



# Comparative Study of the MUI Fatwa and Sadd Al- Ẓarī'ah Concerning Spirit Dolls

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## Abstract

This research investigates the phenomenon of spirit dolls in the context of Islamic law and the principles of Sadd Al-Ẓarī'ah, with a focus on the response of the Indonesian Ulema Council (MUI) to the practice. This study uses descriptive qualitative methods, collecting data through interviews with ulama, MUI members, and community surveys, as well as analysis of documents related to MUI fatwas. The results show that the MUI classifies belief in dolls that have spirits as shirk, contrary to tawhid. The Sadd Al-Ẓarī'ah principle is applied to prevent damage to morals and beliefs, through an educational and preventive approach. This research also highlights the role of the media in popularizing the spirit doll phenomenon, as well as the psychological and social impact of this belief. Recommendations include increased public education, collaboration between religious institutions and the media, and more research into the psychological impact of belief in spirit dolls.

## Keywords

Spirit dolls, Sadd Al-Ẓarī'ah, MUI fatwa, Islamic law



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### **Introduction**

In the context of globalization which creates increasingly intensive interactions between cultures and beliefs, the phenomenon of spirit dolls has emerged as an issue that is troubling many groups in Indonesia. The spread of this phenomenon is not only a manifestation of the diversification of spiritual practices, but also a challenge to established religious doctrine. In responding to this phenomenon, contemporary Islamic law using the Sadd Al-Žarī'ah approach offers a crucial theoretical framework. This approach seeks to prevent possible damage caused by practices that have the potential to lead to polytheism, which is strictly contrary to the principle of monotheism in Islam. As a preventive method, Sadd Al-Žarī'ah deconstructs the practice of spirit dolls and assesses it from the perspective of the potential social and spiritual damage it may cause.

Furthermore, the application of Sadd Al-Žarī'ah in this context requires a deep understanding of local nuances and

religious interpretations that develop in society. By understanding the diversity of interpretations and societal acceptance of the spirit doll phenomenon, Sadd Al-Ẓarī'ah's approach becomes more relevant and effective in identifying and preventing potential damage. This approach not only sees the phenomenon of spirit dolls as a matter of faith, but also as a symptom of broader social problems rooted in spiritual needs and identity crises faced by some communities. Therefore, this research not only examines the legal and doctrinal aspects, but also the social and psychological aspects that encourage people to adopt this kind of practice.

The Indonesian Ulema Council (MUI), as an institution that has the authority to issue sharia-based guidelines in Indonesia, has actively responded to social phenomena that conflict with Islamic teachings. In the context of the spirit doll phenomenon, the South Sulawesi MUI in 2018 issued a fatwa stating that belief in dolls that are thought to have spirits or supernatural powers is a form of shirk. Shirk, defined as the worship of something other than Allah, is a major sin in Islam. Therefore, research that examines the application of Sadd Al-Ẓarī'ah principles in this context is very important. Sadd Al-Ẓarī'ah, which means 'closing the way' against actions that could lead to immorality or moral corruption, provides a legal framework to avoid deviating from teachings in religious practice.

Considering the increasingly widespread phenomenon of spirit dolls being popularized through various media platforms, it is important to analyze how the principles of Sadd Al-Ẓarī'ah can be applied to prevent the negative impact of this practice on the Islamic faith. This research aims to deepen understanding of the effective ways that ulama and religious institutions can use to overcome contemporary problems that can mislead the faithful. By analyzing specific cases and the responses provided by the MUI, this study is expected to produce pragmatic and

implementable recommendations to address practices that are not only spiritually damaging but can also disrupt social harmony within the Muslim community.

Therefore, through this research, it is hoped that an intervention model can be developed that is based on the principles of Sadd Al-Žarī'ah which not only emphasizes preventive aspects but is also educational. This research will explore how effective religious education can be provided to the public to raise awareness about the dangers of practices such as spirit dolls and their implications for Islamic beliefs. Thus, it is hoped that this study can make a significant contribution to collective efforts to maintain the integrity of Islamic teachings amidst the ever-growing challenges of modernity and globalization.

In the context of modern Indonesian society, social media and television play a significant role in spreading various social phenomena, including the spirit doll phenomenon. This wide media exposure not only introduced the practice to the wider public but also increased its popularity, especially among artists and celebrities who kept these dolls as part of their daily lives. These celebrities often consider these dolls not just as objects, but as having a certain spirit or essence that they consider to be family members. This phenomenon is not only a pop culture issue, but also has the potential to raise deep questions regarding its impact on traditional values that have long been maintained in society.

