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**Reflections of Contemporary Islamic Law to The Spirit Doll  
Phenomenon: A *Sadd Al-Zarī'ah* Perspective**

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**Abstract:** People are restless in the wake of the growing popularity of spirit dolls in recent years. Contemporary Islamic legal clarity is required when determining whether the spirit doll phenomenon is true or false. The purpose of this article is to respond to a study of contemporary Islamic law concerning the spirit doll phenomenon that has alarmed the public. This is a qualitative study that takes a socio-normative approach. *Sadd al-zarī'ah* is used as a method for tracking (*istinbat*) Islamic law. The study's findings revealed that people caring for spirit dolls were motivated by a lack of faith and knowledge, dynamism and animism, as well as hedonism. According to Islamic law's teachings, the spirit doll phenomenon is forbidden and must be abandoned. Ulama gathered in South Sulawesi Province's Indonesian Ulema Council (MUI) and agreed to prohibit this phenomenon. The implication is that the spirit doll is manifested in every person whose physical body has a shadow or is physically shaped like a human or animal statue. It is, however, prohibited or permitted for girls' toys only. It is hoped that Muslims will avoid practices that could jeopardize religious values by abstaining from the use of spirit puppets.

**Keywords:** Contemporary Islamic Law, spirit doll, *Sadd al-zarī'ah*, MUI.

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**Abstrak:** Masyarakat resah setelah semakin populernya boneka arwah dalam beberapa tahun terakhir. Kejelasan hukum Islam kontemporer diperlukan ketika menentukan apakah fenomena boneka arwah itu benar atau salah. Artikel ini bertujuan untuk menjawab kajian hukum Islam kontemporer tentang fenomena boneka arwah yang meresahkan masyarakat. Penelitian ini merupakan penelitian kualitatif dengan pendekatan sosio-normatif. *Sadd al-ẓarī'ah* digunakan sebagai metode untuk melacak (*istinbat*) hukum Islam. Temuan penelitian mengungkapkan bahwa orang yang merawat boneka arwah dimotivasi oleh kurangnya iman dan pengetahuan, dinamisme dan animisme, serta hedonisme. Menurut ajaran Islam, fenomena boneka arwah itu dilarang dan harus ditinggalkan. Ulama yang terhimpun di Majelis Ulama Indonesia (MUI) Provinsi Sulawesi Selatan sepakat melarang fenomena ini. Implikasinya, boneka arwah itu terwujud pada setiap orang yang tubuh fisiknya memiliki bayangan atau berbentuk fisik seperti patung manusia atau hewan. Namun, diizinkan hanya untuk mainan anak perempuan. Umat Islam diharapkan menghindari praktik-praktik yang dapat merusak nilai-nilai agama dengan tidak menggunakan boneka arwah.

**Kata Kunci:** Hukum Islam Kontemporer, boneka arwah, *sadd al-ẓarī'ah*, MUI.

## Introduction

Recently, news about spirit dolls has gone viral on a variety of media platforms, including social media and electronic media.<sup>1</sup> Artists like Ivan Gunawan, Soimah, Ruben Onsu, and others have made the spirit doll a popular fad in Indonesia. By treating it like their own child, they adopted the spirit doll (human baby).<sup>2</sup> One thing that surprised them even more was their admission that the spirit doll had a beneficial influence on their life. Furthermore, it must also be acknowledged that what is claimed in public about the rise of artists having spirit dolls cannot be accepted by common sense. The painters also treat the dolls humanely.<sup>3</sup> After a while, society begins to see that this kind of behavior is hollow and meaningless. It's ridiculous for celebrities to obsess so much on one subject.

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<sup>1</sup> Ragil Ugeng, "Viral Love Spirit Doll, Mentally Unwell," NBC News, January, <https://nbcnews.my.id/2022/01/08/viral-love-spirit-doll-mentally-unwell/>.

<sup>2</sup> Septina Widya, "Mengenal Gumanthong, Spirit Doll Asal Thailand Yang Diisi Arwah Bayi," *SuaraMerdeka.com*, 2022.

