

DOG RAISING IN JORONG KAPALO KOTO NAGARI GANTUNG CIRI KUBUNG SUBDISTRICT, SOLOK REGENCY (STUDY LIVING HADITH)

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Abstract

This article aims to present the tradition of dog raising, the treatment of pet owners towards their pet dogs, and its implications on the community in Jorong Kapalo Koto, Nagari Gantung Ciri, Kubung District, Solok Regency. This research is a qualitative descriptive field research as a problem-solving procedure investigated by describing and depicting the condition of the subjects or objects of research based on visible facts or as they are in the field. This research is also based on living Hadith as it provides a unique and profound perspective on the phenomena being studied. This study will reveal and elaborate aspects such as the history or the origin of dog keeping in Jorong Kapalo Koto, the acquisition of pet dogs by the local community, the breeds preferred and abandoned, motivations for dog ownership, healthcare practices for ill dogs, dietary habits of pet dogs, waste management, and the overall influence of dog caregiving in Jorong Kapalo Koto. All these aspects are analyzed based on the teachings of Prophet Muhammad (Peace Be Upon Him). The findings of this research provide insights into the dynamics between religious teachings and daily practices in a local context, as well as the social implications of dog keeping in this rural Muslim community.

Keywords: Dog Raising, Gantung Ciri Solok Regency, Living Hadith

Abstrak

Artikel ini bertujuan untuk memaparkan tradisi pemeliharaan anjing, perlakuan pemelihara terhadap anjing peliharaan mereka, serta implikasinya terhadap masyarakat di Jorong Kapalo Koto, Nagari Gantung Ciri, Kecamatan Kubung, Kabupaten Solok. Penelitian ini merupakan field research yang bersifat deskriptif kualitatif sebagai prosedur pemecahan masalah yang diselidiki dengan menggambarkan dan melukiskan keadaan subjek atau objek penelitian berdasarkan fakta yang terlihat atau sebagaimana adanya di lapangan. Penelitian ini juga berlandaskan living hadis, karena ia memberikan sudut pandang yang unik dan mendalam terhadap fenomena yang diteliti. Penelitian ini

akan mengungkap dan menguraikan aspek-aspek seperti sejarah atau awal mula pemeliharaan anjing di Jorong Kapalo Koto, cara masyarakat Jorong Kapalo Koto mendapatkan anjing peliharaan, tipe-tipe anjing yang dipelihara dan yang tidak lagi dipelihara oleh masyarakat, alasan masyarakat memelihara anjing, perawatan dan pengobatan anjing yang sakit, makanan yang diberikan kepada anjing peliharaan, pembersihan najis anjing, serta dampak pemeliharaan anjing di Jorong Kapalo Koto. Semua aspek ini dianalisis dengan berpatokan pada hadis Nabi Muhammad SAW. Temuan penelitian ini memberikan wawasan tentang dinamika antara ajaran agama dan praktik sehari-hari dalam konteks lokal, serta implikasi sosial dari pemeliharaan anjing di komunitas Muslim pedesaan ini.

Kata kunci: *Pemeliharaan anjing, Gantung Ciri Kabupaten Solok, Living Hadis*

INTRODUCTION

In the context of Islamic religious life, Prophet Muhammad (PBUH) serves as a central figure followed by all humanity, especially the Muslim community.(Isnaeni dkk., 2024; Kirin dkk., 2024; Saputra dkk., 2024) This gives rise to various issues related to the needs and development of a society that is becoming increasingly complex, accompanied by a strong desire to implement Islamic teachings in daily life in accordance with what was taught by the Prophet (PBUH) in different contexts of space and time. Therefore, with the efforts of applying hadith in different social, cultural, political, and economic contexts, it can be considered as a living Hadith within society. In living their lives, humans require interaction and socialization with other humans and their

surrounding environment, as interacting is inherent to every human being. Sharing stories, joking around, visiting each other, and exchanging ideas are common practices, especially since humans are commanded to maintain family ties, advise one another, learn and teach, help alleviate burdens and hardships, and support each other's happiness.