The influence of the spirit doll phenomenon on traditional values and religious beliefs in Indonesia is a crucial aspect to research. In societies with strong religious values, the adoption of practices that contradict Islamic doctrine can give rise to value conflicts. The practice of keeping spirit dolls which are seen as having the spirit of life can obscure understanding of the teachings of monotheism in Islam, which teaches the oneness of God without partners. Therefore, this research aims to dig deeper into how society responds to this phenomenon and how

it affects their Islamic identity. Through this research, it is hoped that it can be identified how traditional values are maintained or changed in facing the challenges of increasingly diverse popular culture.

The psychological impact of belief in spirit dolls represents one important aspect that needs to be explored in more depth in the context of this study. Based on an analysis of existing literature, there are indications that interaction with and belief in non-living objects such as spirit dolls can lead to significant psychological consequences. Individuals who believe in the existence of spirits in these dolls tend to experience distortions in their understanding and practice of religion, which can indirectly reduce the quality of their faith. This tendency becomes increasingly critical because Islam, as a religion that prioritizes balance and mental health, demands the maintenance of a strong faith and is not contaminated by practices that lead to polytheism or polytheism.

Furthermore, the psychological effects of this practice are not only limited to distorting beliefs, but also affect the emotional stability of individuals. Belief in supernatural powers attributed to these spirit dolls can give rise to irrational anxiety and fear, which in the long term can harm mental health. Islam explicitly teaches the importance of maintaining mental health as part of a healthy faith, emphasizing that spiritual and emotional well-being is the key to living a harmonious and sharia-compliant life. Therefore, this research aims to expose how belief in spirit dolls and similar practices can conflict with these principles, and affect not only individuals but also social structures within Muslim communities.

In the context of using *Sadd Al-Žarī'ah* principles, this research seeks not only to provide a theoretical but also practical framework in overcoming the practice of spirit dolls which is contrary to Islamic teachings. This principle allows policy makers and religious leaders to understand and assess the

implications of various social and cultural aspects related to this phenomenon. This research aims to offer a holistic and integrated approach that involves a deep understanding of Islamic law, social psychology, and the societal dynamics that interact with this practice. Thus, the resulting recommendations are expected to serve as an effective guide for implementing strategies that are in line with Sharia values, while taking into account the sensitivities and social needs of contemporary society.

Furthermore, through this research, it is hoped that concrete preventive steps can be produced to prevent the spread and acceptance of the practice of spirit dolls which could threaten the integrity of the Muslim faith. The preparation of this prevention strategy will be based on the results of an analysis that combines legal, psychological and sociological perspectives, so that it can reach various levels of society effectively. By providing adequate education regarding the impacts and consequences of the practice of spirit puppetry, as well as offering alternatives that are in line with Islamic teachings, it is hoped that this research can help reduce people's interest in practices that have the potential to be detrimental from a spiritual and social perspective.

## **Methods**

In this research, the method used is a descriptive qualitative approach, which aims to gain an in-depth understanding of the phenomenon of spirit dolls in the context of Islamic law and the application of Sadd Al-Žarī'ah principles. Data will be collected through in-depth interviews with ulama, members of the Indonesian Ulema Council (MUI), as well as social and psychological observers who have expertise in the field of spiritual beliefs and practices in Indonesia. In addition, a documentation study will be carried out on relevant MUI fatwas and literature related to Sadd Al-Žarī'ah and the practice of spirit dolls. Data analysis will use content analysis techniques to

identify the main themes that emerge from the data, which will allow researchers to understand the various perspectives and arguments related to this phenomenon in legal and social contexts.

Apart from collecting primary data through interviews and documentation studies, this research will also involve a short survey of the community to assess the perception and influence of the spirit doll phenomenon on their social and religious life. This survey will help in gauging the level of acceptance and psychological impact of this phenomenon among the general public. This research will use qualitative analysis to interpret survey data along with interviews and documentation studies, in order to build a comprehensive understanding of the implications of the spirit doll phenomenon. With this approach, it is hoped that research can provide practical and evidence-based recommendations for policy makers and religious leaders in facing and overcoming problems related to the spirit doll phenomenon in Indonesian society.

