



# Sharia Appraisal of the *Bohe'* Ritual as a Way for Treatment and Prevention Disease

Arif Rahman Ramli<sup>a,1,\*</sup>, Muhammad Iqbal<sup>b,2</sup>, Alfajri Anugerah<sup>c,3</sup>

<sup>a</sup> Universitas Islam Negeri Alauddin Makassar, Jl. H.M. Yasin Limpo No. 36, Gowa, South Sulawesi, Indonesia

<sup>b</sup> Institut Agama Islam Negeri Kendari, Southeast Sulawesi, Indonesia

<sup>c</sup> Universitas Islam Negeri Alauddin Makassar, Jl. H.M. Yasin Limpo No. 36, Gowa, South Sulawesi, Indonesia

<sup>1</sup> arif.rahman.pmh@uin-alauddin.ac.id\*; <sup>2</sup> muhammadiqbal@iainkendari.ac.id; <sup>3</sup> nennifebrianti@gmail.com

\* corresponding author

## ARTICLE INFO

### Article history

Received: 2022 July 05

Reviewed 2022 August 04

Revised: 2022 August 10

Accepted: 2022 August 10

Published: 2022 August 31

### Keywords

*Bohe'* Ritual

Sharia

Tradition

Walnut Crab

## ABSTRACT

Some residents of Bulukumba adhered to the *bohe'* rite as a religious practice. The residents of Lembanna Village, Bontobahri District, Bukukumba Regency thought that the *bohe'* ritual, in this case involving a walnut crab, possessed supernatural qualities and could cure a variety of illnesses. This study attempted to explain the ancestry of the bohe ceremony and evaluate Islam's approach to community rituals. This study employed a sociocultural, qualitative methodology. According to the research, *bohe'* was an animistic ritual based on the ancestral practices of the inhabitants of Lembanna Village that was believed to be able to treat a variety of maladies, including skin diseases, itching, and allergies, and many people even asked for children. When one of the sick was immediately sent to *bohe'* for a ritual to be performed in the hope that the ailment he experienced might be treated, the ritual became highly mystical in the community because it was a reference for previous individuals and a stigma for society. From the *bohe'* ritual, it is possible to conclude that the rituals of the ancient people were not in accordance with the teachings of Islam, as the ritual process diverged from the religious faith, consisted of bad habits, and sought healing from a source other than Allah. In order to avoid deviating from the Islamic faith, it was hoped that the public would pay close attention to right and wrong and engage in a great deal of self-reflection by reading the prayers or mantras cast by *Sanro* (local shaman) or a handler with a more Islamic orientation, such as by reading shalawat or other suras from the Qur'an and hadith.

## 1. Introduction

In the nation of Indonesia, there are many different ethnic groups, religious practices, and cultural traditions (Saihu, 2020). In addition to being a unitary state, Indonesia is also home to a diverse collection of ethnic groups (Ananta et al., 2015). These peoples come from South Sulawesi and include the Batak, Minang, Betawi, Malay, and Balinese, along with the Bugis of course (Klinken, 2008). Because of this, the society of Indonesia is considered to be pluralistic (Pedersen, 2016). The ideas, values, behaviors, conventions, norms, language, and history that are applicable in society are a reflection of the distinctions that exist between each ethnic group and one another (Wasino, 2013). These differences are brought about by the existence of each ethnic group. This covers the traditions that are followed in each area in order to fulfill their day-to-day requirements. Humans are able to labor because of



Author correspondence email: [arif.rahman.pmh@uin-alauddin.ac.id](mailto:arif.rahman.pmh@uin-alauddin.ac.id)



Available online at: <https://ejournals-glm.id/index.php/pappaseng>



tradition, which allows humans to become cultured animals with respectable and various positions and ensures that human life is in line with normative dynamics that lead to wisdom and a higher standard of living.

The formation of Indonesian society was the result of a protracted process including history, the variety and uniformity of traditions, and the effect of each group's distinct set of customary laws ([van Engelenhoven, 2021](#)). In a country like Indonesia, where there are many different kinds of traditions and tribes, it is safe to say that anything having to do with customs absolutely cannot be divorced from the practices of their respective ancestors, who developed these practices and continue to believe in them to this day ([Budi Priambodo, 2018](#)).

A good tradition will continue to be carried out as a necessity as long as the tradition is considered good in each belief of its adherents and does not conflict with the teachings of Islam ([Fatmawati, 2021](#)), as well as from the point of view of Islam, as has been stated previously. This is because a good tradition has a positive impact on the people who carry out the tradition, which in turn has a positive impact on those who carry out the tradition. Described in the Qur'an with regard to the role that tradition plays in the practice of religion itself ([Galadari, 2021](#)). Because the principles that are embodied in the history of each individual's belief system deliver goodness, success, an abundance of sustenance, and success to those who adhere to it.

