

Sharia And Tradition, Pig Hunting In Minangkabau

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Abstract: This study examined the tradition of hunting pigs among the Minangkabau people. On the one hand the Minangkabau community has a strong religious tradition, on the other hand hunting pigs is in contact with cases contrary to Islam. Then the question is why do the Minangkabau people who are known for their strong adherence to Islamic law preserve the tradition of pig hunting? This study uses field research. Data were collected through interviews with hog hunt participants and through observation at several hunting grounds. The main data sources are participants hunting pigs and hunting activity of pigs themselves. From the results of the study, it was found that the Minang community, especially the participants of pig hunting, did not feel that the tradition of hunting pigs was contrary to the religious law he believed. Hunting pigs is not to implement religion nor is it a tradition that ignores religion. The tradition of hunting pigs and religion is at a different angle. Therefore this tradition can last until now. Matters that are seen to be outwardly opposed to religion can find a solution to compromise it.

Index Terms: Pig Hunting; Tradition; Mingkabau Society

1. INTRODUCTION

Soeprayogi (2004) calls pig hunting as a folk game. This game is a form of folklore of West Sumatra and is a form of collective culture of the Minangkabau people who are still alive and developing today, and one of the folklore forms of the Minangkabau people. In this case according to Danandjaja (1984: 2) folklore is part of a collective culture that is spread and passed down from generation to generation (Danandjaja, 1984). Pigs hunting activities are followed by rural people who live close to forest areas and for people who have settled in urban areas and become a kind of hobby (hobby) that is usually done every weekend. Participants in the hog hunt not only came from the area where the event was held, but also came from other regions. Usually the hunter brings his best dog to hunt pigs, one, two or three dogs at a time. When the hunt begins the dog will be carried around the specified location. Pigs that have been caught by dogs are not brought home by hunters, but are left as food for dogs. Sometimes it is taken to be sold elsewhere. According to Indrawati and Hendri, pig hunting is not only done in West Sumatra, but also in other areas such as Riau. according to Ardiansyah, and Syuplahan, this tradition is also carried out in Bengkulu, and Sulawesi (Clayton et al, 1997), even abroad such as in Australia (Irwin, M. J., et al, 2010), and the Brazilian Pantanal (Desbierz, et al, 2011). Hunting pigs in other places is different from Minangkabau, West Sumatra, which has a Muslim majority population and has the philosophy of "Adat Basandi Syara', Syara' Basandi Kitabullah (ABSSBK), Syara 'mangato Adat mamakai (Adat with syara', Syara 'with the Bible of God) , Syara 'says customary wear). This philosophy is a reference in religious and community life which is a meeting point between adat and religion. When viewed from the dimensions of the life philosophy of the Minangkabau people, in the tradition of hunting pigs there are many interesting things to study. First, the Minang who join hunting for pigs are all Muslim (Muslim). Secondly, as Muslims the Minang view pigs as animals that are forbidden by religion. Third, the animals used to hunt pigs are dogs that are also forbidden by religion. The Minang community are accustomed to raising dogs, both hunting dogs and guard dogs of houses, gardens, rice fields and fields (Gustina, 2014). From this phenomenon the question arises: Why are the famous Minangkabau people strong in adhering to the Islamic Shari'a preserving the tradition of hunting pigs?

2 RESEARCH METHODS

This type of research is inductive qualitative research. The qualitative method here is based on a phenomenological view of the tradition of hunting pigs, in which researchers try to understand the meaning of the event and its relation to ordinary people in certain situations (Patilima, 2011), (Emzir, 2011), (Bungin, 2008), (Moleong, 2002), (Budiman, 2002), (Sugiyono, 2005) (Wandasari, et al 2019) (Irmayani et al, 2018) (Tobari et al, 2018) (Lian et al, 2018). The researcher uncovered the facts and symptoms as they were when the research was conducted, then determined and interpreted the data regarding the situation that occurred at the research site about the tradition of pig hunting in the Minangkabau community. In collecting data researchers conducted observations and interviews. Observations were made on the implementation of pig hunting conducted by the community in several locations, from the way of carrying dogs, treating dogs on vehicles, releasing dogs and cleaning their bodies and clothes after hunting pigs. In conducting interviews the researchers were assisted by several students who were deliberately prepared to gather data related to this research. Researchers are also directly involved with this interview by preparing a special time for it. Interviews were conducted with hog hunt participants and members of the Pork Sport Association. Data analysis in this research was carried out through 3 stages, namely data reduction; data display (data presentation); and Conclusion Drawing / Verification (Huberman, 1994). According to Moleong, (2002) activities in qualitative data analysis are carried out interactively and take place continuously at each stage of the study so that it is complete, and the data is saturated. According to the source research data are classified as primary data and secondary data. This primary data is also called first-hand data (Azwar, 2004). The primary data in this study is the phenomenon of hunting pigs in West Sumatra conducted by the community. Primary data is taken from pig hunters, especially those who belong to the pig hunter community called the Pork Sports Association (PORBI). Secondary data is data obtained through other parties, not directly obtained by researchers from the research subjects. Secondary data in this study is the documentation of pig hunting and literatur.

