

## The Influence of Social Psycholinguistic in the Interpretation of Inscription Stone of Machap Melaka 1907

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### Abstract

*Psycholinguistics is a knowledge field that describes speech processes while a person speaks. Besides that, this field also study how human acquire speaking ability to extend of influencing the listener or reader. The field also play as the medium to connect language function with human thoughts. Social psycholinguistic is a subtopic in psycholinguistic field that relates basic mentality and society, between psychology, linguistic and social discipline. Social psycholinguistic is not only discussing about language aspect, but also about the relation of social language aspect. The researcher will carry out a study on the psycholinguistic influences in the Batu Bersurat Machap Melaka 1907 interpretation. The objective of this study is to identify and analyse social psycholinguistic influence in the Batu Bersurat Machap Melaka interpretation. Batu Bersurat Machap is one of the research materials and the researcher uses content analyse method to find the data. The findings show that there are social psycholinguistic influences in the interpretation of Batu Bersurat Machap especially from their belief aspect that has been practiced by Malay society especially in the use of 'keramat' and 'pellaris' in their business.*

**Key-words:** Psycholinguistic Influence, Social Psycholinguistic, Inscription Stone, Machap Mosque.

## 1. Overview

The history of inscription stones in Malaysia are mostly related to Islam discovery around East Coast. Machap inscription stone describes the history of Chinese generations who helped financially to repair a mosque. The mosque is Tok Machap Mosque in Malacca. This more than 100 years inscription stone interprets the ethnics' relationship without religion restriction. Malaysia is a multi-ethnics country that has its own entity and histories. The history of other ethnics' arrival to Malaya started more than 2000 years ago. Hence, Machap inscription stone unfolded the history of human civilisation which illustrated the importance of mutual respect in social context for the past 100 years.

## 2. Social Psycholinguistic

Etymologically, the word psycholinguistic originated from the combination of the two words which is psychology and linguistic and it is different in its knowledge field. According to Kholid A. Harras & Andika Dutha Bachari (2009), psychology is a knowledge field that study human thinking process and action taken to comprehend, explain and predict human behaviour meanwhile linguistic is a knowledge field for language study. Social psycholinguistic is a part of psycholinguistic field that discusses about basic mentality and social society relationship, between psychology, linguistic and social field. Psycholinguistic is not only discussing about language aspect but it is also talks about social language aspects such as language manner, culture acculturation, culture shock, social distance, critical culture period, language exposure, education and many others aspects. According to Chaer (2009), social psycholinguistic is a language social aspect sub-field because speaking community is not only based on expression or social identity but also in an unbreakable association and affection. Based on this understanding, there are two aspects visualise the connection between psychology with language and psycholinguistic with social relationship.

### **3. The Beginning of Relationship between Malaya and China**

Chinese arrival to Malaya can be said to go through three main phases which involved Chinese early placement era, Japanese rule era, and post-independence era. In particular, Chinese society has been settled down in Malaya since centuries ago. The relationship between Chinese and Malaccan was determined by two main historical factors. The first factor is they came to Malacca as traders as recommended by China government. Next factor is the marriage between Chinese who have lived in Malacca for a long time ago. The relationship became closer when Malacca asked China protection against Siamese. Chinese society became bigger when a Chinese princess, Princess Hang Li Po married Malacca Sultanate. Consequently, there are culture exchange and assimilation that can be seen in the society in Malaysia from different life aspects. In the early 18<sup>th</sup> century, The Netherlands government was threaten by English, the new power during that time. They were pressured by the wars in Europe and invaded by locals to claim back their regions. Malays realised that the action was a repression and an offense to Islam. Based on that awareness, Islam society fought and stand for their religion. Netherlands then took few actions to win their hearts by allowing them to build religious houses especially in town areas in order to get locals support. In relation to that, expert workmanships were imported from China to build religious houses in Malacca included mosques. Therefore, the effects can be seen clearly on the mosques' design and decoration in Malacca.

### **4. Malay and Chinese Unity through Datuk Machap Mosque's Construction**

Mosque is a symbol of greatness for Muslims in the whole world. This Islam greatness is still remain as Islam development centre in the world including at the west. Mosque also became an important monument for Muslims to carry out their obligation. Mosque is not only great in its architecture or physical and visual view, but there are also many activities that can be carried out to implement Islamic law. These mosques came with its own architecture and complete with various styles and design based on the constructors' lifestyle, customs and background. Besides, the rulers also became one of the factors contributing to the development of architecture. This is because the rulers always instructed the construction of luxury mosques to symbolise their influences as leaders to show their wealth and power especially when the Islam countries reach a respectable level. Architecture value and quality of a building is based on the culture of the race according to their taste and desire (Abdul Rochym, 1983).