In this context, tradition refers to the dense body of knowledge concerning the ideas that are held by a number of different locations or communities. Tradition is also the legacy of creed and moral values in the conduct of life.

Regarding one of the regions that can be found in South Sulawesi, more specifically in the Bulukumba District, the Bontobahari District, and the Lembanna Village ([Maarif, 2012](#)). This village formerly comprised only a single settlement known as Ara Village; but, throughout time, it expanded to include a second settlement, and as a result, the original settlement was subdivided into two distinct communities. It is difficult to differentiate between animism and dynamism, both of which were initially embraced by the residents of Lembanna Village. However, it is evident that the people of Lembanna Village have traditions that were passed down to them by their ancestors and are based on beliefs about the existence of spirits that influence human life ([Marie et al., 2021](#)). Islam was introduced to Lembanna Village around the same time that animism and dynamism beliefs were prevalent in the community ([Islam, 2018](#)). Belief in the existence of *Bohe'* is held by those who also believe in the existence of spirits. People in the village of Lembanna believe that the animal known as "*Bohe'*" which in this case is the Kenari Crab, has the power to cure a variety of maladies. These diseases include skin problems, migraines, and even the inability to have children. Because of this belief, it is possible to say that the inhabitants of Lembanna Village have faith in the mystical occurrences that take place among the villagers of Lembanna Village and that have a significant impact on their day-to-day lives. It is true that not everyone believes in the ritual, but the majority of the residents of Lembanna Village do believe in the ritual's mystical power, which is said to be able to treat a variety of illnesses and overcome infertility, and as a result, it is believed to be able to produce offspring. This is despite the fact that not everyone believes in the ritual.

Even though Islamic teachings have been introduced into Lembanna Village, some of the locals there continue to have faith in *Bohe'* as a medicine that may treat a variety of illnesses, including skin conditions, migraines, and many more. It is because of this idea that the

residents of Lembanna Village continue to practice this tradition. They do so in the hope that the illness they are suffering from can be cured by *Bohe'* (Kepiting Kenari), and they do so by giving offerings, burning incense, and reading prayers (*ma' baca-baca*).



In this context, we are discussing the regulations and precepts laid out by Allah SWT in Surah Al-Baqarah 2: 22, which pertain to the protection of human life *“He is the One He made the ground a place for you to live and the sky a shelter, and who pours rain from the sky, causing fruits to grow for your sustenance. Therefore, do not deliberately worship anything other than Allah”* ([Kementerian Agama RI, 2019](#)).

This is also what the author finds interesting about the possibility that the custom of the people of Lembanna Village, who believe in *Bohe'* (Kepiting Kenari) as a medium to cure diseases in Bontobahari District, Bulukumba Regency, will become a topic of discussion and scientific research in order to uncover the truth that is concealed within it with such a robust culture. and a variety of approaches to and comprehensions of the tenets held within different religions.

## 2. Literature Review

In its most basic form, humans are social and religious beings, as well as individual beings who have been endowed with the ability to reason ([Kirchschlaeger, 2020](#)), the desire to think, and the desire to channel biology. People have the capacity to think profoundly about things that are supernatural and sacred through the use of reason ([Subbotsky, 2016](#)). This enables individuals to have faith in their own abilities to fulfill their responsibilities through the interpretation of the beliefs they have ([Villani et al., 2019](#)). In this instance, one might say that religion plays a part in the ideals that the community chooses to uphold. In this instance, religion serves the purpose of uniting something positive, or alternatively, one could say that religion ([Koenig, 2012](#)) serves the purpose of fostering the nature of solidarity between individuals or between communities. To give one example, the presence of rites or rituals can be interpreted as a manifestation of the development of a sense of solidarity. Rituals are a venue or explanation of a type of community regard for anything that exists ([Nelson-](#)

[Becker & Sangster, 2019](#)). This respect is shown when a ritual is done, such as by giving offerings and reading prayers.

In its most basic form, a ritual is a sequence of words and actions performed by adherents of a religious tradition while utilizing specific objects, tools, and equipment in specific locations and while wearing specific garments. In addition to that, some people will include something sacred in the ritual ceremony, and it will be carried out at specific times of the day ([Newman et al., 2018](#)). Additionally, prayers will be read during the event. Techniques (means, procedures) which are used in the performance of rituals are what make a custom holy. Myths, as well as social and religious practices, are created and sustained via the practice of rituals. Because religion is seen to be practiced through ceremony.