<sup>3</sup> Mahyuddin, "Spirit Doll, Sakralitas Keluarga Dan Paradoks Masyarakata Kontemporer," IAIN Parepare, 2022.

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They aren't a new occurrence,<sup>4</sup> but Spirit Puppets have been around for quite a while now. An overview of the Spirit doll phenomenon is provided in this section. For those who believe their dolls have a soul or spirit, the term "spirit doll" refers to them.<sup>5</sup> The Spirit Doll was loved and cared for as if it were a child by its owner. In the opinion of Padjadjaran University anthropologist Selly Riawanti, the emergence of the Spirit Doll phenomena might be attributed to the blending of many cultural practices.

There are both advantages and disadvantages to this fact. The popularity of spirit dolls, according to the Ministry of Religion,<sup>6</sup> goes against the fundamental values of monotheism and diminishes human worth. An expert in social psychology and a lecturer at Padjadjaran University (Unpad) Bandung, Retno Hanggarani Ninin believes that the spirit doll phenomena can be regarded rational or unnatural depending on the person who adopts it, according to her findings in her research. There has long been a belief in spirit dolls in Indonesia, according to Tundjung Wahadi Sutirto, an Indonesian cultural observer from the Faculty of Cultural Sciences (FIB) at Universitas Sebelas Maret (UNS) Surakarta. Having spirit dolls in Javanese mythology is linked to the rise of animism and dynamism in the culture.<sup>7</sup>

Spirit Puppets have been around for a long time, and they aren't a new phenomenon. From a historical standpoint, this section describes the Spirit doll phenomena.<sup>8</sup> For those who believe their dolls have a soul or spirit, they are known as "spirit dolls." The Spirit Doll was cared for and fed like a kid by its owner, who treated it as such. Selly Riawanti, an anthropologist from Padjadjaran University, says that the Spirit Doll phenomenon was spawned by the blending of diverse civilizations' artistic expressions.<sup>9</sup>

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<sup>4</sup> Carla Sfameni, "Magic in Late Antiquity: The Evidence of Magical Gems," *Late Antique Archaeology* 6, no. 1 (2010), p. 435–73. <https://doi.org/https://doi.org/10.1163/22134522-90000141>.

<sup>5</sup> Muhammad Hasyim et al., "Foreign Tourists' Perceptions of Toraja as a Cultural Site in South Sulawesi, Indonesia," *African Journal of Hospitality Tourism and Leisure* 8, no. 3 (2019), p. 1–13.

<sup>6</sup> Tommy, "Muncul Tren Percaya Spirit Doll, Kemenag: Menurunkan Nilai Kemuliaan Manusia," Kementerian Agama Republik Indonesia, 2022.

<sup>7</sup> Ayu Larasati, "Why Do Spirit Dolls Become So Popular in Indonesia?," TheIndonesia.id, 2022.

<sup>8</sup> Ugeng, "Viral Love Spirit Doll, Mentally Unwell."

<sup>9</sup> Widya, "Mengenal Gumanthong, Spirit Doll Asal Thailand Yang Diisi Arwah Bayi."

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Adopting a spirit doll is a hot-button issue for many people. This is a matter that should be addressed by religious leaders. Islam does not enslave Muslims to polytheism since Muslims respect spirit dolls as equals to humans. Muslims, on the other hand, are not ensnared in esoteric rites. The existence of Muslim scholars' (ulama's) opinions and perspectives on the reality of the spirit doll phenomenon is critical. Ulama in South Sulawesi Province's MUI indicated that a spirit doll is a baby or small child doll that is supposedly infused with the spirit of a baby or small child.

The MUI in South Sulawesi is constantly monitoring the spirit doll story and providing timely updates. Spirit doll collectors want sensation, seek an outlet related to life's issues, lack faith and wisdom, and there may be economic reasons in them, according to the first argument in favor of the practice. Many groups, including religious leaders and academics, are questioning a scenario and conduct that is currently being practiced by prominent personalities. If you're looking for a way to influence people's behavior patterns when it comes to seeing family institutional abnormalities, you may want to go to prominent characters. In this social reality, reasoning cannot be used to evaluate it because it does not apply to what is actually happening. When they decide to continue caring for this inanimate thing, it challenges the reason principle that drives modern civilization. That studying modern civilization necessitates a discussion of human psychology. Because of this, rules about what is regarded ideal or true in the current context must at least make sense.