Datuk Machap Mosque had been built using woods around the year 1865. However, this mosque had been renovated by a Chinese Muslim using the donated money from Chinese society of Hainan Bakong, China. The mosque site was first built on 1511 after the second Portuguese attack in Malacca colonisation. Datuk Machap or his real name, Jallani Mandi Masap was the inventor of Machap Mosque and he is a Makassar from Indonesia. He was trading to Malacca with his group during the Malacca Sultanate era. Datuk Machap was been said always helped Malacca Sultanate during the Portuguese attack until he always been hunted by the armies. He and his people were finally retreated through the Malacca River and went through Anak Air Pasir River when there was a flood. His boat was abandoned on a hill, then Datuk Machap performed prayer and he thought the site was suitable to be Kampung Machap landmark.

After the constructions of the village and Datuk Machap mosque, Chinese society and locals made these places as gathering place, *gotong-royong*, and they carried out community activities until the local Chinese and Chinese from China donated for Datuk Machap Mosque renovation. This has proven that the unity between Malays and Chinese society in Kampung Machap has been established for a long time ago. Datuk Seri Najib Tun Razak (2007) who was the Deputy Prime Minister during that time told the history of Machap Mosque. According to him, the mosque was built with the money donated by Chinese and it symbolised a good relationship between Malays and Chinese. Hence, it is clear that the relationship between Chinese and Malay in this country is not a new norm but is already established during the empire of Malacca Sultanate rules.

### **Inscription Stone Carving Proven the Reconstruction of Datuk Machap Mosque**

Donation by Chinese to renovate the Datuk Machap Mosque had been recorded through the carving of an inscription stone that is displayed at the back of the mosque. The monument was carved using ancient Chinese language that contains a list of donors from China and Chinese society in 1907 to renovate Datuk Machap Mosque. Those donations helped the mosque to be renovated and the building structure was influenced by architecture from China.

## 5. Inscription Stone as a Reminder of Datuk Machap Mosque, 1907



### Translation of Inscription Stone as Reminder of Datuk Machap Mosque Construction 1907

“Referring to this, pay respect and worship goddess at the sky and land has become human practice since a long time ago. By paying respect and worshipping, the goddess can show its power and blessing to the worshippers. It is the same when there is blessing from the goddess, human can live peacefully and happily. In Machap, Datuk Machap had been worshipped for more than 200 years. Chinese, Malays, or other races got blessed and helps from Datuk’s power. Every wish by the worshipper will be granted. Disasters have been avoided and misfortune have been abolished. Accidents reduced but prosperity increased. Everyone either near or far received Datuk Machap’s great bless. Hence, the loyal worshippers built a mosque together and sincerely to repay the protection given and worshipping activity can be prolonged. During the spring season on 1906, Mr Yang Shou An suggested donation collection and invited his friends to give donation. Willingly, the worshippers donated the money until the fund was enough to construct a mosque. Due to the establishment of the mosque, a list of donors has been made on the left side of this inscription stone. May the worshippers got blessed by this noble act.”

*Chairman Yang Shou An, Chen Geng Rui, Tang Deng Jin;  
Deputy Chairman Chen Guan Qiu, Pagor Rahman, Kandar Masin*

*With all due respect, listed donors name as stated on the left side:*

*Malacca Mosque Chairman Chen Min Zheng 50yuan  
Malacca Mosque Deputy Chairman Masjid Chen Wen Yuan 5yuan  
Seremban Company Yong Rui Long 250yuan  
Pilah Tinggi Company Yong Xing Long 200yuan  
Malacca He Wu 65yuan  
Seremban Chen Geng Rui 50yuan  
Lukut/Alor Gajah Feng Xing Shan 30yuan  
Singapore Chen Ruo Jin 25yuan  
Singapore Wang Jin Dian 25yuan  
Singapore Wang Qing Yun 20yuan  
Malacca Zeng Jiang Shui 20yuan  
Malacca Zheng Mao Xiu 20yuan  
Malacca Huang Ya Qian 20yuan  
Kuala Lumpur Wang Ju Xiu 20yuan  
Kuala Pilah Company An He 20yuan  
Seremban Tan Yang He 20yuan  
Seremban Thomson Jomar 20yuan  
Seremban Company Guang Sheng 20yuan  
Seremban Xin Cheng Fa 20yuan  
Rembau Company Rui Xing Long 20yuan  
Kuala Lumpur Ye De Sheng 15yuan  
Melaka Gan Jin Lin donated terracotta 100 pieces and money 13yuan  
Batu Anan/Batu Berendam Wang Yi Qian  
Seremban Company Guang He  
Lukut/Alor Gajah Lin Jin Ran  
Lukut/Alor Gajah Chen Zhi Shen  
Kuala Lumpur Ye Long Fang  
Kuala Lumpur Ye Long Sheng*