## **Results and Discussion**

### ***Analysis of the MUI Fatwa on the Spirit Doll Phenomenon***

In analyzing the phenomenon of spirit dolls, the MUI fatwa has played an important role in setting religious boundaries regarding this practice. A fatwa issued by the Indonesian Ulema Council, especially from the South Sulawesi region, classifies belief in dolls that are thought to have spirits as a form of shirk. This explicitly contradicts the principle of monotheism, which is the main foundation in Islamic teachings that endorses pure monotheism and the rejection of all forms of worship other than Allah. MUI's arguments are based on interpretations of religious texts and hadith which remind Muslims to avoid practices that can facilitate shirk, in accordance with the principle of *Sadd Al-Žarī'ah* which prevents the possibility of damage to the faith. In the context of Islamic legal

discourse, determining this fatwa also involves an in-depth study of the social and cultural context that influences religious practices in Indonesia. The fatwa not only raises theological concerns, but also highlights the social and psychological impacts that may arise from the practice of spirit dolls. This practice is seen as a reflection of a broader crisis of identity and spiritual needs among society. By identifying spirit dolls as a potential gateway to the practice of polytheism, the MUI proactively puts forward a preventive approach to safeguarding the integrity of the Muslim faith.

Apart from that, the application of Sadd Al-Žarī'ah principles in this fatwa shows the MUI's tendency to use Islamic law in a preventive and educational manner, not just reactively. MUI offers solutions that not only eliminate practices considered deviant, but also promote religious education as a means of prevention. This indicates a shift from a purely punitive approach to a more educational one, aimed at increasing public awareness and understanding of the correct teachings of Islam and preventing errors in religious practice. The MUI fatwa also reflects a response to the challenges posed by globalization and modernity, where pop culture phenomena such as spirit dolls can easily spread through social media and television. By understanding that this phenomenon is not only limited to individuals but also has a broad impact on society, MUI seeks to bridge the gap between traditional teachings and modern challenges by providing clear and relevant guidance that is rooted in Islamic values, while recognizing changing social realities. Finally, the results of the analysis show that the MUI's approach to the spirit doll issue through fatwas and Sadd Al-Žarī'ah principles has great potential in strengthening the resilience of the Muslim community against cultural influences that are contradictory to Islam. This creates the foundation for the development of broader strategies in society to face similar problems in the future, not only in Indonesia but also in the global context of Muslims. Through a holistic and integrated



approach, MUI proposes an intervention model that can be adapted in various religious and other social contexts.

### ***Application and Implications of Sadd Al-Žarī'ah***

The application of Sadd Al-Žarī'ah principles in the case of spirit dolls shows a systematic and preventive approach to practices that have the potential to cause moral and spiritual damage. In this context, this principle functions as a defense mechanism against potential shirk that can be caused by belief in non-living objects that are considered to have supernatural powers. Based on data obtained through interviews with ulama and MUI members, as well as analysis of fatwa documents, it is known that the Sadd Al-Žarī'ah principle is used to describe and evaluate the root causes and consequences of the spirit doll phenomenon. This assessment takes into account doctrinal and psychological aspects, where belief in spirit dolls is seen as a door that opens the possibility of violating monotheism, and therefore, is prohibited to avoid greater damage to the social order and faith.

Discussion regarding the application of Sadd Al-Žarī'ah shows that this principle not only leads to an explicit rejection of certain practices, but also emphasizes educational and awareness efforts. Ulama and religious leaders emphasize the importance of in-depth education of Muslims about the dangers of engaging in this kind of practice. This emphasis is preventive and educational, combining theological understanding with psychological counseling to help individuals understand and internalize the true teachings of Islam. This approach helps in building resistance against the adoption of potentially shirk practices that may be popularized by the media or other social influences.

Furthermore, from the content analysis of interviews and documents, it is apparent that there is a need to consider local context and social sensitivity in implementing Sadd Al-Žarī'ah principles. A rigid approach may not be effective in all contexts,

so adaptation is needed that takes into account local social and cultural dynamics. In the Indonesian context, where animistic beliefs and the influence of pop culture are quite strong, the principles of Sadd Al-Žarī'ah must be applied in a way that strengthens Islamic values without alienating segments of society that may not fully understand the depth of these teachings. This research also highlights that although Sadd Al-Žarī'ah is a principle that aims to prevent immorality, its application must always be accompanied by a sense of compassion and wisdom. This is important because an approach that is too harsh can produce counterproductive reactions in society, especially among young people who may feel alienated or not understood. Therefore, a balanced and dialogical approach is needed, where dialogue between generations and between views is key in building wider understanding and acceptance of Islamic principles.