Islamic law that derives from Islam and is afterwards incorporated into Islam is referred to as Islamic law ([Yani & Barthos, 2020](#)). Or, to put it another way, Islamic law can be understood as a collection of norms, principles, or regulations that are binding and originate from Allah SWT ([Yuslem, 2017](#)). By following the precepts of Islam, yet when these are disobeyed, sanctions are Allah's stipulations that must be fulfilled in return. In a different sense, Islamic law refers to a body of legislation that derives from the Qur'an and hadith, and from there it evolves into a legal code ([Mathar et al., 2022](#)). The output of legal thought is the production of a variety of legal documents that are tailored to the requirements of the community. After that, it is shaped and put into an idea as information. This idea is then put into action, followed, and obeyed because it is based on legal thinking that works.

The following are examples of topics that are directly addressed by Islamic law: Munakahat fiqh, Mawaris fiqh, muamalat fiqh in a specific sense, jinayat and uqubat fiqh, caliphs, and waqf ([Rahman, 2019](#)). If the many components of Islamic law were to be organized in accordance with a western legal system that makes a distinction between private law and public law, Islamic law would look something like this: Because there are so many challenges, most frequently in the realm of religion, which frequently lead to Muslims' minds tending to diverge, Islamic law is not just a theory; rather, it is a rule to be applied in the various joints of human life ([Bourchier, 2019](#)). This is because there are so many problems encountered. As a result of this, it is essential to have access to the sources of Islamic law as a means of finding a solution, specifically as follows.

The Qur'an, which is a holy book in Islam and was given to the Prophet Muhammad by the Angel Gabriel as a revelation, is considered to be the primary source of Islamic law ([Almujalli, 2014](#)). The contents of the Qur'an include a variety of things, including mandates, prohibitions, suggestions, Islamic stories, provisions, and wisdom, among other things. The Qur'an provides an in-depth explanation of the manner in which human beings should conduct their lives in order to establish a society that exemplifies high moral standards. Because of this, the Qur'an serves as the primary foundation for the establishment of Sharia law.

The second source of Islamic law is called Al-Hadith ([Kesgin, 2012](#)), and it includes everything that is based on the Messenger of Allah in the form of words, behavior, and his silence in Al-Hadith contained rules that detail all rules that are still global in the Qur'an. The hadith says that experiencing an expansion of meaning so that it is synonymous with sunnah, and if this is the case, then it can mean all words (words), deeds, statutes and approvals.

The consensus of all mujtahid scholars on a certain issue pertaining to religion at a given point in time following the time of the Prophet ([Fauzi, 2019](#)). Ijma' says that the only events that may be explained are those that took place during the time of the companions, during the time of the tabi'in (after the companions), and during the period of the tabi'ut tabi'in (after the tabi'in). Because after their time the academics have dispersed and there are many of them, and because there are more and more debates, it is not definite that all of the scholars have agreed.

The term "Qiyas" refers to an explanation of something for which there is no textual evidence in the Qur'an or hadith by comparing something similar to something that the law wants to know ([Bahar, 2018](#)). Qiyas is the fourth source of Islamic law after the Qur'an, Al-Hadith, and Ijma'. Qiyas comes after the Qur'an, Al-Hadith, and Ijma'. If a text has shown the law regarding a case in Islam and it has been known through one of the methods to find out the legal problem, and then there is another case that is the same as the case with the text in that case too, then the law of that case is equated with case law with text. This means that if a text has shown the law regarding a case in Islam and it has been known through one of the methods to find out the legal problem in Islam.

Customs, rituals, and traditions are all the same thing; it's just that in the context of Islamic society, there isn't much of a distinction between the three. Rituals and traditions are forms of conduct that are based on cultural values that are shared by a group of people, whereas customs are typically used to refer to actions and behavior that are based on religious principles.

Allah has formulated the fundamental principles upon which Islamic law is based ([Towadi, 2017](#)). The legal relationship between humans and other humans, as well as the legal relationship between humans and objects, are all regulated by Islamic law. Additionally, the legal relationship between humans and God, as well as the relationship between humans and their own selves, and the relationship between humans and their natural surroundings, are all regulated by Islamic law. According to Daud Ali, the human relationship with the numerous things in the world is governed by a set of behavioral guidelines, which are referred to as the plural law of Ahkam in Islamic terminology. There is a prohibition or obligation in carrying out these rules in accordance with what is stated in the Qur'an and the Hadith of the Prophet Muhammad and is a mandate for those who adhere to Islamic law, which can also be referred to as a law that applies a rule that applies among Muslims. Islamic law can also be referred to as a law that applies a rule that applies among non-Muslims. According to the teachings of Allah, the Most High, which state; "O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly" ([Kementerian Agama RI, 2019](#)).