Allah created not only humans in the world, but He also created animals and plants. Therefore, as humans, we must appreciate and care for other living creatures. For example, by maintaining plants at home, not damaging plants, and being kind to animals. One way to show kindness to animals is by keeping them as pets. Many people think that keeping pets is very troublesome and takes up a lot of time. However, for some

people, it is very enjoyable to do so, as having a busy activity can reduce the risk of stress and boredom. On the other hand, for animal lovers, one way to reduce stress is by having pets. Dogs, being one of the most popular choices for pets, are widely kept by people not only in Indonesia but also around the globe.

Dogs are one of the animals that are kept and cherished by the general public, such as non-Muslim Western societies that consider dogs as companions for play in their homes. Conversely, for Muslims, dogs are not typically considered familiar animals, and there exists a sentiment that approaching, interacting with, and keeping dogs is not permissible (Barroroh, 2007). The act of raising dogs is not outright prohibited by Islam, as through dog ownership, humans can establish very positive interactions, both with other humans and with animals. However, in this matter, humans must understand the true nature of dog raising to avoid negative impacts on both the dog owners and the non-dog-owning community.

In the hadith of the Prophet Muhammad (PBUH), there are numerous discussions related to dogs such as the

purpose of keeping dogs, the method of cleaning impurities caused by dogs, transactions involving buying and selling dogs, and so forth. Additionally, scholars hold differing opinions when interpreting the hadiths regarding dog raising, and their interpretations are certainly influenced by the methodologies they employ in understanding the sayings of the Prophet Muhammad (PBUH), leading to the formation of their respective *ijtihad* laws, which subsequently result in varying behaviors or attitudes towards these animals. In this study, the author will examine dog ownership in the Kapalo Koto Nagari hanging Ciri village located in Solok Regency within the framework of Living Hadith. Kapalo Koto village is one of the villages where a significant portion of the population own dogs. In addition to the abundance of pet dogs in the village, there are also stray dogs roaming around and causing disturbances to the community in that village.

The purpose of this researcher's investigation into dog raising is to uncover the tradition of dog keeping in Jorong Kapalo Koto Nagari Gantung Ciri, to understand how the community of Jorong Kapalo Koto Nagari Gantung Ciri treats and cares for dogs, and to

elucidate the impact of dog raising in Jorong Kapalo Koto Nagari Gantung Ciri.

LITERATUR REVIEW

In the realm of previous canine-related research, the author unearthed several studies, among them the first one, *“Hukum Jilatan Anjing Menurut Madzhab Maliki dan Madzhab Syafi’i,”* written by Muhammad Karbi. This scholarly exploration intricately dissects the nuanced perspectives within the Maliki and Shafi’i schools concerning the ritual purity or impurity associated with canine licking. The Maliki school staunchly upholds the purity of canine licking, citing the act of washing the vessel licked by the dog up to seven times as an act of devout worship. In stark contrast, the Shafi’i school contends that canine licking is inherently impure, attributing the necessity of washing up to seven times to the presence of impurity or ritual impurity. Considering the tongue and mouth as vital anatomical components categorized as impure, it logically extends to deem the entirety of the canine’s corporeal essence, inclusive of bodily excretions like urine, feces, and sweat, as ritually impure (Karbi, 2011).

The study entitled *“Pemeliharaan Anjing Dalam Perspektif Hadis”* by Nur Ashlihah Mansur delves into the permissibility of dog raising within Islamic teachings. It elucidates that keeping a dog is permissible under specific circumstances, such as when the dog serves a utilitarian purpose. Presently, the functionality of dogs has diversified, reflecting their comparative advantages over other animals. These functions encompass safeguarding homes and possessions, aiding law enforcement in criminal investigations, detecting narcotics, among other roles. The research is particularly focused on hadiths concerning the prohibition of angels entering households with dogs and the potential diminishment of one’s rewards for keeping a dog, unless it is for hunting, livestock protection, or field guarding (Mansur, 2017).

Additionally, the research titled *“Studi Living Hadis Terhadap Pemeliharaan Anjing Oleh Komunitas Pemburu Babi Kota Padang Panjang”* by Wandu. A. delves into the phenomenon of dog raising within the wild boar hunter community in Padang Panjang City through the lens of living Hadith. It seeks to explore the underlying motivations behind dog raising within the community

and evaluate the adherence to traditional practices of dog maintenance within this context (Wandi, 2018).

This research has significant differences compared to previous studies, both in term of research, research location, research approach and the scope of the problems in this study. This research highlights aspects that have not been explored in depth so that it can make a specific contribution to the development of science in this field.