The implementation of Sadd Al-Žarī'ah in dealing with the issue of spirit dolls has had broad implications, not only in religious aspects but also in psychological health and social harmony. Recommendations from this study suggest that educational and preventive measures need to continue to be improved, involving various parties from ulama, educators, to community leaders, to collectively overcome the challenges presented by practices that are contrary to pure Islamic teachings. This not only helps in upholding monotheism but also in strengthening a resilient Islamic identity in the midst of globalization and modernity.

### ***Public Understanding of Spirit Dolls***

The results of surveys and interviews conducted in this research show that people's perceptions of spirit dolls vary widely, but in general, there is a significant tendency to believe that these dolls have some kind of 'spirit' or supernatural powers. Some respondents described spirit dolls as vessels that were thought to bring good luck or as a means of obtaining spiritual protection. However, this view is contrary to the

principle of monotheism in Islam which emphasizes the oneness of Allah and prohibits the worship of other objects or entities. This strong emotional attachment to dolls often blurs the boundaries between traditional beliefs and orthodox religious practices, giving rise to the potential for shirk which is considered a major sin in Islam. In further analysis, the findings show that the spread and popularity of spirit dolls in society is mainly influenced by the media and public figures. Widespread exposure through social media and television has helped popularize spirit dolls among the wider public, including young people. This reinforces the perception that belief in spirit dolls is an acceptable social trend, even though it is theologically contrary to Islamic teachings. The influence of celebrities who keep these dolls as part of their daily lives has created new norms that indirectly validate this kind of practice in society's view.

Psychologically, belief in spirit dolls can provide individuals with a sense of security and emotional comfort, especially in the face of life's difficulties or as a response to an identity crisis. However, this psychological dependence poses a serious risk in a religious context because it can lead to deviations from the faith. Most of the ulama and MUI members interviewed emphasized that this phenomenon has the potential to reduce the purity of the faith and risk the spiritual health of the people. Therefore, there is a strong urgency to educate the public about the dangers of this practice through an approach based on appropriate Islamic teachings.

From Sadd Al-Ẓarī'ah's point of view, the application of this principle in dealing with the spirit doll phenomenon was found to be very important. As a legal principle that aims to 'close the way' that could lead to immorality or moral corruption, Sadd Al-Ẓarī'ah offers a framework that allows religious leaders and policy makers to be proactive in preventing the spread of beliefs that are contrary to Islamic teachings. This includes intensive and consistent educational activities, utilizing media

platforms to straighten out religious understanding, as well as strengthening the values of monotheism and avoiding shirk practices. This research suggests that intervention measures should combine legal, educational, and social approaches to form a comprehensive strategy in overcoming the problem of spirit dolls. There must be a joint effort between clerics, government and civil society to build wider awareness regarding the implications of belief in spirit dolls for the integrity of Islamic faith. Increased religious education programs, public information campaigns, and active community involvement in religious discussions are expected to reduce interest in this practice and strengthen the foundations of a healthy faith among Muslims.

### ***Social and Psychological Impact of the Spirit Doll Phenomenon***

Research on the spirit doll phenomenon reveals significant social and psychological impacts on individuals and society. Based on the data and analysis carried out, this phenomenon raises serious questions regarding the stability of Islamic identity in the communities that adopt it. Spirit dolls, which are believed to have the spirit or essence of life, can indirectly diminish people's understanding of monotheism, which is the core teachings of Islam. This kind of practice not only violates the principle of monotheism, but also creates value conflicts within communities that are strong in their religious beliefs. This, paradoxically, creates a space where practices that go against the basic teachings of Islam are accepted due to the influence of pop culture and widespread media exposure.

Furthermore, from a psychological perspective, individuals who engage in spirit puppetry practices often experience distortions in their religious beliefs and practices. This trend is characterized by a decline in the quality of faith, where individuals begin to believe in the existence of supernatural powers in non-living objects, which is contrary to Islamic teachings about balance and mental health. This study shows that interactions with dolls believed to have spirits can

cause anxiety and irrational fear, which in the long term has the potential to harm mental health. This implication reflects the importance of deep understanding and effective religious education to overcome practices that can lead to polytheism.