*Malacca Cheng Zheng Company Yu Xing, Tan Song Company Yu He, Zeng Wen Yue, Chen Ruo Lin, Chen Ruo Zhu, Zeng Xi Pin*

*Batu Anan/Batu Berendam Wang Kan Guan*

*Batu Anan/Batu Berendam Guan Kan Guan, Jin Tai Shan*

*Each one above donated 10yuan*

*Seremban Company Li Ji, Shen Yuan Fa*

*Singapore Puan Cai Jin Niang, Puan Zhou Zheng Niang*

*Lukut/Alor Gajah Yahya Talib*

*Malacca Zeng He Ning, Chen Ruo Peng, Chen Wen Xing*

*Syarikat San He Wang Rui Yuan, Chen Si De, Zheng Shi Kuai, Wan De Xing, Cheng Xing Zhan, Jin He Xing, Peng Zhao Zeng, Li Shen Xia, Zheng Fo Jia, Xue Lian Sheng, Yang Zheng Hai, Yu Guang Yuan, Xu Fang Qing, Xu Jiang Qing*

*Durian Tunggal Hainam Zeng Shou Yu*

*Lukut/ Alor Gajah Huang Rui Cao*

*Lukut/ Alor Gajah Cai Xi Fan*

*Kelang Lin Rui Qing*

*Kelang Xu Tian Quan*

*Seremban Che Anan*

*Lukut/ Alor Gajah Ayob*

*Malacca Cai Chang Mao*

*Zhu Jin Shui, Huang Feng He, Zhang Xiong De, Xin Cheng Fa, Lai Ya Cai, Yi Yu Shan,*

*Xie Yu Shan, Li Jin Diao, Yao Yong Bao, Zhang Shang Dong, Gao Ya Guang,*

*Xu Chang Sheng*

*Qiu Jia Cai Zhu Si Ce, Luo Feng Niang, Wu Fu Ji, Huang Ying Mei, Zhang Shi Duo, Jin Cheng Company, Long Shen Fa, Zhou Feng He*

*Each one above donated 5yuan*

*Total of donors 90 people. Total of donation 1363yuan*

*Dinasti Qing Year 1907, Month 10, at the best time*

## **6. Social Psycholinguistic Influence in Machap Inscription Stone Translation, Malacca 1907**

Social psycholinguistic discussing about the components that related to the language social aspects including language behaviour, language acculturation, culture shock, social distance, culture

critical duration, language exposure, social class, gender, age, language manner, body language, and familiarity in language use. Generally, social psycholinguistic has indirect relationship with human culture which involved behaviour and society belief. Based on the inscription stone translation at Datuk Machap Mosque 1907, it shows the contribution by the Chinese society as their gratitude to Datuk Machap who has been considered as someone who had advantage and greatness while praying to the God.

### **Excerpt 1**

*“Referring to this, pay respect and worship Gods at the sky and land has become human practice since a long time ago. By paying respect and worshipping, the Gods can show its power and blessing to the worshipers. It is the same when there is blessing from the Gods, human can live peacefully and happily.*

*Based on Excerpt 1, it shows that there is social psycholinguistic influence in the sentences that is closely related to Malay society. This worship conceptual that was practiced by Chinese society towards Datuk Machap’s spirit has been applied since 200 years ago. This belief is a goddess worship conceptual (God representative) which was trusted to have power to determine a fate of society or individual who believed in it. For Malay society, there are differences between religion and belief. Religion refers to the main religions that have been declared by the head of a country or government such as Islam, Christian, Catholic, Hindu and Buddhist. Meanwhile, belief comprises any confidences such as goddess worship and has a strong belief towards the strength of spiritual creature such as spirits, ghosts and other creatures. The first excerpt proven that there is social psycholinguistic influence through the phrase pay respect and worship Gods at the sky and land has become human practice since a long time ago. The phrase visualises the Malay society culture who believed in the worshipping of an object, thing or ancestors spiritual. Malay society before practiced belief known as animism. The word animism comes from the Latin word anima which means soul. Animism belief or a belief towards spiritual creatures or spirit was said to be the basis of religious belief that was the earliest appeared among ancient primitive human. Malay society before believed that every object or thing on this world has soul and spirit that must be respected so they would not disturb human daily activities. Other than that, this worship was carried out so the spirit could help them to avoid evil soul. Some of the beliefs are cave, ghost, big rock, anthill, tree, ancestors’ spirits and mystical spirits that stay at certain places.*

