

***Subliminal Message Social Media Against Trust Society About
Spirit Doll
(Analysis Maqashid Sharia)***

**Muhammad Syukri Albani Nasution, Hasnah Nasution, Imam El Islamy, Zulfikar
Abdul Aziz, Wulan Dayu**

Universitas Islam Negeri Sumatera Utara
Universitas Pembangunan Panca Budi Medan
muhammadsyukrialbani@uinsu.ac.id

ABSTRACT

This research is entitled subliminal social media message to public beliefs about spirit dolls using Syariah maqashid analysis. The intensity of social media showing the spirit doll made most people start making excuses to find the truth in their minds, so this study looks at how the secret message displayed by social media to the public in influencing their beliefs, as well as the position of sharia maqashid law used by some communities as evidence in its legitimacy. . The mixed method between qualitative and quantitative is a way to analyze this problem by looking at phenomena in the field and describing them and using questionnaires to see public perceptions. Cultivation, subliminal and maqashid theories are used as the basis of this research. There are secret messages displayed by the media to obscure the public's belief in the oneness of God and that everything that is done should not be contrary to sharia law, let alone associating with God.

A. INTRODUCTION

The phenomenon of spirit dolls or known in other terms spirit dolls has begun to love the trend of Indonesian society. The era of postmodernism made people start looking for something immaterial in nature to see the truth, seek peace and seek wealth. Although sometimes there are certain goals that are desired by the community (Ball 2019). Spirit dolls that are currently developing have a tendency towards things that smell like shirk, because from some news on social media about spirit dolls, some people believe that these dolls can live like babies who can eat and drink.

Some media say that spirit dolls can increase wealth, some say that they can produce offspring. This belief is supported by media framing which shows some paranormal opinions about spirit dolls being filled by spirits (Show 2022). The postmodern community sees this as an opportunity to fulfill their idealistic desires in seeking change (Sari 2020).

The history of this spirit doll started from the time of the prophet, the Koran discusses it with Lafaz ٺ is the plural form of which means settled, calm, continuously. This word also means idol. In Lisān al- 'Arabic , means an idol that has a body, which is carved either from stone or wood that resembles a human form and is worshiped. Some scholars say that the word is used to denote an idol or a statue that is offered by humans (Manzhur 1990).

The first idols to be deified were not celestial objects, nature or animals, but the worship of the righteous. Namely , five religious leaders from the people of the Prophet Noah. named Wadd , Suwa, Yaghuts, Ya'uq and Nasr. Ibn Abbas said that after the fifth died, people gathered near their graves and made statues resembling the five. Under the pretext of commemorating their piety and services as well as to stimulate the spirit of worship of the people at that time, statues, images, symbols of their physical visualization were made. But gradually with the change of generation, the statues were worshiped and became the figure of God (Miftah 2016) .

Spirit doll in modern history was recorded in Thailand in 2002, the people there know it by the term lhuk tep or dolls filled with the spirits of babies they call gumathong. Thai

people use for business place luck, their belief that these dolls should be treated like living creatures (babies) still be fed and watered.

The psychology side sees this behavior as an act of deviance because basically that humans need outward interaction with fellow human beings and inner interaction with their god, interacting with dolls and considering them as something that is alive and giving good luck is an abnormal action that cannot be accepted by human empirical reason. The rules of Islamic law see this behavior as a form of *hifdz din*, basically not only maintaining religion but also all forms of efforts made to defend one's religion (Albani and Dkk 2022).

Social media plays a very big role in influencing people's perceptions of a phenomenon, regardless of whether it is a positive or negative phenomenon. This perception is formed because people's consumption of media is very high (active viewers) which can be up to 7 hours a day. The perception of something is also strengthened by the existence of *public figures* who campaign for it, people increasingly believe that this phenomenon can have an impact on them.