Actions that occur and relate to customary law are typically based on feelings and awareness of the heart and soul, whereas in Islamic law, the view is based on considerations of texts from the Qur'an, Sunnah, and the agreement of the scholars. Customary law is based on actions that arise and relate to customary law (Ijmak). According to the norms of ushul fiqh, which declare that "customs can be used as a legal basis," one of the legal foundations relating adat is that "customs can be utilized as a legal basis." Therefore, it is permissible to practice the habit so long as it does not go against Islamic law and does not result in any negative consequences for those who do so. As a general matter, the Shari'a holds the position that the original law of everything is allowed, especially in human connection

(muamalah), as long as there is no proof that prevents it. This is especially true in the context of human interaction.

In a different context, a tradition is anything that has been practiced for a significant amount of time and is an integral part of the way of life of a community group that is typically from the same region, era, culture, or religion. Tradition is the item that appears most frequently in social life. Tradition is a container for information that is passed down from generation to generation, both orally and in written form, because without this, tradition will die out and disappear.

Because with the tradition or traditions of the community one can take a legal argument into consideration during the decision-making process, it follows that the effect of tradition in society is very influential in the life of mankind today.

### 3. Research Method

This research is a qualitative research that takes place in Lembanna Village, Bontobahari District, Bulukumba Regency, South Sulawesi Province. The choice of location is because it has a variety of traditional rituals that are very close to the area. The approach used is the sociology of law by paying attention to socio-cultural views based on religion that are the opposite of consciousness. Data sources are obtained from information and observations as well as interviews supported by literature studies from books and journals. Data analysis techniques by systematically compiling field data obtained from observations, interview results, field notes and documentation. All of these data are organized into several categories and then analyzed in depth by assessing based on Islamic law studies.

### 4. Results and Discussion

#### 4.1. The *Bohe'* Ritual Genealogy

The purpose of most rituals that are carried out at the water's edge is to make amends for transgressions that have been committed inside the borders that separate the natural and moral categories. As a concluding illustration of this type of ritual, we will talk about a religion that was established to treat a variety of illnesses, including skin conditions, by luring the ghost of a gigantic crab that resides in a cave in Kasoran Gama. Some people claim that these crabs are responsible for producing a variety of skin ailments, as well as toothaches, fungal infections, festering wounds that do not heal, and other skin diseases. Other people claim that these crabs are capable of curing these conditions. If a person suffers from a skin condition, he is required to take an oath that he will give sacrifices to this walnut crab (*Bohe'*) if he is ever cured of the condition. Crabs are able to traverse the boundaries between land and sea thanks to the robust and impenetrable shells they possess. Because of this, they are ideally suited for use as symbols in rituals that are done to heal wounds on the human body's most superficial layer of skin.

Abdul Hamid told me that, in the past, the spirit of *Bohe'* really existed as a crab three feet wide but that he thought an old man named Bolong had killed him just to prove that he had no supernatural powers. Now some people only find small crabs in the cave. Since Bolong is now a grandfather, this story must be from the 1920s or even 1930s, a time when there was an Islamic purification campaign against spirit worship ([Gibson, 2009](#)).

The first thing that needs to be done is to construct a ritual imitation, which is essentially a body into which the evil spirits that are causing the patient's illness can be transported. An egg, a coconut, and a few bananas are used to construct this ritual body. These three components are always included in any ceremony that is performed with the intention of influencing spirits. Eggs are seen to be a natural conduit for spirits, and they can be utilized to manifest those spirits for the purpose of establishing communication or other purposes, depending on the circumstances. The combination of coconut and banana can also be used to form an imitation of a person, with the coconut serving as the head and the banana serving as the ribs in this particular version.

The next thing you'll need to do is put together a full sacrifice for the ghost of the gigantic walnut crab. The offering can be broken down into: 1. Two eggs that have been boiled, served atop a bed of white glutinous rice. 2. A dish of chicken curry on a platter. 3. A serving of liver from a fowl. 4. Four bunches of bananas and a single coconut. 5. Incense (Fincense). 6. A little house that has been intricately made from palm fronds and comes with a cushion, blankets for sleeping mats, storage baskets, and seven pussa pussa, which are puppets that are meant to resemble humans.