From a social perspective, the adoption of spirit dolls in everyday life, especially among celebrities and on social media, has increased the popularity of the practice and provided new challenges in maintaining traditional values. This phenomenon is often seen as part of self-expression or modern identity, which indirectly erodes the religious foundations that have long been maintained in society. Widespread exposure to this practice through the media has the potential to cause a blurring of the lines between cultural beliefs and religious beliefs, which can influence society's perception of what is religiously acceptable and what is not.

Facing this phenomenon, the use of *Sadd Al-Ẓarī'ah* principles offers a framework that has great potential in preventing misuse of teachings. This principle, which means 'closing the way' to practices that could lead to immorality or moral corruption, is very relevant in the context of controlling the practice of spirit dolls. The application of this principle allows policy makers and religious leaders to proactively assess and address the negative impacts of this phenomenon, in a way that is not only preventive but also educational. Overall, the social and psychological impact of the spirit doll phenomenon underscores the importance of interventions based on Islamic law and comprehensive religious education. Through a holistic and integrated approach, it is hoped that society can better understand and avoid practices that have the potential to be spiritually damaging. Appropriate education and effective intervention strategies will play a key role in maintaining the integrity of Islamic faith amidst the challenges of modernity and globalization.

### ***Recommendations for Policy Stakeholders and Religious Leaders***

Based on the results of this research, the first recommendation for policy makers and religious leaders is to intensify public education efforts about the spiritual and social risks associated with the practice of spirit dolls. This can be done through outreach, seminars and information campaigns targeting various levels of society, including young people and social media users. It is hoped that comprehensive education about the religious and psychological consequences of this practice can increase public awareness about the importance of maintaining the integrity of Islamic faith.

The second recommendation is to increase collaboration between religious institutions, educational institutions and mass media to spread messages that are in line with pure Islamic values. By utilizing various available media platforms, messages about the dangers of the practice of spirit puppetry can be conveyed more widely and easily accessed by the public. This kind of collaboration can also strengthen narratives that support the teachings of monotheism in Islam and promote practices that are in accordance with Sharia values. Apart from that, it is important for policy makers and religious leaders to strengthen the role of the family and religious education in conveying correct Islamic values to the younger generation. By providing quality and in-depth religious education, especially regarding the concept of monotheism and the dangers of shirk, it is hoped that the younger generation can avoid the influence of practices that are contrary to Islamic teachings.

The next recommendation is to encourage further research on the psychological impact of spirit doll practices, especially in the context of Indonesian society. Through more in-depth research, appropriate psychological interventions can be developed to help individuals affected by this practice to gain a better understanding of the Islamic faith and overcome any distortions of belief that may arise. Finally, it is important to

enforce laws and regulations governing practices that are contrary to Islamic teachings, including the practice of spirit puppetry. The government and related institutions must be active in monitoring and enforcing punishments for practices that are considered a form of shirk or deviation from Islamic teachings. By enforcing appropriate laws and regulations, it is hoped that a conducive environment can be created to maintain the integrity of Islamic teachings in a society that is increasingly influenced by popular culture and globalization.

### ***Education as a Form of Intervention***

At the results and discussion stage, it is important to highlight the role of education as an effective form of intervention in dealing with the phenomenon of spirit doll practice. Educational programs organized by religious institutions and civil society can be an important instrument in strengthening religious understanding and clarifying misconceptions surrounding these practices. Holistic and integrated education can cover various aspects, ranging from formal religious education to public campaigns involving social media and television. The educational content delivered must be based on a deep understanding of Islamic teachings and the implications of the practice of spirit dolls on the faith and social life of Muslims. Delivery methods that are creative and appropriate to the local cultural context also need to be considered so that the message conveyed can be well received by the community.

Furthermore, this discussion can also highlight the need for collaboration between religious institutions, government and civil society in developing and implementing effective educational programs. This cross-sectoral collaboration will expand the reach and impact of educational programs and ensure that the messages conveyed are in line with the needs and realities of society. In addition, active participation from ulama, intellectuals and community leaders in preparing content and

delivering education will increase the credibility and attractiveness of the program for the community. In the context of developing educational programs, it is important to pay attention to continuity and adapt the content to the development of the phenomenon of spirit doll practice and the social dynamics of society. Effective educational programs must be able to adapt to changes in the social and technological environment that influence people's perceptions and behavior towards these practices. Therefore, regular evaluation of the effectiveness of educational programs and adjustments to content and delivery methods are important steps in maintaining the relevance and positive impact of the intervention.