B. LITERATURE REVIEW

Cultivation

Cultivation Theory Cultivation is a social theory that examines the long-term effects of television on audiences. This theory is one of the theories of mass communication developed by George Gerbner and Larry Gross of the University of Pennsylvania, this cultivation theory comes from several large-scale research projects entitled 'Cultural Indicators' (Maarif 2016). The aim of this Cultural Indicators project is to identify the effect television has on viewers. Gerbner's Cultivation Theory highlights the cumulative effect of television and eventually forms a new reality according to the image of reality that television displays. That is, we perceive the world in which we live according to the image shown on television. In other words , cultivation theory emphasizes the very strong influence of television on the formation of public perception which in turn gives birth to social construction (Junaidi 2018).

Over time, this theory is effective when juxtaposed with Youtube social media, which is the same as television, which focuses on video viewing, so that there is relevance between television and YouTube. Supported by the fact that people are increasingly fond of YouTube than television, making cultivation theory more effective when juxtaposed with YouTube's social media.

Its application to issues on social media in terms of secret messages inserted by the media, cultivation theory will combine with subliminal message theory in communication to see the phenomenon of shifting trust or the influence of society on an issue that is developing and viral on social media.

Maqashid Sharia

The *maqashid syariah approach* is used because of the connection of *spirit doll* and the proposition of halal used by the community referring to *Hifz nasab* or preserving lineage and *Hifz mall* or preserving property. People believe that by using a *spirit doll*, they will have descendants and can even gain wealth (Al-Khadimi 2001).

Maqashid sharia is the implementation of law to ensure that all laws do not injure and violate the objectives of sharia law (Bakri 1996). This means that if you want to use the argument of maintaining offspring, you must not violate other laws, in this case *Hifz din*, namely maintaining religion. Because maintaining religion includes not associating partners with Allah (Auda 2014).

C. RESEARCH METHODOLOGY

The method used in this research is a mix method approach where qualitative and quantitative are used to see the results of this study (Bungin 2003). This is in accordance with the research objective to identify and analyze the *spirit doll* phenomenon in people's lives. Descriptive research deals with the frequency, number, and characteristics of the symptoms studied. Therefore, descriptive studies have various objectives, including: making a systematic, factual, and accurate description of the facts and characteristics of a particular population or object. The data collection technique used in this study was

through a questionnaire. The questionnaire in this study contains a list of questions that are closely related to the *spirit doll* of 300 respondents throughout Indonesia.

D. RESULTS AND DISCUSSION

	N	%
Gender		
- Man	106	35.3%
- Woman	194	64.7%
Level of education		
- SENIOR HIGH SCHOOL	36	12.0%
- College	264	88.0%
Total	300	100%

Level of education	N	%
- SENIOR HIGH SCHOOL	36	12.0%
- College	264	88.0%
Total	300	100%

Based on the table above, it is known that 194 respondents (64.7%) are female and 106 respondents (35.3%) are male. Based on the level of education, respondents are divided into two groups, namely high school graduates as many as 36 respondents (12. %) and tertiary institutions as many as 264 respondents (88%).

Heard news about spirit doll		
	N	%
- Once	280	93.3%
- Never	20	6.6%
Total	300	100%

Based on the table above, it is known that 280 (93.3%) respondents have heard or received information related to Spirit Dolls. Meanwhile, 20 respondents had never heard the news

about spirit dolls. So it is concluded that the majority of respondents have heard news related to spirit dolls

The media heard the news regarding Spirit Doll

	N	%
Facebook	16	5.3%
Instagram	96	32%
Online News Portals (Line Today, Kompas, etc.)	25	8.3%
Television	65	21.3%
Twitter	3	1.3%
Youtube	53	17.3%
etc.	44	14.3%
Total	300	100.0%

Based on the table above, it is known that the most widely used media when getting news related to Spirit Doll is Instagram with a total of 96 respondents (32%) and Television with a total of 65 respondents (21.3). While the least used media is Twitter with a total of 3 respondents (1.3%) .

Spirit Dolls Can Live

	N	%
- Yes	36	12%
- Possible	103	34.3%
- Not	161	53.7%
Total	300	100%

Based on the table above, it is known that 36 respondents (12%) think that spirit dolls can live. On the other hand, 161 respondents (53.7%) thought that spirit dolls could not live.