*Excerpt 1 also shows that there is Chinese influence towards Malays belief to the extend it influenced their actions and behaviours in their daily routine long time ago. According to Nurdeng Deuraseh (2010), every object on the earth has its own characteristics such as certain places are believed to have spiritual inhabitants or known as penunggu. Some of the rituals that always been practiced by society before were ancestors ritual, beach ritual and feed the spirits that believed to stay in an area. The phrase pay respect and worship goddess at the sky and land is similar to the practices among Ancient Malay such as dynamism belief which appeared after animism. It refers to the belief towards the energy in spirit and soul of human, animals, things and plants which can leave positive and negative impacts to human. Ancient Malay society believed that spiritual creatures are exist and could scared them. Their belief towards animism and dynamism referred to the belief towards ancestors spiritual which assumed to have spirit that can influence society life and it still there. These spirits must be worshipped so it can benefit the people and increase sustenance such as paddy spiritual activity is carried out to guarantee the paddy safety and increase the production. This is similar to the Machap Inscription Stone translation through a sentence from Excerpt 1 which is ‘by paying respect and worshipping, the goddess can show its power and blessing to the worshippers’. Due to that situation, there are the emerging of customs concepts, taboos, cultures, and laws which created various ways for ancestors’ rituals such as dance, singing, drama, music, games, mantra, planting custom, and death custom. Now, there are still ritual elements existed but it is more for entertainment purposes only such as ulek mayang, main puteri and main dewa. Therefore, it is clear that social psycholinguistic influence related to goddess worship stated on the Machap Inscription Stone affect the Malays society thinking and behaviour before until now even the ritual elements have been changed into entertainment. However, the methods and techniques are still preserved.*

## **Excerpt 2**

*In Machap, Datuk Machap had been worshipped for more than 200 years. Chinese, Malays, or other races got blessed and helps from Datuk’s power. Every wish by the worshipper will be granted. Disasters have been avoided and misfortune have been abolished. Accidents reduced but prosperity increased. Everyone either near or far received Datuk Machap’s great bless.*

Excerpt 2 illustrates the ritual activities that have been practiced by the Chinese society for more than 200 years. Chinese society believed that Datuk Machap got power that could help them to live in harmony environment. Besides, they believed that blessing from Datuk Machap could guarantee their well-being. Their belief gotten stronger or obsessed towards Datuk Machap because

they thought that not only their wishes by worshipping Datuk Machap will be granted, but also can abolish accidents, evils and avoid disasters. Finally, through the sentences in Excerpt 2 which are “*in Machap, Datuk Machap had been worshipped for more than 200 years*” and “*everyone either near or far received Datuk Machap’s great bless*” show that during the time, Chinese and Malay societies’ belief were very strong towards the sacred of Datuk Machap to the extent that he was worshipped for a very long period and everybody either far or close was believed to be protected by Datuk Machap.

The influence of this belief somehow left some impacts towards the culture among Malays society. Based on the sentences in Excerpt 2, there are social psycholinguistic influence that have been instilled into Malay culture since before until now. The Malays culture norm of believing in any sacred always been used in business and act as *pelaris*. This matter has been stated in R.O. Winstedt (1986) writing, China only interested with business so there was not much Chinese influence towards religion, culture, language, Malay linguistic compared to Indian. It is safe to say if the *pelaris* was widely spread among Malay businessmen. *Pelaris* is a popular phenomenon among Malay businessmen as it can increase profit. For example, according to Mohd Nizam Sahad (2015), the use of talisman, amulet, ‘*ibu duit*’, *wafak* and pious man picture could commercialise their business. In Malay society, the use of amulet is quite extensive before and now there are few Malay businessmen still rely on amulet. The businessmen since before and maybe still exist until now still using talisman from shaman that been put at certain corners of their business premises such as at the top of the entrance, drawer at the counter and wall corners in the shop. Some of the *pelaris* that always been used is a piece of Ka’bah net, money, and many other things. Other than that, some of Malays businessmen nowadays hanging the pictures of the scholars and pious men as attracton or *pelaris* to their business. They believed that by the sacred of those scholars could expand their business such as the portrait of Sultanate Abdul Hamid, Abdullah Fahim and Tok Kenali.