In addition to that, the author was able to gather material from the outcomes of interviews with Mr. Drs. Muhannis, a cultural figure from the village of Ara-Lembanna who is 53 years old and a cultivator:

“The Bohe' ritual is a community tradition that is believed to be able to cure disease, while the offerings are brought for the purposes of the ritual, namely with the disease suffered by the client, whether it is curing skin diseases, itching, bosso-bossokanghernia, and even asking for offspring, namely by bring offerings according to the needs and intentions of the client. If the client wants to perform a ritual with the intention and intention of being given offspring, the client must complete offerings such as glutinous rice which at the end is given eggs, bananas, coconut, chicken thighs and additional properties such as miniature mattresses and pillows as well as some specially made wickerwork. for the purposes of the ritual as well as by curing the disease by bringing offerings in accordance with the intentions and goals of the client, his needs can be fulfilled, as well as with other wishes asking for healing and so on. There were certain symptoms that medically did not find, for example itching depending on the tides and that included a village disease that had been around for a long time and there was no other alternative at that time other than being taken to Bohe' for a ritual with the intention of the client having severe itching, there on the skin can be cured. With suggestions from previous people who still believe that the ritual can cure disease, therefore this belief is still firmly held by most of the people of Lembanna Village and its surroundings” ([Muhannis, 2022](#)).

There are many aspects of the Bohe ritual procession that actually deviate from the Islamic faith. For example, the offerings that are given, the forms of prayer that are used, and their beliefs are not among the things that are considered to be sunnah according to the teachings of the Prophet Muhammad.

The Bohe' ritual, which is always carried out by some of the people of Lembanna Village, has in fact been around for a very long time. This is because previous ancestors who believed in the mystical power that existed in Bohe' "Kepiting Kenari" were passed down from generation to generation to their children and grandchildren and still continue to

believe in it today. It is still thought to be capable of curing a variety of illnesses; in fact, some residents in the area want to descend as part of the ritual procedure.

The hadith transmitted by Abdullah bin Zaid contains the argument regarding the information that the author acquired came from numerous community leaders in Lembanna Village, one of which is the Lembanna Village Government. In this particular instance, the Head of Lembanna Village, Aspar T, who is 58 years old, stated:

“People have always adhered to the belief that the Bohe ritual is effective in curing various ailments, such as skin diseases and itching, by bringing offerings or offerings and may be very influential from the impact they get that the disease can be cured either by chance or in some other way. This is something that they adhere to because of their individual beliefs concerning the Bohe ritual. In terms of religion, of course, it is very much against the rules of our religion (Islam), but it is possible that it has developed into a routine for them, and depending on the person who still maintains the ritual, it either remains a habit in general or develops into an individual belief in its place. From the point of view of the administration of the village Because it is an activity that is significantly divergent from the teachings of Islam, which is a religion that only five percent of people believe in, the Bohe' ritual that is practiced in Lembanna is not a tradition that needs to be maintained. Instead, as the governing body of Lembanna Village, we want to put an end to the ritual because it violates the tenets of the Islamic religion. However, this will not be an easy task, and we will likely have to do it in stages while also providing guidance to those who adhere to the belief that the ritual is not true and violates the tenets of Islam” (T, 2022).

In addition, the author acquired information from conversations with Drs. H. Hasan Dengi, 73, the head of the BPD, and a religious authority in Lembanna Village:

“My opinion is that the Bohe' ritual is one of the animistic beliefs that are incompatible with Islam and should be eradicated. Praise be to God, I see that it has decreased, which causes some people in Lembanna Village to believe in the ritual because they lack Islamic knowledge and do not comprehend what is forbidden by Allah and the teachings of Islam. With the ignorance of some individuals, both from an in-depth knowledge of Islam and the rules contained in religious teachings, they continue to perform these rituals and make efforts to minimize these beliefs, specifically by providing explanations and knowledge in accordance with Islamic teachings, who believe that no more than five percent of the total population of Lembanna Village holds these beliefs” (Dengi, 2022).

In its most basic form, humans are social and religious beings, as well as individual beings who have been endowed with the ability to reason, the desire to think, and the desire to channel biology. People have the capacity to think profoundly about things that are supernatural and sacred through the use of reason. This enables individuals to have faith in their own abilities to fulfill their responsibilities through the interpretation of the beliefs they have. In this instance, one might say that religion plays a part in the ideals that the community chooses to uphold. In this instance, religion serves the purpose of uniting something positive, or alternatively, one could say that religion serves the purpose of fostering the nature of solidarity between individuals or between communities. To give one example, the presence of rites or rituals can be interpreted as a manifestation of the development of a sense of solidarity. Rituals are a venue or explanation of a type of community regard for anything that exists.