Furthermore, this discussion can detail concrete strategies that can be implemented in educational programs, such as training for religious teachers, the production of interesting and informative educational materials, as well as public campaigns involving public figures and celebrities. By combining a preventive approach with comprehensive educational efforts, it is hoped that it can reduce public interest in the practice of spirit puppetry and strengthen Muslims' understanding and faith in the pure teachings of Islam. Finally, in this discussion it can also be emphasized the importance of further research to continue to develop and improve the effectiveness of educational programs in overcoming the phenomenon of spirit doll practice. Systematic evaluation of the impact of educational programs as well as an in-depth understanding of the factors that influence acceptance and changes in community behavior provide the basis for improving intervention strategies in the future. With an evidence-based approach and continuously exploring insights from practical experience, educational efforts can be an important instrument in maintaining the integrity of faith and social harmony in Indonesian Muslim society.

### ***Critical Analysis of the Media and Its Influence***

In this research, it is important to conduct a critical analysis of the role of the media, especially social media and



entertainment, in spreading and strengthening the spirit doll phenomenon in Indonesian society. Media, as a means of mass communication, has the power to influence individual perceptions and behavior and spread various ideas and practices. In the context of the spirit doll phenomenon, the media has become the main platform that popularizes and legitimizes the practice, especially with the adoption of this practice by celebrities and public figures who are then followed by their fans. Media representations that often show spirit dolls as objects that have supernatural powers or spirits can strengthen misguided or misleading beliefs among the public. Therefore, a critical evaluation of media representations of this phenomenon is necessary to understand how the media influences society's perception and acceptance of the practice.

An analysis of how the media propagates and amplifies the spirit doll phenomenon involves not only identifying the narratives used, but also the communication strategies used in presenting the practice to the public. Media representations that often show spirit dolls as objects that have supernatural powers or have spirits can strengthen false or misleading beliefs among the public. Moreover, the popularity of this practice among celebrities and public figures who are frequently featured on social media and entertainment also strengthens the perception that this practice is common and acceptable. Therefore, this research also includes strategies to address media representations that may promote or reinforce false or misleading beliefs. An in-depth understanding of the media mechanisms in spreading this phenomenon can provide a basis for formulating more effective communication strategies in responding to and overcoming the negative impacts of the practice of spirit dolls in society.

Research can also evaluate the effectiveness of various media control and regulation efforts on the spread of the spirit doll phenomenon. Strict media regulations and tighter content

monitoring can be one strategy to reduce public exposure to practices that have the potential to be spiritually and socially detrimental. Additionally, cooperation between religious institutions, governments, and the media industry in developing ethical guidelines and standards can also help in limiting the spread of harmful media representations. Evaluation of the effectiveness of these regulatory strategies in reducing the negative impact of the spirit doll phenomenon in society can provide valuable input for improvement and development of more effective policy measures in the future. Thus, critical analysis of the media and its influence in spreading the spirit doll phenomenon is an important aspect in efforts to overcome and reduce the negative impact of this practice in Indonesian society.

### **Conclusion**

The conclusion of this study shows that the practice of spirit dolls in Indonesia, which is popularized through social media and television, has the potential to have a negative impact on the faith and integrity of aqidah in Muslim society. This phenomenon, which is often associated with belief in spirits or supernatural powers attached to non-living objects, is contrary to the Islamic principle of monotheism and can facilitate shirk, which is a major sin in Islamic teachings. The fatwa of the Indonesian Ulema Council (MUI) and the application of the principles of Sadd Al-Žarī'ah have become crucial tools in establishing religious boundaries, demonstrating rejection of this practice, and providing an educative and preventive approach in dealing with misuse of teachings in the modern context.

In facing and overcoming this problem, the role of public education is very significant. By increasing awareness and understanding about the dangers of the practice of spirit dolls, as well as strengthening the values of monotheism, it is hoped that society can better avoid this potentially spiritually detrimental practice. Collaboration between ulama, educators, media and other policy makers in compiling and delivering effective religious education is needed to reduce the influence of

pop culture that is contrary to Islamic teachings. Thus, it is hoped that the preventive steps and educational strategies implemented will not only restore the stability of the faith, but also strengthen a resilient Islamic identity amidst the challenges of globalization and modernity.

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