Muhammad Karbi's research focuses on the different views of the Maliki madhhab and the Shafi madhhab by discussing theoretical fiqh law based on the two madhhabs. Nur Ashillah Mansur's research focuses on dog keeping in the perspective of hadith by highlighting the use of dogs during the Prophet's time and their relevance to society today. Then the research conducted by Wandu focused on the maintenance of dogs by the pig hunting community in the city of Padang Panjang as a form of living hadith by knowing the phenomenon, tradition and purpose of dog maintenance in the context of the study.

While the research conducted by the author offers a new study of living hadith in the context of local culture which is unique in the interpretation of hadith and the tradition of keeping dogs in the location of jorong kapalo koto nagari Gantung Ciri. Furthermore, this study also highlights the function of dogs in people's lives and the local community's understanding of the hadith related to dog keeping.

RESEARCH METHODS

This research consists of both field research and library research. The data sources used are not only from observations and interviews, as commonly seen in field research, but also include written materials published in books, journals, and other related documents. The nature of the research is qualitative descriptive, aiming to solve problems by describing and portraying the state of the research subject or object based on observed facts or field conditions (Nawawi, 1995). The study was conducted in an area that was originally a virgin forest, with the original inhabitants being migrants from various directions. The indigenous people of the research site originally came from the Southwest direction (Barisan Mountains), settling in a place now

called Batu Manggaga Cape. Some of them moved towards the east, identifying themselves as the Bendang tribe with a legend suggesting their origin from flocking. Eventually, they merged with the tribe in Tanggah Padang (Malay tribe). Some who stayed in the original Cape (Batu Manggaga) identified themselves as the Tanjung tribe. They later moved north and reached a place now known as Kapalo Koto. The selection of the research site, Jorong Kapalo Koto, was based on its status as the most populous area within the Nagari Gantung Ciri (Erdianis, personal communication, December 2018).

Data collection for this study was conducted using two methods: first, observation, which involved the author examining various aspects of Jorong Kapalo Koto in the Nagari Gantung Ciri area, including the setting, timing, causes, methods, as well as the positive and negative impacts of dog care practices within this community. Second, interviews were conducted using a snowball sampling technique, whereby community members were interviewed until data saturation was achieved, indicating that similar information was consistently provided by each informant.

For data analysis, the author employed the interactive model of analysis, as applied in the living Hadith study approach. This model encompasses three stages: data reduction, data display, and data verification. The analysis process involves the following steps: first, reviewing the data obtained from each question to ensure alignment with the research problem. Second, conducting an in-depth examination of the data and correlating it with theoretical frameworks. Third, drawing conclusions by highlighting the core findings of the research.

RESULTS AND DISCUSSION

Dog Raising Practices in Jorong Kapalo Koto, Nagari Gantung Ciri

Based on the research objectives outlined above, which aim to explore the tradition of dog raising in Jorong Kapalo Koto, Nagari Gantung Ciri, the study classifies the inquiry into several aspects, including: the history or origins of dog raising practices among the people of Jorong Kapalo Koto, the reasons behind their dog ownership, methods of acquiring dogs, and the types of dogs that are abandoned or euthanized by the community.

a. Origins of Dog Raising among the Community

According to local statements from Jorong Kapalo Koto, Nagari Gantung Ciri, the tradition of dog raising began as a practice established by earlier generations. The community further explained to the researcher that dog raising in Jorong Kapalo Koto has been a custom since the area's inception. Prior to the discovery of the area now known as Kapalo Koto, the region was enveloped by dense jungle with no shortcuts. When the locals embarked on long journeys in search of livelihoods, they brought dogs along to accompany them. Thus, from the time of the area's discovery, dog raising has been a longstanding tradition and remains prevalent today among those who favor dogs and among hunting enthusiasts who are accompanied by dogs.

Interviews with several respondents revealed that the tradition of dog raising in Jorong Kapalo Koto, Nagari Gantung Ciri, persists due to historical customs. Additionally, considering the predominant occupation of the community—farming and gardening—their lands are situated far from urban centers. Consequently, dogs

are deemed essential for companionship and assistance in daily tasks.

b. Reasons for Dog Raising among the Community

In this context, the reasons for dog raising among the residents of Jorong Kapalo Koto are elucidated through several factors. First, they own dogs because they have an affinity for the animals themselves. Second, they keep dogs due to their hobby of hunting. Third, dogs are kept for practical purposes, such as accompanying them to the fields, farms, forests, and other locations. Fourth, for those who build dog kennels beside or in front of their houses, the dogs also serve as guardians for the household.