The spirit doll phenomenon makes people uneasy and wonders about the legal status of adopting it. This article is qualitative research using a socio-normative approach. The theory used is *sadd al-zarī'ah* as a method of tracking (istinbat) Islamic law. According to Wahbah al-Zuhailī, *sadd al-zarī'ah* is to close the road so that it does not become an intermediary for damage and destruction. Sources of data were obtained from readings (books/books, journals and a number of the latest news) and interviews from a number of scholars who were gathered in the MUI forum of South Sulawesi Province. The collected data is processed in the form of sorting between related and unrelated data. Classified and separated between main, supporting, and complementary data. After that, the data is analyzed based on the problem and then a very strong argument is made which is then formulated in the form of conclusions according to the problem

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### The Role of MUI in Social Issues in Indonesia

The Indonesian Ulema Council (MUI) is a forum for Ulama, Zu'ama, and Muslim Intellectuals in Indonesia to guide, foster, and defend all Indonesian Muslims. MUI was founded on 7 Rajab 1395 Hijri, which corresponds to 26 July 1975, in Jakarta, Indonesia.<sup>10</sup>

MUI reacts to the diverse socioreligious dynamics of Indonesian Muslims.<sup>11</sup> Prior to and following the Covid-19 pandemic, MUI became concerned with the religious life,<sup>12</sup> Vaccination, worship during the pandemic, sacrifice,<sup>13</sup> new normal conditions, and other matters prompted MUI to issue numerous fatwas.

MUI was founded following a meeting or deliberation of scholars, scholars, and zu'ama from diverse regions of the country, including 26 ulama representing 26 provinces in Indonesia at the time and 10 ulama who were members of popular groups. - Islamic mass organizations at the central level, including NU, Muhammadiyah, Syarikat Islam, Perti. Al Washliyah, Math'laul Anwar, GUPPI, PTDI, DMI, and Al Ittihadiyyah, four scholars from the Islamic Spiritual Service, Army, Air Force, Navy, and POLRI, and thirteen

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<sup>10</sup> Slamet Suhartono, "Eksistensi Fatwa Majelis Ulama Indonesia Dalam Perspektif Negara Hukum Pancasila," *Al-Ihkam: Jurnal Hukum dan Pranata Sosial* 12, no. 2 (2018), p. 448. <https://doi.org/10.19105/al-ihkam.v12i2.1255>. Salman Abdul Muthalib, et.al., Changes in Congregational Prayer Practices During the Covid-19 Pandemic in Aceh From Maqashid al-Sharia Perspective, *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 16, No. 2 (2021), p. 421-449.

<sup>11</sup> Muhammad Maulana Hamzah, "Peran dan Pengaruh Fatwa MUI dalam Arus Transformasi Sosial Budaya di Indonesia," *Millah: Jurnal Studi Agama* XVII, no. 1 (2017), p. 127-54. <https://doi.org/10.20885/MILLAH.VOL17.ISS1.ART7>.

<sup>12</sup> Majelis Ulama Indonesia, "FATWA MAJELIS ULAMA INDONESIA Nomor: 14 Tahun 2020 Tentang PENYELENGGARAN IBADAH DALAM SITUASI TERJADI WABAH COVID-19," *Majelis Ulama Indonesia* (mui.or.id, 2020). Abdul Syatar, et.al., Integrating Wasthiyah Paradigm to the Issuance of Covid 19 Fatwa: Indonesia Case, *Pena Justisia* 20, No. 1 (2021), p. 48-59. M. Asrorun Ni'am Sholeh, "Towards a Progressive Fatwa: MUI's Respon to The COVID-19 Pandemic," *Ahkam: Jurnal Ilmu Syariah* 20, No. 2 (2020), p. 281-298.

