn't like cleanliness because she likes to live in an empty and dusty house. She will terrorize the people who enter the house and if he or she stays in the house it is certain that the person will die. Before Kayako appears, there will be the appearance of her son Toshio first who makes cat noises to scare her potential victims. And after the appearance of Toshio, Kayako will easily walk to kill the victim.</p>
2.	<p>Sundel Bolong</p>  <p>Source: https://www.google.com</p>	<p>It is said that, once upon a time, Sundel Bolong was a young woman with a beautiful face, named Sundel, Sundel was walking alone at night, and at that time Sundel was pregnant with her unbelievably young age, a man stalked her at an unknown distance. Identity of the men without waiting for a long time, the men came to Sundel, raped and immediately killed her. After that, Sundel's body was immediately</p>	<p>Sadako</p>  <p>Source: https://www.google.com</p>	<p>Sadako is a beautiful girl, who lives in Japan in the early 1990s. Her psychic ability is that she is able to project words and images into the film. When Sadako was young, she was very melancholy and depressed. She rarely spoke and never played with other children, spending all her time alone. Sadako's mother was a psychic and she did some experiments with a paranormal named dr. Fukurai. When the doctor published the results of his experiments, other scientists accused Sadako's mother of being a fraud and said she was faking her psychic abilities. Her mother was so desperate with all the criticism that she committed suicide.</p>

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		<p>buried. It is said that the story behind the hole in her back is that her baby was born through her back. The baby immediately turned into a tuyul. From the tragic event she experienced, now Sundel has become a curious spirit full of revenge. The figure of the ghost of the mesh whore is quite scary because this ghost often kidnaps babies and children to eat them alive. This story is told from generation to generation in the community that prostitutes also like to eat baby's umbilical cords.</p> <p>This one ghost figure is almost similar to Kutlanak, both have long hair and wear white clothes, but the difference is that there is a hole in the back of his body, which is on his back. Sundel has the meaning "Sundal" which generally</p>		<p>Sadako was deeply affected by the death of her mother and lived with her father on a remote island. As she grew older, she began to develop her own psychic powers. When her father found out about her psychic powers, he took her to dr. Fukurai in Tokyo. The doctor forced Sadako to participate in many experiments that involved using her mind to make words and images appear on photographic film. In Japan, they call it "Nensha" which means photography-thought or Thoughtography. Sadako produced a number of these "thoughts" and no one could explain how they were done. Fukurai wanted to publish another book, but remembering what happened to her mother, Sadako refused. She told to him that she was leaving and would never come back. No one knows for sure what happened after that. Some people believe that the doctor killed Sadako. They said he lured her to the forest near the hospital and strangled her. Then, he threw his body into the nearest well and sealed it with a big stone to hide it forever. However, Sadako didn't really die. When she woke</p>

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		refers to "bitch woman" or prostitute, while "bolong" is taken from the Javanese language which means "through holes".		up, she was stuck in a well and couldn't get out. She tried to escape by climbing the wall until her nails and fingertips broke off, but she never succeeded. The poor girl survived in the well for seven days before finally dying with a heart full of hatred. With her last breath, she vowed to take revenge on the world. Sadako's anger at the unfortunate fate that befell her during her life, combined with her psychic power, was able to create a terrible curse or "revenge". This is manifested in a series of inexplicable images appearing suddenly on a mysterious video recording. Sadako terrorized her victims by spreading a cursed video recording. Before killing the victim, the person watching the video recording will receive a phone call that only sounds like a high-frequency hum. Seven days after receiving the mysterious phone call, Sadako appears to kill her victim by emerging from a television and walking towards the victim.

Source: Narrated by Mr. S. Domo (born in 1933), a cultural expert from the village of Galsari, Purwodadi-Ngaringan, Central Java.
 Website: ceritamisteri.net and <https://bacaterus.com/perbedaan-sadako-dan-kayako>

Conclusion

Basically, Indonesian and Japanese still believe in the existence of mystical and magical things, such as ghosts. Ghosts in Indonesia mostly have creepy characteristics, appearing in places around cemeteries, big trees, hospitals, and so on. While the Japanese ghosts are creepy and some look funny. The appearance is in the toilet, road, forest, and so on.

Japanese ghosts Sadako and Kayako have similarities with Indonesian ghosts, namely kuntilanak and sundel bolong. In terms of clothes, they wear all-white clothes and have long hair. All these ghosts are women who died in agony. The ghosts of Kuntilanak and Sundel Bolong died because they were raped and killed, while the ghosts of Kayako and Sadako before they died became ghosts because they were tortured and killed.

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