While 103 respondents answered maybe. So it can be concluded that the majority of respondents think that spirit dolls can live.

Spirit Dolls Can Be Entered by Spirits		
	N	%
- Yes	124	41.3%
- Possible	123	41.0%
- Not	53	17.7%
Total	300	100%

Based on the table above, it is known that 124 respondents (41.3%) think that spirit dolls can be entered or filled by spirits/jinns/spiritual beings. While 123 respondents (41%) answered maybe. While 53 respondents (17.7%) thought that spirit dolls were not entered or filled by spirits and so on. Based on these data, it can be concluded that the majority of respondents believe that spirit dolls are entered or filled by spirits/jinns/spiritual beings.

Having a Spirit Puppet is normal		
	N	%
- Yes	8	2.7%
- Possible	32	10.7%
- Not	260	86.7%
Total	300	100%

Based on the table above, it is known that 8 respondents (2.7%) considered having a ghost doll to be abnormal, while 32 respondents (10.7%) said it was possible. On the other hand, 260 respondents (86.7%) thought that having a spirit doll was normal.

Having a spirit doll can interfere with mental health		
	N	%
- Yes	232	77.3%
- Possible	60	20.0%
- Not	8	2.7%
Total	300	100%

Based on the table above, it is known that 232 respondents (77.3%) think that having a spirit doll can interfere with one's mental health. Meanwhile, 8 respondents (2.7%) thought that having a spirit doll could not interfere with mental health.

Want to Have a Spirit Doll		
	N	%
- Yes	1	0.3%
- Possible	9	3.0%
- Not	290	96.7%
Total	300	100%

Based on the table above, it is known that there is 1 respondent who wants to have a spirit doll and 9 respondents who answer that it is possible to have a spirit doll. Meanwhile, 290 respondents (96.7%) did not want to have a spirit doll.

Attitude Towards Spirit Puppets		
	N	%
- Normal/Undisturbed	129	43.0%
- Worried	116	38.7%
- Afraid	55	18.3%
Total	300	100%

Based on the table above, it is known that 129 respondents (43.0%) feel normal or not disturbed by the phenomenon of spirit dolls. Meanwhile, 116 respondents (38.7%) were worried and 55 respondents (18.3%) were afraid of this phenomenon.

E. DISCUSSION

As social beings, humans cannot live alone and always depend on other humans to do something, therefore communication cannot be separated from it. Including the elements of communication, namely, communicators, messages, communicants, media and the effects of these communications. Messages conveyed in communication include verbal and non-verbal messages. Islam has regulated all human activities even from the smallest thing that is done. Including communication activities and interactions with each other. Because Allah swt also communicates with his creatures in unlimited space and time.

Human life is growing along with the development of the current era. Both the development of lifestyle and technology that is increasingly sophisticated and provides many benefits. This is not a taboo subject for the general public. A technology in the form of media is able to provide facilities to bring closer relationships between individuals, individuals who don't know to be, from those who don't know to know, make people who are far around us become close friends (Rastati 2022). The media is widely known for its social media content, which has a variety of content from various applications.

In terms of media tools, the new media era is also marked by what is called media convergence. Structurally, media convergence means the integration of three aspects, namely telecommunications, data communication and mass communication in one medium. This convergence in fact blurs the distinction between telecommunications, data communication and mass communication itself. Through the mention of multimedia and the internet, what is called personal and creative data becomes multifunctional (Dyah 2016).

The power of the Subliminal message on the mindset

Hidden messages with implied meanings, of course, we don't realize directly when we read the messages given. Because the message conveyed in the Subliminal Message is a hidden message that aims to influence the communicant or recipient of the message so that the purpose of the communicator can arrive (Hasyim and Dkk 2019). The subliminal that will be discussed is the Language Rhetoric approach, with rhetoric, namely through the preparation of language, the Subliminal Message will be carried out (Sobur 2004). Because the purpose of the subliminal itself is to influence, the message to be conveyed must be structured in such a way as to attract the attention of the reader. So that persuasive communication is created in accordance with the goals of the communicator (Mohammad 2018).