An examination of these reasons for dog raising among the residents of Jorong Kapalo Koto, when correlated with the Hadith of the Prophet Muhammad (PBUH), reveals no contradiction, as generally, the community utilizes dogs for beneficial purposes. As reported by al-Tirmidhi, the Hadith states:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَقْتَنَى كَلْبًا أَوْ اتَّخَذَ

كَلْبًا لَيْسَ بِضَارٍّ وَلَا كَلْبَ مَاشِيَةٍ نَقُصَّ مِنْ أَجْرِ كُلِّ
يَوْمٍ قِيرَاطَانِ. (Thaurah, 2005).

Based on this Hadith, the people of Jorong Kapalo Koto understand, practice and interpret the Hadith in the context of the function of dogs in everyday life, namely using dogs for something useful.

Imam al-Bukhari also recorded a Hadith regarding the utility of dogs, which states:

حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ، حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ
أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ أَمْسَكَ كَلْبًا، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ
قِيرَاطٌ، إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ»، قَالَ ابْنُ
سِيرِينَ، وَأَبُو صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِلَّا كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ
صَيْدٍ»، وَقَالَ أَبُو حَازِمٍ: عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ»

(Al-Bukhari, 2010)

This Hadith indicates that the reward of one who keeps a dog without a specific purpose, such as guarding livestock or assisting in agricultural work, will be reduced by one *Qirat* daily (Al-Asqalani, 2000).

From interviews with the residents of Jorong Kapalo Koto, it was found that dogs are acquired either through purchase or from friends or neighbors. Concerning the transaction of buying dogs, interpretations of Hadith related to the sale of dogs vary among scholars. Imam Bukhari mentions two relevant Hadiths. The first, narrated by Abu Mas'ud, states:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ ابْنِ
شِهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي
مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيَّ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ
الْبَغِيِّ، وَخُلُوانِ الْكَاهِنِ (Al-Bukhari, 2010)

This Hadith indicates that the Prophet Muhammad (PBUH) prohibited taking payment for dogs, as well as for illicit activities and soothsaying (Al-Asqalani, 2005).

The second Hadith, narrated by Abu Juhaifah, states:

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ:
أَخْبَرَنِي عَوْفُ بْنُ أَبِي جُحَيْفَةَ، قَالَ: رَأَيْتُ أَبِي
اشْتَرَى حَجَّامًا، فَأَمَرَ بِمَحَاجِهِ، فَكُسِرَتْ، فَسَأَلْتُهُ
عَنْ ذَلِكَ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
هَيَّ عَنْ ثَمَنِ الدِّمِّ، وَثَمَنِ الْكَلْبِ، وَكَسْبِ الْأَمَةِ،

وَلَعَنَ الْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَآكِلَ الرِّبَا، وَمُؤْكِلَهُ، وَلَعَنَ
المَصَوِّرَ (Al-Bukhari, 2010)

This Hadith indicates the Prophet Muhammad (PBUH) prohibited the sale of dogs, blood, and the earnings from enslaved women, and also cursed various other practices including tattooing, usury, and image-making (Al-Asqalani, 2005).

The two Hadiths above clarify that, from a literal perspective, the sale of dogs is prohibited. This prohibition applies universally, encompassing both trained and untrained dogs, as well as those that are permissible and those that are not permissible to keep. There is no compensation required for those who destroy dogs, according to the consensus of the majority of scholars. Imam Malik stated, "It is forbidden to sell dogs, but compensation is required from those who destroy them." In contrast, Abu Hanifah opined that "it is permissible to sell dogs, with compensation required." On the other hand, Aṭā' and al-Nakha'i argued that "it is permissible to sell hunting dogs, but selling other types of dogs is forbidden" (al-Asqalani, 2005).