<sup>13</sup> Abdul Syatar et al., "Qurban Innovation Due to The Covid-19 : Experiences from Indonesia," *European Journal of Molecular & Clinical Medicine* 07, no. 10 (2020), p. 1600-1614. Ruslan Sangaji, et.al., "The News of the Covid-19 Vaccine in the Media and Public Resistance in Indonesia: A Study of Islamic Law," *Samarah: Jurnal Hukum dan Hukum Keluarga Islam* 5, No. 2 (2021), p. 957-975.

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figures/scholars who are individual figures.<sup>14</sup> As stated in the "Certificate for the Establishment of the MUI," which was signed by all the participants of the deliberation that was later referred to as the National Ulama Conference I, the result of the discussion was an agreement to form a forum for the ulama, zuama, and Muslim scholars to hold discussions. After 30 years of independence, the Indonesian country was experiencing a period of rebirth that coincided with the founding of the MUI. The nation's energy has been largely consumed by the group's political fights and is less concerned with the spiritual health of the people. Twenty-five years into its voyage, the Indonesian Ulema Council, as a deliberative forum for scholars, zu'amas, and Muslim scholars, aspires to:<sup>15</sup>

1. Provide Indonesian Muslims with the means to realize a religious and social life that Allah Subhanahu wa Ta'ala has blessed;
2. Provide the Government and the society with guidance and fatwas on religious and social matters, enhance efforts for the realization of ukhwah Islamiyah and inter-religious peace in order to strengthen the nation's unity and integrity, and;
3. Serve as a bridge between the ulama and the umaro (government) and as translators between the people and the government to ensure the success of national development;
4. Improve links and cooperation between organizations, Islamic institutions, and Muslim scholars in the provision of guidance and direction to the community, particularly Muslims, through exchanging information and organizing mutual discussions.

The Indonesian Ulema Council, which was founded by ulama, zuama, and Muslim academics and grew up among Muslims, is a communal movement.<sup>16</sup> In this way, the Indonesian Ulema Council is comparable to other Muslim social groups that have an independent existence and retain the spirit of autonomy.<sup>17</sup> This spirit is demonstrated by his independence — in the

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<sup>14</sup> Moh Mahfud MD, "Fatwa MUI Dan Living Law Kita," Media Indonesia, 2016, <https://mediaindonesia.com/read/detail/84453-fatwa-mui-dan-living-law-kita>.

<sup>15</sup> Majelis Ulama Indonesia, "Produk Fatwa MUI," 2020, <https://mui.or.id/category/produk/fatwa/>.

<sup>16</sup> Sofian Al Hakim, "Analytical Framwork In Study of Fatwas on Shariah Economics," *Ahkam: Jurnal Ilmu Syariah* 19, no. 2 (2019), p. 315–30. <https://doi.org/https://doi.org/10.15408/ajis.v19i2.12219>.

<sup>17</sup> Abdi Wijaya, "Daya Scrap Lembaga-Lembaga Fatwa Terhadap Masalah-Masalah Hukum Kontemporer (Studi Komparatif Lembaga Fatwa MUI, Majelis Tarjih

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sense of not being dependent and influenced by parties outside of himself — when expressing his opinions, thoughts, and attitudes on behalf of the organization and making decisions.

In relation to Muslim community organizations, the Indonesian Ulema Council does not aspire to be a super-structured institution that regulates numerous social organizations, and portrays itself as a single platform representing the diversity and plurality of Muslims. According to its founding purpose,<sup>18</sup> the Indonesian Ulema Council is a venue for uniting ulema, zuama, and Muslim experts from various Muslim organizations.<sup>19</sup>

The independence of the Indonesian Ulema Council does not restrict it from developing relations and cooperating with other groups from within and beyond the country, so long as it is based on mutual respect for each other's perspectives and does not vary from its vision, mission, and functions.<sup>20</sup> This partnership and cooperation demonstrates the Indonesian Ulema Council's recognition that it is an inherent aspect of a nation's life order that must coexist and cooperate for the nation's benefit and advancement. The Indonesian Ulema Council's stance is one of the initiatives to realize Islam as rahmatan lil alamin (Rahmat for All Mankind).<sup>21</sup>

### Spirit Doll History

Spirit dolls have existed since ancient times and take many forms. There are statues, dolls, and voodoo.<sup>22</sup> In Rome, dolls were often used for

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Muhammadiyah Dan Bahtsul Masail NU),” *Mazahibuna; Jurnal Perbandingan Mazhab* 1, no. 2 (2019). <https://doi.org/10.24252/mh.v1i2.10624>.