This respect is shown when a ritual is done, such as by giving offerings and reading prayers. In its most basic form, a ritual is a sequence of words and actions performed by adherents of a religious tradition while utilizing specific objects, tools, and equipment in specific locations and while wearing specific garments. In addition to that, some people will include something sacred in the ritual ceremony, and it will be carried out at specific times of the day. Additionally, prayers will be read during the event. Techniques (means, procedures) which are used in the performance of rituals are what make a custom holy. Myths, as well as social and religious practices, are created and sustained via the practice of rituals. Because religion is seen to be practiced through ceremony, Islamic law that derives from Islam and is afterwards incorporated into Islam is referred to as Islamic law. Or, to put it another way, Islamic law can be understood as a collection of norms, principles, or regulations that are binding and originate from Allah SWT. By following the precepts of Islam, yet when these are disobeyed, sanctions are Allah's stipulations that must be fulfilled in return. In a different sense, Islamic law refers to a body of legislation that derives from the Qur'an and hadith, and from there it evolves into a legal code. The output of legal thought is the production of a variety of legal documents that are tailored to the requirements of the community. After that, it is shaped and put into an idea as information. This idea is then put into action, followed, and obeyed because it is based on legal thinking that works. The following are examples of topics that are directly addressed by Islamic law: Munakahat fiqh, Mawaris fiqh, muamalat fiqh in a specific sense, jinayat and uqubat fiqh, caliphs, and waqf. If the many components of Islamic law were to be organized in accordance with a western legal system that makes a distinction between private law and public law, Islamic law would look something like this: Because there are so many challenges, most frequently in the realm of religion, which frequently lead to Muslims' minds tending to diverge, Islamic law is not just a theory; rather, it is a rule to be applied in the various joints of human life. This is because there are so many problems encountered. As a result of this, it is essential to have access to the sources of Islamic law as a means of finding a solution, specifically as follows: a. Al-Qur'an The Qur'an, which is a holy book in Islam and was given to the Prophet Muhammad by the Angel Gabriel as a revelation, is considered to be the primary source of Islamic law. The contents of the Qur'an include a variety of things, including mandates, prohibitions, suggestions, Islamic stories, provisions, and wisdom, among other things. The Qur'an provides an in-depth explanation of the manner in which human beings should conduct their lives in order to establish a society that exemplifies high moral standards. Because of this, the Qur'an serves as the primary foundation for the establishment of Sharia law.

#### **4.2. Analysis of the Sharia of Rituals *Bohe'***

Ahmad bin Hanbal uses these five key elements to determine the law of a case. The students and their followers are differentiated from those of other legal schools on the basis of the five scientific points. The Qur'an and authentic hadiths of the Prophet Muhammad Swa; (2) all decisions (deaths) made by the companions of the Prophet Muhammad; (3) the opinion of the companion of the Prophet Muhammad who was closest to the Qur'an and authentic hadiths when there was a difference of opinion among the companions; (4) hadiths with a degree of dhoif and mursal (as long as the degree is not rejected and munkar when there is no degree).

Imam Hanbali, the school's namesake and progenitor, focused his attention on the significance of religious rites, especially those that stemmed from the Prophet

Muhammad's sunnah. This offers both broad and narrow instructions for arguing with Muslims who have strayed from the faith. Whether the injunction to vary is compulsory or sunnah has no bearing on the matter. Further, in several accounts, the Prophet Muhammad outlawed *tasyabbuh* with people of the book, as stated by Ibn al-Qayyim al-Jauziyah in his book *I'lm al-Muwaqqi'n*. Something along the lines of "Truly the Jews do not pray in their sandals, therefore separate them." He commanded the Jews to fast both the day before and the day following Ashura. It is not from our group anyone who resembles other than us," the Prophet is reported to have declared in the chronicle of Tirmidhi. Imam Ahmad also related a saying attributed to the Prophet: "Whoever imitates a nation, then he is part of it." Understanding that physically resembling those who have strayed from Islam could lead to an imitation of their faith and actions is the wisdom and secret behind the prohibition of *tasyabbuh*.

This is in accordance with the word of Allah SWT stated in Qur'an Surah al-Nisa verse 48 *"Indeed, Allah does not forgive associating others with Him 'in worship',<sup>1</sup> but forgives anything else of whoever He wills. And whoever associates others with Allah has indeed committed a grave sin"* ([Kementerian Agama RI, 2019](#)).