In the explanation of *Bulugh al-Maram*, it is further clarified that "selling

dogs that are permissible to keep is also permissible, while selling dogs that are forbidden to keep is likewise forbidden" (Al-Bassam, 2006). The Hadiths discussed are of authentic quality as they are reported by Imam al-Bukhari in his *Sahih*, and their authenticity is well established. Additionally, al-Suyūṭī confirms in his work *Jāmi' al-Ṣaḥīḥ fi Aḥādīth al-Bashīr wa al-Nadhīr* that the Hadith of Abu Juhaifah is also considered authentic (Al-Suyūṭī, n.d.).

According to the Shafi'i school of thought, the prohibition of selling dogs is based on the notion that dogs are inherently impure, a status that applies universally to all dogs, whether trained or otherwise. Conversely, those who do not consider dogs to be impure argue that the prohibition on dog raising and the command to kill them provide the basis for this restriction. Therefore, they exempt from this prohibition the sale of dogs that are permissible to keep.

Imam al-Qurṭubī noted, "The prevailing opinion in the Maliki school permits the keeping of dogs but disapproves of selling them. However, sales transactions that have already been executed are not invalidated. According to this view, dogs are not considered impure and are allowed to be

kept due to their permissible benefits, thus aligning with the status of all other tradable goods. The prohibition on selling dogs serves as a guideline to avoid it, as it is not deemed a commendable practice” (al-Asqalani, 2005)

Based on the sale and purchase of dogs in several traditions of the Prophet Muhammad above, the community practices the hadith in the book Syarah Bulugul Maram which states that dogs that are allowed to be kept then selling them is also allowed and vice versa. Apart from that, in general, the majority of Indonesian people, especially Minangkabau, adhere to the Syafii madhhab which is inherited through the process of proselytizing scholars in teaching Islam in Minangkabau. Thus it can be concluded that the people of jorong kapalo koto nagari Gantung Ciri are of the Syafii school of thought. This is evidenced by the still strong values of adat basandi syarak, syarak basandi kitabullah in aspects of community life in the research location.

c. Treatment of Pet Dogs by the Community

Following the research conducted in Jorong Kapalo Koto, Nagari Gantung

Ciri, the practices of the local community regarding dog raising are explained in several aspects, including: the treatment and medical care of sick dogs, the food provided to pets, and the cleaning of dog waste.

In terms of dog care, the residents of Jorong Kapalo Koto, Nagari Gantung Ciri typically bathe their dogs thoroughly once or twice a week. Some community members also take their dogs for walks in spacious areas or open fields. For treating mildly ill dogs, the community uses traditional remedies; however, for more severe illnesses, they purchase veterinary injections to prevent their pets from developing rabies or other serious conditions.

Regarding the food provided to dogs, the people of Jorong Kapalo Koto, Nagari Gantung Ciri prepare special rice exclusively for their pets. The rice given to the dogs is distinct from the rice consumed by the household members. Additionally, the rice is supplemented with ingredients such as dried fish, tubers, corn, and other items favored by the dogs, collectively referred to by the pet owners as “*Samba*”.

In Hadiths concerning the purification of dog saliva, Imam Muslim narrates the following:

وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، أَخْبَرَنَا الْأَعْمَشُ، عَنْ أَبِي رَزِينٍ، وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيُرِفْهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَارٍ»
(Al-Naisaburiy, 2006)

Ahmad bin Hanbal also narrates a Hadith stating that the washing of a dog's saliva should be performed seven times, with the first washing involving the use of soil:

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ، غُسِّلَ سَبْعَ مَرَّاتٍ، أَوَّلُهَا بِالتُّرَابِ
(Hanbal, t.t.)

Additionally, Ibn Majah narrates the following Hadith:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّقًا يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُعَقَّلِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ، فَاعْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعَقِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ
(Al Qazani, 1418)

The phrase “rub with soil the eighth time” is understood by the majority of scholars to mean washing the vessel seven times, with the eighth wash involving a mixture of soil and water. According to another narration, “make the seventh wash mixed with soil,” suggesting that soil is used to purify. It should also be noted that some scholars maintain there is no difference between the saliva of a dog and its other bodily fluids. Thus, if urine, feces, blood, sweat, or saliva comes into contact with something pure, it must be washed seven times, one of which must include soil (Al-Qazani, 1418).