<sup>18</sup> Muammar Bakry et al., “Arguing Islamophobia During COVID-19 Outbreaks: A Consideration Using *Khuṣūṣ Al-Balwā*,” *International Journal of Criminology and Sociology* 9, no. 1 (2020), p. 2757–65. <https://doi.org/10.6000/1929-4409.2020.09.340>.

<sup>19</sup> Niki Alma Febriana Fauzi, “Fatwa Di Indonesia: Perubahan Sosial, Perkembangan, Dan Keberagaman,” *Jurnal Hukum Novelty* 8, no. 1 (2017), p. 108–21.

<sup>20</sup> Rico Novianto Ali Abdillah, “Lembaga Quasi Non Governmental Organization (Quango) Dalam Sistem Ketatanegaraan Indonesia: Majelis Ulama Indonesia,” *Jurnal Hukum Dan Pembangunan* 49, no. 1 (2019), p. 110–35. <https://doi.org/10.1017/CBO9781107415324.004>.

<sup>21</sup> Ja’far Baehaqi, “Paradoks Fatwa Dewan Syari’ah Nasional Majelis Ulama Indonesia Dalam Regulasi Hukum Perbankan Syari’ah Dan Alternatif Solusinya,” *Al-Ahkam* 27, no. 1 (2017), p. 1–24.

<sup>22</sup> Marguerite Johnson, “Spells, Charms, Erotic Dolls: Love Magic in the Ancient Mediterranean,” *The Conversation*, 2018.

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magical rituals to connect with gods or goddesses. Likewise in Egypt and in ancient Greece, dolls were used for spiritual release or religious ceremonies.<sup>23</sup>

In Indonesia, the tradition of dolls that are said to be filled with spirits and the most famous comes from Toraja, South Sulawesi.<sup>24</sup> Tau-tau are wooden dolls made as closely as possible to the dead Toraja and placed on their graves. They have a tradition that by caring for dolls that are believed to be homes for spirits.<sup>25</sup> In general, tau-tau are treated as if the deceased person is still alive. For example, the shape and appearance of the tau-tau is made almost perfect and resembles a deceased person. Tau-tau wear traditional clothes and other accessories such as necklaces and are placed in tombs. The tomb was tightly protected and locked to prevent art collectors from stealing.

Tau-tau for the Toraja people is more than just art.<sup>26</sup> For the Toraja people, tau-tau are representatives of family or ancestral spirits who replace themselves as people who have died or represent people who have died. Tau-tau symbolizes the journey of human life in a period of transition. Tau-Tau will intercede for the dead with the surviving family. In the local belief of the Toraja people (Aluk Todolo), they believe that tau-tau has become a vessel for ancestral or ancestral spirits.

For the Toraja Tribe, tau-tau has become a symbol for the nobles. So that tau-tau may only be owned by people with high social strata.<sup>27</sup> In addition to having a noble title, making tau-tau must be able to provide 24 buffalo with a funeral for 7 days or more. Tau-Tau is not only a symbol of nobility, but also a symbol of memory and a symbol of respect for those who have died.

The Western world knows spirit dolls as voodoo dolls. Voodoo actually has a meaning as witchcraft or black magic.<sup>28</sup> For the people of the

<sup>23</sup> Derek Collins, "Nature, Cause, and Agency in Greek Magic," *Transactions of the American Philological Association* 133, no. 1 (2003), p. 17–49.

<sup>24</sup> Suherman, "Patung Tau-Tau Di Toraja Provinsi Sulawesi Selatan: Kajian Simbol Susanne Knauth Langer," *Imaji* 14, no. 2 (2016), p. 146–56. <https://doi.org/10.21831/imaji.v14i2.12178>.