Before conveying the message, Mohammad Shoelhi in his book explains that the emotional state of the recipient is the most important element so that the message can easily reach its destination. If attraction is like a bullet, then emotion is the driving force

of the bullet. There are five emotional drivers, namely compassion, the element of sex, prominent desire, the basis of decency, and hatred (Mohammad 2018).

As the researcher explained earlier, the Subliminal that will be discussed is the Rhetoric Language approach. Rhetoric is usually synonymous with art or eloquence, while the goal is to convey thoughts and feelings to others so that they follow our will (Abidin 2012). The spirit doll phenomenon began to develop in the midst of Indonesian society influenced by strong social media. The influence of a strong public figure and the increasing economic pressure of society has made postmodern society start looking for other ways to test the truth. The results of the survey on the community gave rise to the perception that the spirit doll phenomenon was true and believed that these dolls could be filled with spirits or jinn .

The strong influence of social media is very visible, people believe that this doll can be filled by a genie or the like which can make this doll seem alive and must be cared for like a baby. People believe that taking care of these dolls can give them the passion of life, such as improving the economy, enthusiasm for life and even offspring.

The problems of postmodern society today are not only religious but also religious understanding which leads to the justification of all means to fulfill their ideological desires. They treat the doll like a human child in a family. This has brought its own debate because this act seems to injure the sacredness of the family institution, one of the most important and fundamental institutions in society (Key 1973).

The essential problem behind what is being questioned by many groups, especially religious leaders and academics is a situation and behavior that is actually carried out by public figures. What is shown by the country's celebrities cannot be separated from the general discussion which may have its own implications for changes in people's behavior patterns in viewing family institutional deviations (Mandler, Nakamura, Y., and Van Zandt 1987).

This social reality can be judged not based on logic, which is in the context of actual reality. When they decide to keep caring for this inanimate object, it poses a serious challenge to the principle of rationality that shapes modern society. That studying modern

society means also mentioning the nature of people's minds. Moreover, in the modern framework, standards about things that are considered ideal and true at least if they make sense.

Spirit Dolls And Belief Propaganda

The problem is that when the *spirit doll* in society is increasingly loved, people's social behavior becomes even more contradictory because the aspect of rationality in life until the value system of a family begins to be sidelined. As a result of this situation, society today seems to be trapped in a situation that Piliang calls Schizophrenia, namely chaos in the psychic structure in the form of alienation and someone being uprooted from reality due to confusion of meaning (Piliang 2004).

At the level of value orientation, the situation of confusion becomes even more severe if we look at the framework of the sociologist Pitirim Sorokin's paradigm, which he calls the "sensate" orientation. The embodiment of this sensation is that the worshipers of these spirit dolls have been fascinated by fantastical illusions and tempted to dive into pathological tendencies (Bakry and Dkk 2020).

There is a hidden message presented by social media, especially lately it has begun to blur people's views about the law of doubling God.

The concept of subliminal messages developed in communication theory says that in social media there is a secret message that is infiltrated into the public to influence their minds to accept certain information that we know so far developed in Thailand is a doll that is considered to have the power of magical elements that can give one the power of wealth and even offspring .

If you look at it from the side of *Maqashid sharia* , maintaining the spirit of this doll is an act that is wrong to violate the rules of the existing Shari'a, even though the users of this spirit use arguments or maintain offspring. .

This concern has actually occurred seeing the results of a survey conducted that most people are not worried about the spirit doll phenomenon, people perceive it as an ordinary phenomenon that may soon end but in fact this spiritual phenomenon is a hidden message

that was smuggled in so that people began to cloud their minds about the oneness or power of God (Ambarnuari and Harsananda 2022).

F. CONCLUSION

spirit doll phenomenon is a thought propaganda broadcast by social media, to try to deceive the public about the oneness of God. The media inserts this message with cultivation analysis and *subliminal message* as the method. The feature that is always broadcast and discussed for more than seven hours a day is the basis for success in influencing people's minds. As a result, people become less worried about *spirit dolls* and believe that there is a spirit in the doll and can give someone wealth and offspring. Using *maqashid sharia* as a justification for keeping this doll is wrong, because it should not conflict with one another, especially *Hifdz din*. So according to sharia law, it is clear that it is haram.