In this dissertation, the author concentrates his ma'ani research on the hadith reported by Abu Daud no. 3512 and on Musnad Ahmad as follows: *"Has told us Uthman bin Abu Syaibah said, has told us Abu An Nadr said, has told us 'Abdurrahman bin Thabit said, has told us Hassan bin Athiyah from Abu Munib Al Jurasyi from Ibn Umar he said, "The Messenger of Allah - peace and prayer of Allah be upon him- 'Alaihi wasallam said: "Whoever performs with a people, then he is one of them"*.

In light of this, it is evident that the practice of reading or convincing a crab with the notion that the crab (Bohe') is what offers healing to the taste of the crab is an act that deviates from Islam on the part of some inhabitants of Lemabanna Village. The client can change their Islamic creed by repeatedly repeating the ritual without the foundation of faith and piety to Allah and the Sunnah of the Prophet Muhammad, and the ritual can alleviate the client's suffering from whatever ails them through the intermediary of the Sanro (handler).

## 5. Conclusion

The *Bohe'* ritual is an animistic ceremony that honors the traditions of the villagers of Lemabanna Village and is thought to have the power to treat a wide range of illnesses, including skin conditions, rashes, and allergic reactions. In the end, the ritual's mystique grew in the community as a result of its use as a touchstone by generations past and as a source of shame when a sick member of the community was rushed to Bohe' in the hopes that his illness could be cured through the performance of the ritual. Because the Bohe' ritual veers away from the religious doctrine and towards incorrect practices, it can be concluded that the rituals of the ancient people were not in accordance with the teachings of Islam. It's called *Kepiting Kenari*. The Bohe' ritual has become highly revered and is seen to be effective in curing illness thanks to the community's suggestions, which include both individual beliefs and support from others around them. According to the Hanbali School's interpretation of the Musnad book, there are a number of ritual prohibitions by imitating infidels; as such, it is evident that what some people in Lemabanna Village are doing is a deviation from the teachings of Islam, which can cause them to abandon their faith in Islam

by repeatedly carrying out the ritual without a firm commitment to Allah and the sunnah of His Messenger.

## 6. References

- Almujalli, H. (2014). The Relationship between the Prophet Muhammad and the Quran. *Journal of Islamic Studies and Culture*, 2(4), 1–5. <https://doi.org/10.15640/jisc.v2n4a1>
- Ananta, A., Arifin, E. N., & Hasbullah, M. S. (2015). *Demography of Indonesia's Ethnicity*. ISEAS Publishing. <https://doi.org/10.1355/9789814519885>
- Bahar, M. (2018). Artikel qiyas analysis as a legal istinbath method and its implementation in sharia economic law. *Jurnal Kelola*, 1(2), 1–9.
- Bourchier, D. M. (2019). Two Decades of Ideological Contestation in Indonesia: From Democratic Cosmopolitanism to Religious Nationalism. *Journal of Contemporary Asia*, 49(5), 713–733. <https://doi.org/10.1080/00472336.2019.1590620>
- Budi Priambodo, B. (2018). Positioning Adat Law in the Indonesia's Legal System: Historical Discourse and Current Development on Customary Law. *Udayana Journal of Law and Culture*, 2(2), 140. <https://doi.org/10.24843/ujlc.2018.v02.i02.p02>
- Dengi, H. (2022). *Interview in 18 May*.
- Fatmawati, D. (2021). Islam and Local Wisdom in Indonesia. *Journal of Sosial Science*, 2(1), 20–28. <https://doi.org/10.46799/jsss.v2i1.82>
- Fauzi, F. (2019). the Principles for Ijtihâd in Response To the Contemporary Problems. *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 42(2), 281. <https://doi.org/10.30821/miqot.v42i2.557>
- Galadari, A. (2021). Inspiration and revelation of the Qur'an and its relation to the Bible. *Religions*, 12(11). <https://doi.org/10.3390/rel12111023>
- Gibson, T. (2009). *And the sun pursued the moon : symbolic knowledge and traditional authority among the Makassar*. Innawa.
- Islam, M. H. (2018). Islamic Law in Indonesia (Tradition, Thought, Political Law and Legal Products). *Asy Syari'ah*, 4(1), 31–50.
- Kementerian Agama RI. (2019). *Al-Qur'an dan Terjemahannya*. Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang dan Diklat Kementerian Agama RI. <https://lajnah.kemenag.go.id/unduh/category/3-terjemah-al-qur-an-tahun-2019>
- Kesgin, S. (2012). Hadith and Islamic Law: The Role of Preunderstandings in Hadith Interpretation. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi*, 33, 67–100. <https://doi.org/https://dergipark.org.tr/en/download/article-file/188414>
- Kirchschlaeger, P. G. (2020). Human Dignity and Human Rights : Fostering and Protecting Pluralism and Particularity. *Interdisciplinary Journal for Religion and Transformation in Contemporary Society*, 6, 90–106. <https://doi.org/10.30965/23642807-00601006>