The famous figures who always been used by the businessmen in their premises are the portrait of Sultanate Abdul Hamid. Sultanate Abdul Hamid Halim Shah Ibni Al-Marhum Sultanate Ahmad Tajuddin Mukarram Shah KCMG was the 25<sup>th</sup> Kedah Sultanate and he ruled the state since 22 September 1881 until 13 Mei 1943 or for almost 61 years. According to old-folks story at Kedah, Sultanate Abdul Hamid was a monarch king and some of the society considered him as Allah’s Guardian on the earth. This is because Sultanate Abdul Hamid was very righteous and virtuous especially in the law of Islam. Besides that, there were few feathers on the *tanjak* wore by Sultanate Abdul Hamid and it was believed to be the bird of paradise feathers. Malay society believed that the bird is originated from heaven. Due to Sultanate Abdul Hamid obligation towards Allah SWT and the

feathers on his *tanjak*, they believed that he had some sacred and his picture became the charm among businessmen before and now.

Potrait of Sultanate Abdul Hamid and his *tanjak* that got the bird of paradise feathers.



In addition, Malays society belief especially the sellers towards the bird or its feathers got a miracle that could develop their business. Some of the businessmen willing to buy the bird even though the price could reach millions to make it as *pelaris*. According to Mohd Nizam Sahad (2015), the Kosmo front page on 14 July 2010 reported that businessmen belief towards *pelaris* is very high to the extent they will buy the bird of paradises with the price one million.

In Islam, the concept of sacred existed since a long time ago. The word *karamah* originated from the Arabic which means pure, high courtesy and noble. For Muslims, the degree of glory is Allah SWT gift towards His chosen servants that He loves due to their piousness, obedience and devotion. Malays society believed that the pious man got this sacred. Allah SWT will grant the person prayers. This became habit among Malays society who asking for help from the pious or sacred man to simplify something. For example, they asked for cure water from *ustaz* or pious man to treat any diseases. This matter is not wrong as long as the individual does not compare Allah SWT with something else and the helps from pious men are considered as an initiative because the prayer from them will be easily granted. There is a concept in Islam known as *tawassul*. *Tawassul* originated from Arabic word *wasilah* which means medium. Meanwhile *Tawassala-yatawassalu-tawassulan* means making something as a medium in someone praying. The concept explained that humans need

to ask and appeal from Allah SWT only and it is allowed to use a medium between human and Allah. There are two types of *tasawwul* which is inquired *tasawwul* and prohibited *tasawwul*. According to Fathul Bari (2013), inquired *tasawwul* contains three methods and the first method is *tasawwul* using the name of Allah SWT. The second method of *tasawwul* is by using prayers from pious man or the guardian who still alive. This means they come from the righteous men because their deeds are based on Quran. These people are allowed to help praying to Allah SWT for someone else. The third *tasawwul* is abiding the *syari'e* which is good practices by their own and not others good deeds such as righteous and virtuous guardians. This is also can be defined that a person faith and obedience to Allah enable the person to *tasawwul* to Allah SWT.

Other than that, there is *tasawwul* that is prohibited by Islam but still been practiced by some people such as superstitious ritual, trees, animals, worship or mention creature blessing. Besides that, these practices are carried out obsessively until they forget Allah SWT mighty and put more trust on the worshipped creature can granted their wishes and this is the example of prohibited *tasawwul* in Islam (Fathul Bari, 2013). This *tasawwul* always connected to the dead man worship. It is the same with the sacred concept that is trusted by some Malays society by exaggerating certain dead scholars. At the same time, the graves of those figures are trusted to have sacred where the validity of the story is uncertain and just from inheritance stories that have been mixed up with myth and legends. Some of the Malays society trusted that ancient graves have sacred and ritual will be done in order to get something. For example, the superstitious activity such as ritual on ancient grave to get lottery from the grave's spirit. This act still be practised by some individuals who are obsessed with the ritual.

The concept of trusting and worshipping spirit, soul, picture, animals and sacred places are obviously opposed to Islam laws. This is because Muslims trust that helps and wishes gained are from Allah SWT and not from the worship of goddess, pious men spiritual and guardians. Hence, it is clear that the transcripts on Machap Inscription Stone that has been translated into Malay contains social psycholinguistic influence that can affect the thoughts and behaviour of Malays society before until now.

## **7. Terengganu Inscription Stone**

Terengganu Inscription Stone was found at Kuala Berang and it is in Jawi writing. It is the oldest inscription stone in Malaysia at the age of 700 years and the date was 702H. This stone was found on 1899 by a businessman, Sayyid Husin bin Ghulam al Bukhari. The Terengganu Inscription Stone was brought and presented to Sultanate Zainal Abidin III and then placed on Kuala Terengganu

Puteri Hill. The contents of the stone were about laws and Islam as official religion. This inscription stone also acts as a proof Islam arrival to Terengganu on 1303.