<sup>25</sup> Suherman, Triyanto, and Sunarto, "Embodiment, Myth, and Characters' Value Sculpture of Tau Tau at Toraja in South Sulawesi," *Catharsis: Journal of Arts Education* 6, no. 2 (2017), p. 161–73. <https://doi.org/10.15294/catharsis.v6i2.19293>.

<sup>26</sup> Karta Jayadi, "Arts as Entrepreneurship and Economic Capital in Tana Toraja, Indonesia," *Journal of Entrepreneurship Education* 21, no. 3 (2018), p. 1–9.

<sup>27</sup> Karta Jayadi, "Functions and Types of Tau-Tau Statue as Torajan Identity in South Sulawesi Indonesia," *Journal of Art & Humanities* 07, no. 09 (2018), p. 9–13. <https://doi.org/http://dx.doi.org/10.18533/journal.v7i9.1463> Functions.

<sup>28</sup> Amanda Cates Ball, "A New Typology of Magic Dolls," *Chapel Hill* (University of North Carolina, 2019).



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United States, voodoo is better known as occultism or magic. Voodoo first developed in North Africa before becoming popular in the United States. Voodoo usually makes dolls as a medium in the transfer of black magic.

In the book *The Secret of Santet*, Chairman of the Voodoo Association Wendell J Payton says that there are similarities between Javanese mysticism and voodoo.<sup>29</sup> Voodoo can be applied for positive purposes or called white magic and for negative purposes / harming others or called black magic. Even though the development of voodoo cannot be denied, it is more directed to black magic by using media such as puppets to transmit the black magic.

The Spirit Doll craze has apparently persisted in Thailand for quite some time now.<sup>30</sup> *Feartha Luk Thep*, or just *Luk Thep* as it is known locally, is a Thai ritual. When it comes to *Luk Thep* in general, it is an infant-sized plastic doll that is thought to be possessed by a spirit.<sup>31</sup> When it comes to the people of Thailand, *Luk Thep* has the power of the spirits of those who provide good fortune to the community. There are times when *Luk Thep* is taken to day care for a meal, a hug, and even some intriguing things. Another noteworthy development is that Thai Airways has allowed customers to purchase *Luk Thep*-specific seats. The ashes of a newborn can be interred in a *Gumanthong*, a doll in the form of a little child, which is still made in Thailand.<sup>32</sup>

Mae Ning, a doll collector, was the first person to introduce *Luk Thep* to Thailand.<sup>33</sup> In an effort to rein in her rambunctious son, Mae Ning created the puppet *Luk Thep*. Throughout the rituals, her doll has asked for strength. In order to bring the doll to life, he performed a ritual in which he asked the Hindu Goddess Parwati to summon the soul of a child. For *Luk Thep*, a spell isn't enough. He's looking for a new soul. There is a belief among some *Luk Thep* owners that the doll is possessed by a spirit.

As though they were real children, *Luk Thep*'s owner believes that spirit dolls should be cared for like that. The proper maintenance and feeding of spirit dolls is essential. Leave and ignore *Luk Thep* has terrible implications and resulting in troubles because there is an increasing belief that the doll brings good luck to the owner.

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<sup>29</sup> Johnson, "Spells, Charms, Erotic Dolls: Love Magic in the Ancient Mediterranean."

<sup>30</sup> Widya, "Mengenal Gumanthong, Spirit Doll Asal Thailand Yang Diisi Arwah Bayi."

<sup>31</sup> Ugeng, "Viral Love Spirit Doll, Mentally Unwell."

<sup>32</sup> Widya, "Mengenal Gumanthong, Spirit Doll Asal Thailand Yang Diisi Arwah Bayi."

<sup>33</sup> Larasati, "Why Do Spirit Dolls Become So Popular in Indonesia?"