BIBLIOGRAPHY

- Abidin, Yusuf Zainal. 2012. *Introduction to Rhetoric*. Bandung: Faithful Library.
- Al-Khadimi, Nuruddin Ibnu Mukhtar. 2001. *Science of Al Maqashid As Syari'ah*. Riyadh: Maktabah al Abikan.
- Albani, Muhammad Syukri, and Dkk. 2022. "Hifz Al-Din (Maintaining Religion) and Hifz Al-Ummah (Developing National Integration): Resistance of Muslim Youth to Non-Muslim Leader Candidates in Election." *Journal HTS Teologiese Studies* 78: 4.
- Ambarnuari, Mery, and Hari Harsananda. 2022. "Boneka Arwah (Spirit Doll) Perspektif Agama Hindu." *SPHATIKA: Jurnal Teologi* 13: no 1.
- Auda, Jasser. 2014. *Understanding Maqasid Syariah*. Malaysia: PTS islamikan SDN.BHD.
- Bakri, Asafri Jaya. 1996. *The Concept of Maqashid Syari'ah According to Al-Syatibi*. Jakarta: Rajawali Press.

- Bakry, Muammar, and Dkk. 2020. "Reflections of Contemporary Islamic Law to The Spirit Doll Phenomenon: A Sadd Al-Ẓari'ah Perspective." *Jurnal Hukum Keluarga Dan Hukum Islam* 66: No. 1. January-June 2022.
- Ball, Amanda Cates. 2019. *A New Typology of Magic Dolls*. Chapel Hill: University of North Carolina.
- Bungin, Burhan. 2003. *Qualitative Research Data Analysis: Philosophical Understanding Towards Mastery of Application Models*. Jakarta: PT RajaGrafindo Persada.
- Dyah, Shiefti. 2016. *Social Media Interaction, Identity and Social Capital*. Jakarta: date.
- Hasyim, Muhammad, and Dkk. 2019. "Foreign Tourists' Perceptions of Toraja as a Cultural Site in South Sulawesi, Indonesia." *African Journal of Hospitality, Tourism and Leisure* 8: 3.
- Junaidi. 2018. "Knowing Cultivation Theory in Communication Science." *Journal of Symbolics* 4 (1): 43.
- Key, Wilson B. 1973. *Subliminal Seduction: Ad Media's Manipulation of a Not So Innocent America*. New York: New American Library, Inc.
- Maarif, Zainul. 2016. *Logika Komunikasi*. Jakarta: Rajawali Pers.
- Mandler, G., & Nakamura, Y., and B Van Zandt. 1987. "Nonspecific Effects of Exposure on Stimuli That Cannot Be Recognized." *Journal of Experimental Psychology: Learning, Memory, and Cognition* 13(4).
- Manzhur, Ibn. 1990. *Lisan Al-'Arab*. Beirut: Dar al-adir.
- Miftah, Ash Muhammad. 2016. "Stories Idol Polytheists." In , 36. Yogyakarta: Wisdom Child Sholih (HAS).
- Mohammad, Shoelhi. 2018. *Propaganda in International Communication*. Bandung: Media Symbiosis.

Piliang, Y. Amir. 2004. *Posrealitas; Realitas Kebudayaan Dalam Era Posmometafisika*. Yogyakarta: Jalasutra.

Rastati, Ranny. 2022. "Tren Adopsi Boneka Era Modern: Dari Mistis Hingga Terapeutik". *Masyarakat Dan Budaya* 25: 5.

Sari, Ni Made Ayu Erna Tanu Ria. 2020. "Barong Landung: Akulturasi Budaya Bali Dan Tionghoa." *Jurnal Penelitian Sejarah Dan Budaya* 6: 2.

Show, Acara Tonight. 2022. *Tonight Show*.
<https://www.youtube.com/watch?v=120syx6pzd4>.

Sobur, Alex. 2004. *Semiotika Komunikasi*. Bandung: Rosda Karya.