Teks Jawi Asal	Transkripsi Muzium Terengganu
<p><b>Muka depan</b></p> <p>رسول الله دع بع اورح سنانى مريک  اسافدا ديو بملنار اسر بهما منکھنا کاما اسلام  دع نسر بحار ادر مامر بکمر فسانکسکننھما ديو بملنار اى  ديو اکواسيسو اکامار سولالهصلبالله عله هو سلمر اها  مدلکابيسر بحار اسيله ديو بملنار اددالم  بهومى .هيسو ناسو فر ضفا اسکلننر احامندا  لنکا اسلام نور بسيسه ديو بملنار ادد عننر  نحار ائر ناحنکننو افسو ناسو مکسبيسر بفا دوکا  نهتمدو دو فکننامر ادديسو اسر عکابو ادر با ما ادا  حمعهدنو لئر حدبا هنسر طاند سسکللا  نکندار سولالهصلبالله لولنو جوهر انسدوا</p>	<p><i>Rasulul Lah dengan yang arwah santabi mereka  Asa pada Dewata Mulia Raya beri hamba meneguhkan Agama Islam.  Dengan benar bicara derma mereka bagi sekalian hamba Dewata Mulia  Raya.  Di Benuaku ini penentu agama Rasulul Lah sallal Lahi was salama raja.  Mandalika yang benar bicara sebelah Dewata Mulia Raya di dalam  Bumi penentuan itu fardhu pada sekalian Raja Manda. Lika Islam  menurut setitah Dewata Mulia Raya dengan benar.  Bicara berbajiki benua penentuan itu maka titah Seri Paduka.  Tuhan menduduki Tamra ini di Benua Terengganu adi pertama ada.  Jumaat di bulan Rajab di tahun saratan disasanakala.  Baginda RasululLah telah lalu tujuh ratus tua.</i></p>
<p><b>Muka belakang</b></p> <p>کلور کدکننو احاو ه.کس  دانعنر نکنکامف ... اور عنر فهونع  حاعنمعاملنل.ک.هئلعنکامس  کلنمادر مانار عاورع... دنکا  حاعنمعاملننو کلنو بيماس  حکا منل هئلعنکامس .کاتمدر منار ع  اور عنر نو بلاحار الاکلکفر موقو نسنننه  دنوبملنار احکمر دنکاتو حنقالو  سر اسر اوس . حکمر دنکابرا اسررى  ابو افر موقو انتر سو امدا بامهعک  فکععد همالعد عنابو ماکن  حکا عکر... همالعد حکامفمدلکا</p>	<p><i>Keluarga di Benua jauhkan  (Datang berikan. Keempat orang berpiutang.  Jangan mengambil ... (a)mbil hilangkan emas.  Kelima derma barang orang ... (mar)dika.  Jangan mengambil (tugas buat) temasnya  Jika ia ambil hilangkan emas. Keenam derma barang  Orang berbuat bala cara laki-laki perempuan satitah  Dewata Mulia Raya jika merdeka bujang palu.  Seratus ratun jika merdeka beristeri.  Atawa perempuan bersuami ditanam hingggakan  Pinggang dihambalang dengan batu matikan.  Jika inkar (bala cara) hambalang jika anak Mandalika ...</i></p>
<p><b>Muka kanan</b></p> <p>نو حندا ادايسو لهنعهننکاجکای  مننر بنو حندا اداينو جهنا هلسهاها  نعهننکاحکننو انو حندا ادايلنماناهل  نو جهنا هلسهاها ماسفنندار احکاورع  مردنکاکنو جهدر مانار عور موقو نهئدو  ننداد افر سو امحکنر نو اسالاحار انرنکی</p>	<p><i>Bujang dandanya sepuluh tengah tiga jika ia ...  Menteri Bujang dandanya tujuh tahl se(paha ...  Tengah tiga, jika tetua bujang dandanya lima (tahl ...  Tujuh tahl sepaha masuk bendara. Jika O(rang) ...  Merdeka. Ketujuh derma barang perempuan hendak ...  Tiada dapat bersuami, jika ia berbuat balabicara ...</i></p>
<p><b>Muka Kiri</b></p> <p>ننداننر داند ادايسنا هلسهاها کسمننندر ما  سر بفا دو کاتهنسنا فانداندر ناداندان  کسوقو لهدر ما حکانکوکو انوافماننکو انواحو جو کو انواکلور کاکو انوانو  نمر اننسکالانسنم اننار عسنا فاندانور بنمر اننلعنندنو بملنار اى  دحادنکندنو بملنار انناکنلعنکر احار انمرا</p>	<p><i>... tiada benar dendanya setahl sepaha kesembilan derma.  . ... Seri Paduka Tuhan (Tuan) siapa tiada harta dendanya  ... Ke sepuluh derma jika anakku atawa pemainku atawa cucuku atawa  keluarga ku atawa anak.  ... tamra ini segala isi tamra ini barang siapa tiada menurut tamra ini  laknat Dewata Mulia Raya.  ... di jadikan Dewata Mulia Raya bagi yang langgar acara tamra ini.</i></p>