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It is clear if we examine the previous historical account that Indonesia and Thailand have a strong connection to the development of the Spirit doll. Spirit Puppet practices in Indonesia are distinct from those found in the Toraja people's death rituals and Western developments in Voodoo.<sup>34</sup> Both share a common ancestor, but differ in important ways. However, Iwan Meulia Pirous, an anthropologist at the University of Indonesia, believes that this is a modern-day manifestation of an ancient anthropological activity. Increasing numbers of major religions are available as a guide to life, yet at the same time our forefathers' culture is eroding away. According to major faiths, spirit puppets have a meaning that goes against what they teach.

This island chain is shaped like an Indonesian puppet, and its wayang represents that. Pre-Islamic beliefs are mythologized as wayang kulit. Wayang kulit is an art genre that uses dried animal skin sheets to represent mythological figures. We tell stories about our ancestors because we believe that doing so will ensure that we are always protected by them. Of course, the animism-dynamism belief that arose in ancient religion has a lot to do with this. Max Muller and EB Taylor (1877) put out the idea of animism-dynamism in the evolution of religion as part of their evolutionist theory. Evolutionism itself explains the progression of human belief in God, from dynamism to monotheistic. When it comes to the supernatural, Animism and Dynamism both believe that spirits or spirits of deceased ancestors are still present in the world.

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Why do they have assembled in South Sulawesi for the MUI South Sulawesi Ulama's Spirit Doll version? MUI believes that the spirit doll phenomenon, which has been on the rise recently, is motivated by several factors that affect Muslims as well:

### 1. A lack of Conviction and Understanding

Muslims who participate in the practice of spirit dolls exhibit a lack of faith and religious knowledge. Islamic law makes it clear that such behavior is highly banned and completely at odds with Islamic beliefs. You can attribute good and bad things to someone other than Allah swt, which is prohibited by Islamic law; you can ask the jinn for assistance from the devil; you can engage in misleading magic; and you can ask for help from the devil.

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<sup>34</sup> Johnson, "Spells, Charms, Erotic Dolls: Love Magic in the Ancient Mediterranean."

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According to South Sulawesi MUI member Abbas Baco Miro, the phenomena of spirit puppets is a misguided/deviant situation that can do harm to the community. Islamic law provides a framework for avoiding harmful activities, such as faith, worship, and muamalah, which are all examples of this. Islam forbids the use of spirit dolls, however some people have used them to engage in immoral behavior. Therefore, it is illegal and must be discontinued.

### 2. "Dynamic" and "Animistic" Ideas

Muslims who use spirit dolls have a tendency to be too dynamic and animistic, in addition to misinterpreting Islamic teachings. Spirit dolls are a favorite of some people who are fascinated by the mysterious. Humans are encouraged to live in harmony with spirit entities if they believe in their existence. The conduct of showing the spirit in the visualization of people and dolls or magical objects was born as a result of harmonization.

Islamic law prohibits this practice because it involves spirits that are friends with Jinns and even adore them, says Nasrullah Sapa who serves on the Fatwa Commission. Similarly, Hasbuddin Halik says the doll is legal as long as it falls within the category of children's toys. It's polytheism and haram in all its manifestations if it results in an adult believing in a spirit that provides them benefits.

### 3. The Pursuit of Pleasure

If you look at the people who are in charge of the upper-class spirit dolls, you'll see a disturbing trend. The doll's adoption trend drew the attention of a slew of high-profile celebrities. A large number of public figures own spirit dolls that resemble newborns, which they tend to treat as if they were their own children. Outwardly, it reveals a hedonistic mindset. Hedonism, according to the philosophical definition, is a style of life that isn't. Hedonism is a philosophy that emphasizes pleasure over suffering. Hedonists see both pain and pleasure as integral parts of existence, and they view them as such.

Spirit dolls, according to Muhammad Chiar Hijaz, are influenced by the fashion and personal habits of well-known persons. Public individuals who play spirit dolls might be said to seek sensation, tranquillity, and identity because of their prior incarnations.

Individuals who believe their mental health is damaged by spirit puppets are compelled to engage in behavior that goes beyond the bounds of

rationality, distribute wealth ineffectively, live extravagantly, disrespect the rights of people who should be fulfilled. It is haram to do so since doing so obliterates the advantage and inflicts harm.