Regarding the legal aspects, the aforementioned Hadiths indicate that the opinion of Imam al-Shafi'i and others, who assert that dogs are impure, is supported by the requirement for purification after one has been in a state of ritual impurity or has come into contact with impurity. The Hadiths explicitly describe dogs as animals that carry impurity (An-Nawawi, 2009).

From the discussion on washing dog saliva, it is understood that when cleaning a vessel contaminated by dog saliva, it should be washed with water mixed with soil. Whether this mixture occurs during the first wash, the seventh

wash, or in an additional eighth wash as narrated by Ibn Majah, there is no issue with this practice.

In the context of the purification practices observed in Jorong Kapalo Koto Nagari Gantung Ciri, despite the lack of knowledge regarding the specific legal evidence, the community uses a mixture of water and soil to clean items contaminated by dog saliva. Practices vary within the community: some wash with the water-soil mixture three times, others seven times, and some believe eight times is necessary. Furthermore, there is a divergence in opinions among the people of Jorong Kapalo Koto Nagari Gantung Ciri regarding the aspects of a dog considered impure. Some assert that all parts of the dog, including its wet fur, feces, and saliva, are impure, while others maintain that only its saliva is impure.

Based on the Hadith about the cleaning of unclean dogs and the practice carried out by the community of Kapalo Koto Nagari Gantung Ciri, it indicates that the Hadith is interpreted by the community even though the community does not know in depth the Hadith of the Prophet relating to the cleaning of unclean dogs.

Impact of Dog Raising in Jorong Kapalo Koto

To elucidate the impact of dog raising experienced by the community of Jorong Kapalo Koto Nagari Gantung Ciri, the researcher conducted interviews and observations with several informants within the area. The findings reveal that dog owners in Jorong Kapalo Koto experience satisfaction and do not find dog ownership burdensome, despite the financial costs associated with their care. For these individuals, the act of keeping dogs is a preferred activity. Additionally, the dogs provide tangible benefits such as minimizing food waste, as leftover food can be given to the dogs as supplementary nourishment.

Conversely, the primary disturbance to the community comes from stray dogs that are no longer cared for by their owners. These strays, often unclean, pose significant risks as they may become rabid over time and potentially harm nearby residents. Furthermore, stray dogs are particularly disliked by local shopkeepers in Jorong Kapalo Koto, as their presence in and around stores can create an unpleasant environment for customers.

Viewed from a social perspective, the maintenance of dogs in the majority

Shafi'i school of thought raises debate because in the Shafi'i school of thought dogs are absolutely unclean, causing concerns regarding their cleanliness or sanctity in places of worship. Apart from that, the Hadiths of the Prophet Muhammad about dog keeping greatly influence the people of Jorong Kapalo Koto regarding the maintenance of dogs for needs such as hunting, guarding livestock and other shari'a needs will be accepted, because it will have a positive impact on environmental security and agricultural and plantation productivity in accordance with community livelihoods. Whereas the maintenance of dogs for entertainment needs or the maintenance of dogs without shari purposes is considered contrary to the hadith of the Prophet Muhammad.

CONCLUSION

The tradition of dog raising in Jorong Kapalo Koto Nagari Gantung Ciri has been practiced by the local community since the region's inception. Residents acquire their dogs through various means, including purchases and gifts from others. The reasons for raising dogs include a deep affection for the animals, their utility in accompanying individuals to distant fields or forests, the community's hunting hobby with

dogs, and their role as companions within the household. Furthermore, dogs that are abandoned by the community are typically those with diseases, which may cause hazards, whereas rabid dogs are directly euthanized by the community.

In general, the treatment of pet dogs by the people of Jorong Kapalo Koto is commendable, involving proper care, feeding, and medical treatment when needed. They also follow appropriate cleansing practices when coming into contact with dog impurity, using water mixed with soil. The impact of dog raising on the community is largely positive, with the exception of the nuisance caused by stray dogs, which remain a concern due to their negative effects on the local environment and public hygiene.

Raising dogs in Jorong Kapalo Koto also has negative and positive impacts on the community. The people who keep dogs feel very happy even though they have to spend a lot of money in maintenance. However, it is different from the existence of stray dogs in the community because they are considered dirty, dangerous and disturbing community activities. Likewise, with the use of dogs, the community is of the

view that raising dogs for shari'a needs is acceptable but other than that it is considered contrary to the hadith of the Prophet Muhammad.

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