### Social Psycholinguistic Influence Differences between Machap Inscription Stone and Terengganu Inscription Stone

These two inscription stones are different in the term of the year it has been crafted. Machap Inscription Stone was crafted on mosque wall on 1907 meanwhile Terengganu Inscription Stone probably crafted on 700H or 1319. Machap Inscription Stone shows the influence of Chinese society

customs and belief who trusted in supernatural such as goddess which is contrary to Islam. This can be seen on Excerpt 3 based on the translations of both inscription stones:

### **Excerpt 3**

*“Referring to this, pay respect and worship goddess at the sky and land has become human practice since a long time ago. By paying respect and worshipping, the goddess can show its power and blessing to the worshippers. It is the same when there is blessing from the goddess, human can live peacefully and happily.*

Descriptions of the contents from excerpt 3 have been provided in excerpt 1. However, excerpt 3 emphasizes on word *goddess* that has been repeated for three times. In this context, the word *goddess* means the worshipped spirits because they believed that those spirits are powerful towards nature and human. In short, Chinese society belief towards goddess is intense until they recorded this matter on the Machap Inscription Stone. This belief remains until today and still practised by Malay Muslims in Malaysia.

This is different with the records on Terengganu Inscription Stone which is related to Islam religion. The transcripts of the stone is clearly showed that Islam influence has existed since that era through the translation and few emphasized or repeated words to prove Islam greatness as shown in Excerpt 4:

### **Excerpt 4**

*Asa pada **Dewata Mulia Raya** beri hamba meneguhkan Agama Islam.*

*Dengan benar bicara derma mereka bagi sekalian hamba **Dewata Mulia Raya**.*

*Mandalika yang benar bicara sebelah **Dewata Mulia Raya** di dalam.*

*Bumi penentuan itu fardhu pada sekalian Raja Manda. Lika Islam menurut setitah **Dewata Mulia Raya** dengan benar.*

(Transcripts on the front page Terengganu Inscription Stone)

***Dewata Mulia Raya** jika merdeka bujang palu.*

(Transcripts on back page of Terengganu Inscription Stone)

... *tamra ini segala isi tamra ini barang siapa tiada menurut tamra ini laknat Dewata Mulia Raya.*

... *di jadikan Dewata Mulia Raya bagi yang langgar acara tamra ini.*

(Transcripts on left side of Terengganu Inscription Stone)

Based on excerpt 4, Terengganu Inscription Stone was influenced by Sanskrit language in its translation. This influence could be detected through the repetition of the words *Dewata Mulia Raya* for seven times. The word *Dewata Mulia Raya* is another name for Allah SWT which stated on Terengganu Inscription Stone. The major difference identified on the stone is believe in the only god which is Allah SWT as the creator of the universe.

The next difference can be seen on the reasons of transcripts on both inscription stones. Machap Inscription Stone does not contain any religious elements but some Chinese belief about goddess and the rest just to show deep flattery and appreciations to the individuals involved in Machap Mosque renovation. The donors renovated this mosque as a gratitude token to Datuk Machap who considered as sacred by them. The transcripts of the stone shows that there were cooperation and mutual respect elements among Non-Muslims and Muslims who worked together to repair the Machap mosque.