- Klinken, G. (2008). The limits of ethnic clientelism in Indonesia. *Review of Indonesian and Malaysian Affairs*, 42(2), 35–65. [https://www.researchgate.net/publication/228128812\\_The\\_Limits\\_of\\_Ethnic\\_Clientelism\\_in\\_Indonesia](https://www.researchgate.net/publication/228128812_The_Limits_of_Ethnic_Clientelism_in_Indonesia)
- Koenig, H. G. (2012). Religion, Spirituality, and Health: The Research and Clinical Implications. *ISRN Psychiatry*, 2012, 1–33. <https://doi.org/10.5402/2012/278730>
- Maarif, S. (2012). Dimensions of Religious Practice The Ammatoans of Sulawesi, Indonesia [Arizona State University]. In *ProQuest LLC*. <https://doi.org/10.2307/1578909>
- Marie, T., Weisman, K., Aulino, F., Brahinsky, J. D., & Dulin, J. C. (2021). Sensing the presence of gods and spirits across cultures and faiths. *PNAS*, 118(5). <https://doi.org/10.1073/pnas.2016649118>
- Mathar, A., Islam, U., Alauddin, N., & Sulawesi, S. (2022). Islamic Legal Thought Implementation In Indonesia. *Journal of Social Science*, 3(4). <https://doi.org/10.46799/jss.v3i4.386>
- Muhannis. (2022). *Interview in 12 May*.
- Nelson-Becker, H., & Sangster, K. (2019). Recapturing the power of ritual to enhance community in aging. *Journal of Religion, Spirituality and Aging*, 31(2), 153–167. <https://doi.org/10.1080/15528030.2018.1532858>
- Newman, B. D. B., California, S., & Graham, J. (2018). Religion and Well-being Abstract : Doxis. In *Handbook of well-being*. (pp. 1–12). DEF Publishers. <https://www.nobascholar.com/chapters/11>
- Pedersen, L. (2016). Religious Pluralism in Indonesia. *Asia Pacific Journal of Anthropology*, 17(5), 387–398. <https://doi.org/10.1080/14442213.2016.1218534>
- Rahman, A. (2019). Al-Daruriyat Al-Khams dalam Masyarakat Plural. *Mazahibuna: Jurnal Perbandingan Mazhab*, 1(1), 25–41. <https://doi.org/https://doi.org/10.24252/mh.v1i1.9664>
- Saihu, S. (2020). Local Tradition and Harmony among Religious Adherents: the Dominant Culture of Hindu-Muslim Relation in Jembrana Bali. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 5(1), 31–42. <https://doi.org/10.15575/jw.v5i1.8029>
- Subbotsky, E. (2016). Субботский Е.В. Религия И Вера В Сверхъестественное. SENTENTIA. *European Journal of Humanities and Social Sciences*, 4(4), 24–43. <https://doi.org/10.7256/1339-3057.2016.4.21498>
- T, A. (2022). *Interview in 18 May*.
- Towadi, M. (2017). The Application of Sharia Maqashid on the Protection of the Rights of Minority of Muslim Rohingya in Regional ASEAN ( Indonesia-Malaysia ) Keywords : *Journal of Indonesian Legal Studies*, 2(01), 43–54.
- van Engelenhoven, G. (2021). From Indigenous Customary Law to Diasporic Cultural Heritage: Reappropriations of Adat Throughout the History of Moluccan Postcolonial

- Migration. *International Journal for the Semiotics of Law*, 34(3), 695–721. <https://doi.org/10.1007/s11196-020-09781-y>
- Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frontiers in Psychology*, 10(JULY). <https://doi.org/10.3389/fpsyg.2019.01525>
- Wasino. (2013). Indonesia: From Pluralism To Multiculturalism. *Paramita Historical Studies Journal*, 23(2), 153. <https://doi.org/10.15294/paramita.v23i2.2665>
- Yani, A., & Barthos, M. (2020). Transforming Islamic Law in Indonesia from a Legal Political Perspective. *Al-Ahkam*, 30(2), 159–178. <https://doi.org/10.21580/ahkam.2020.30.2.6333>
- Yuslem, N. (2017). Sharia contextualisation to establish the indonesian fiqh. *Jurnal PETITA: Jurnal Kajian Ilmu Hukum Dan Syariah*, 3(2), 128–136. <https://doi.org/10.22373/petita.v5i2.96>