### ***Sadd al-Zarī'ah's Perspective in Assessing the Spirit Doll Phenomenon***

Every behavior, good or ill, has a legal repercussion in Islam. All methods, tools, and wasilah used for an action must be closed and blocked if the activity results in damage. *Sadd al-ẓarī'ah* is the Islamic term for this type of closing.<sup>35</sup>

*Sadd al-ẓarī'ah* is a technique of establishing Islamic law (Istinbat).<sup>36</sup> Close the door so that you are not utilized as a conduit for harm when interpreting *sadd al-ẓarī'ah*. If the offender wants to utilize something lawful as an intermediary toward something forbidden, then *sadd al-ẓarī'ah* prohibits it, regardless of whether the culprit intends to use it or not.

*Sadd al-ẓarī'ah* and *fath al-ẓarī'ah* are the two main types of *al-ẓarī'ah*, and they are distinct from each other.<sup>37</sup> As a rule, it's forbidden to employ something as a means/intermediary for fear of causing harm. If the usage of the facility (known as *al-ẓarī'ah*) results in mafsadat/damage, then it is prohibited. *Sadd al-ẓarī'ah* refers to this. Even if it is acceptable to utilize *al-ẓarī'ah* facilities/intermediaries since they will lead to good and benefit, in other words the result will be good and beneficial, these facilities/intermediaries can be used. Because the good / benefit has to be realized in some way. *fath al-ẓarī'ah* is the Arabic term for it.

According to *sadd al-ẓarī'ah*, the spirit doll can be evaluated by determining whether or not it has any negative effects, even if there are positive aspects to its use, even if those positive aspects have not yet been fully realized. Forbidden acts can be prevented by using the *Sadd al-ẓarī'ah* method. The act of creating a ghost doll has the potential to lead a person down a path of wrong and wrong acts and beliefs.

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<sup>35</sup> Suraiya Osman et al., "Adapting the Principle of Sadd Al-Zari'ah by the Government in the Regulation of Product and Service Labelling," *Journal of Islamic Economics and Law* 1, no. 1 (2020), p. 40–50. Yuni Roslaili, "Kajian Urf tentang Adat Ranup Kong Haba dan Akibat Pembatalannya di Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 3, No. 2 (2019), p. 417-437.

<sup>36</sup> Intan Arafah, "Pendekatan Sadd Adz-Dzari'ah Dalam Studi Islam," *Al - Muamalat: Jurnal Hukum Dan Ekonomi Syariah* 5, no. 1 (2020), p. 68–86. <https://doi.org/10.32505/muamalat.v5i1.1443>.

<sup>37</sup> Wahbah Al-Zuhailī, *Uṣūl Al-Fiqh Al-Islāmī* (Beirut: Dār al-Fikr al-Mu'āṣir, 2013).

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When it comes to spirit dolls and haram legislation, *sadd al-workings* ar'ah's include For starters, the spirit doll must be banned since it is bound to lead to the demise of faith. Second, even though spirit puppets rarely cause devastation or evil, all types of activity are nonetheless prohibited. Toys for little children, on the other hand, provide advantages that are permitted. As a third reason why maintaining a spirit doll can be harmful to faith, time, and money is because purchasing it at an exorbitant price is forbidden by Islamic law. Fourth, the varied ways in which some groups have placed, stored, and even spent time caring for spirit dolls are still dominating in bringing mafsadah, therefore they remain haram.

### Conclusion

People care for spirit dolls because they lack faith and knowledge, dynamism, animism, and hedonism. Assessment of Islamic law teachings using the *sadd al-zarī'ah* method to block the road by rejecting all mafsadah created by the spirit doll, despite the fact that the spirit doll itself can bring benefits. The phenomena of "spirit dolls" is strictly prohibited and must be put an end to. The Indonesian Ulema Council (MUI) of South Sulawesi Province has agreed to ban this practice among its members. Everyone whose physical body has a shadow or takes on the form of a human or animal statue is said to embody the spirit doll. Toys intended solely for female enjoyment are exempt from this restriction. Muslims are required to refrain from engaging in behaviors that could harm their religious beliefs, such as the use of spirit puppets.

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