It is contrary to the Terengganu Inscription Stone notes which stated the proof of Islam spread in Malay Archipelago and it is a lease of written law about Islam laws. The stone received Islam influence in the term of Jawi writing, language and knowledge. Jawi writing on the stone proving that Malays society before were expert in Arabic-based writing. From language aspect, the terms used on the Terengganu Inscriptive Stone were Malay, Arabic and Sanskrit. Even though there were lack of Malay terms compared to Sanskrit, but it still can reflect Malays society thinking concept. Other than that, Sanskrit influence still exist until now and it has been instilled into Malay as borrowed word such as prayer, heaven, hell and many other terms. Besides that, the inscription stone could confirm Islam influence through the contents about Islam enforcement and implementation and also law from Al-Quran. Some of the explanation of fiqh law such as crimes, *muamalah*, and *munakahat* (marriage). The example of sentences stated in Terengganu Inscription Stone were punishment for infidelity which is stamped for married doer and whipped for 100 times for bachelor. There were many other punishments stated on the inscription stone that can be made as guide and lesson in life. Finally, this inscription stone shows that carving skills have existed among Malay before until now especially the art of carving and *khart*. Hence, it is clearly shown that there is social psycholinguistic influence on the transcripts of Terengganu Inscription Stone and not only on the language aspect, but also on social language aspect affected Malays society especially Muslims.

## **8. Implication**

Through the findings of Machap Inscription Stone translation, the researcher found out that there are social psycholinguistic elements in the practices left by Chinese society in Malacca at that time. The elements can be divided into these implications.

### **Implication from Malay Culture Aspect**

As everyone knows, Islam and Malay inheritors are closely related. This is proven from the findings by few social researchers who claimed that Islam empowerment among Malays society happened when Islam started to take place in Malaya (Rahimin Affandi 2005). After Islam arrived to this region, Malays found their real self-esteem which is Islam that still remain until now. Implication from the practice of worshipping Datuk Machap spirit by Chinese society was contrary to the basis of Malay culture.

### **Implication from Religion Aspect**

Chinese society is considered as society that practicing goddess worshipping. Islam comprises of faith and devotion concepts toward Allah SWT. The practices that been applied to human are based on Quran and Sunnah that could make humans get closer to their Creator. Besides that, mosque is a religious centre for Muslims. But it is not only limited to religious centre only, but it is also made as a place to do social activities such as *gotong-royong*, feast, religious programmes and many other activities. However, in the context of Machap Mosque, there are implications toward Islam since 200 years ago. The mosque courtyard became a place for Chinese society to do practices that against Islam traits. They carried out a ritual on Datuk Machap spirit to get blessing and deliver the prayer to god directly so they will be happier and reduce disasters. This Chinese belief almost similar to the prohibited *tasawwul* concept. Since there was no translation towards Machap Inscription Stone, locals assumed that there is no implication of Malay culture or religion on the carving but it was very contrary to Muslims practices who only depend to the Mighty Allah SWT.

### **Implication from Architecture Aspect**

On the first phase of the mosque construction, the architecture contains Chinese elements since the building materials were brought specially from China such as ceramic mosaic that been used

to build the palace roof. Besides that, majority of the development in Malacca was built based on Chinese design like mosque and palace. The mosque was built in rectangular shape, the wall made by bricks, the roof was built layered by using Chinese ceramic to protect from weather and roof construction in crowned shape as the dome became phenomenon in the whole Malay Archipelago. Machap Mosque got carving on the entrance and it has proven that the mosque is the second oldest mosque in Malaysia. Machap Mosque was fully built by stones and has a pagoda-shaped tower with pyramid roof. There are four main pillars in the praying space of the mosque was built in the early construction to support the roof. Other than that, crowned roof, tower and ceramic floor at the Machap Mosque were imported from China. It has shown that the mosque building influence left positive effect on the mosque construction nowadays. Most of the mosque architecture now still maintain China influence on the floor, mosque's wall made from bricks and some of the mosques still maintain the tower's pyramid roof. Finally, Machap Mosque is not only benefiting the architecture but it is also proven that there was close diplomatic and religious relationship between previous rulers and China government.

## **9. Conclusion**

China art contains its own esthetical value, motive, and ornamentation used to decorate a building can improve the uniqueness of the building. Even though the core of China art development is based on the animism and Buddhist religion, the ornamentation abide Islam as long as it is not against the law. The great carving was not only beautify the space but also highlighted the impressive carving skills. It is clearly shown that the craftsman skill towards nature symbol can be manifested into authentic state. The craftsmen who are in charge in these mosques construction combined foreign and local artistic elements to produce a worship monument that is beautiful from the artistic aspect and high esthetical.

The discovery of pre-Islam images and shapes is embodied visually only without portraying the original meaning. The craftsmen skills in pre-Islam artistic have been implanted in their blood. Besides that, Muslims society in China accepted any decorations even though they are Muslims. This is because the decorations and motives have blended in among Chinese Muslims who still practising Chinese culture. Islam is not an accommodative or compelling religion and Islam does not prohibit excessively the use of these motive. Islam does not have any problems to use it as long as it abides the law. Because of that Islam is easily accepted by Malay society.

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