3 RESEARCH RESULTS AND DISCUSSION

3.1 Hunting According to Islam

Hunting is mentioned in Arabic with ash-shaid, the masdar form (verbal noun) "shaida" which means to take or capture. In

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the sense of catching wild animals that have no owner and are not in the process of buying and selling. Jurisprudence scholars agree that animal hunting laws are permissible (Fachrurazi and Yusuf, 2017). carried out by all those who want to do it, but will be forbidden when people who want to hunt during the Hajj or Umrah and described in the Koran surah Al-Ma'idah verse 2 which explains that someone who has finished performing the pilgrimage or umrah may hunt. The command sentence 'isithadu', which means "hunt" was raised after the prohibition of hunting when someone was performing the pilgrimage in Surah Al-Ma'idah verse 1. Hunting is not only the traditions of pre-Islamic and post-Islamic Arab societies, but also the traditions of other communities in world like in Northeast India which is also colored by ritualistic events (Aiyadurai, et al, 2010).

3.2 Dogs According to Islamic Law

Dogs, including wild animals, because they have fangs. Fanged animals are forbidden to eat according to Islamic law, both pets such as dogs, cats or wild animals such as tigers and wolves. This prohibition is based on the hadith of the Prophet (PBUH) received from Abu Hurairah and was narrated by Imam Muslim who said: "Every wild animal that has canines is forbidden to eat." (Narrated by Muslim An-Naisaburi, n.d. Hadith no. 3573). In addition there is the Hadith of the Prophet who said: "The sanctity of your container which is entered by the mouth of a dog is to wash it 7 times, one of them with soil." (Narrated by Muslim An-Naisaburi, nd Hadith no.297). This hadith shows the dog's impurity. Because there is an order to purify the container used for daily needs, this Hadith does not limit the container, but other than any container that is licked by the dog, it must be purified seven times, such as body parts, clothes, places especially places of worship. also supported by medical arguments which state that dog saliva contains enteropathogenic bacteria that can cause digestive infections (Marks, et al, 2011). Keeping a dog without a need, such as to guard the house, garden, livestock and hunting is haram. This is explained by the hadith narrated by Muslims in the words of Rasulullah Saw: Whoever raises dogs besides dogs to guard livestock and dogs to hunt, then the practice is reduced every day by one qirath (as big as Mount Uhud). (HR. Muslim An- Naisaburi, nd Hadith no. 227). In addition, the Prophet's words also explained that the house in which there is a dog will not be visited by Angels (HR. Muslim An-Naisaburi, n.d.Hadis No.3928).

3.3 Pigs according to Islamic Law

In Islam, scholars agree that the law to eat pork is haram. There are many propositions that state the pig's forbidden. Among them Al-Qur'an Surat Al-Baqarah verse 173: Verily Allah only forbids you carcasses, blood, pork and animals which (when slaughtered) are called (names) other than Allah, and Surat al-Maidah verse 3: Forbidden to you (eating) carcasses, blood, pork ... Even things that contain elements of the chapel are also forbidden, such as vaccines for meningitis and rubella which are claimed by the Indonesian Ulema Council, except in emergencies allowed (MUI, 2010), (MUI, 2018). The destruction of pigs as pests that interfere with society in Islam is permissible. In the Prophet's Hadith narrated by an-Nasa'i it is permissible to kill a nuisance animal (Nasa'i, n.d. Hadith no.2890). Although in this hadith five kinds of confounded animals are mentioned, it is also possible that other intruding animals may be killed in order to bring about

benefits for the community, such as killing pigs. The wild boar is agreed by the community as a plant pest which results in crop failure. In another hadith the Prophet said: there must be no danger and no harm (Anas, 2004. Hadith no. 2758). In the rules of Islamic law explained that kemudhratan (damage, interference) must be eliminated (As-Subki, 1991). Selling pigs according to Islamic law is not permitted. The Prophet said "Allah forbids khamr (liquor) and its price, carcasses and prices, pigs and prices (Daud, n.d. Hadith no.3485), (Hanbal, n.d. Hadith no. 14869). These three things are not only forbidden in essence but also forbidden to use the proceeds from the sale. When the results of the sale may not be used means selling it is not permitted. Such is the law of selling pigs in Islam.

3.4 Implementation of the Tradition of Hunting for Pigs in West Sumatra

The practice of hunting pigs is done in several ways. At the time of departure to the location of hunting, researchers observed: (1) If the hunting site is near or in the village itself, then the person who is hunting goes along with his dog, holding his dog's leash or chain. In this condition dogs are usually not so much in contact with dogs; (2) At a farther hunt, participants usually hunt pigs, sometimes leaving on motorbikes, putting their dogs in front of their seats. In these conditions, usually the hunter will come in direct contact with the dog; and (3) On a hunt far from his home, participants usually leave together by chartering a car or by their own car. In chartered cars there are usually those who bring dogs to sit together and some are to separate their dogs in a special place called "dog kengkeng". If they depart by using their own car, they usually have a special cage. In this situation they will find it difficult to avoid contact with the dog. When conducting interviews with participants hunting pigs, they are very familiar with the legal position of the dog and the dog's saliva. According to them contact with dogs needs to be cleaned according to what is taught by religion. Moreover, there are those who are religious and they offer their prayers. How to clean themselves and clothes from unclean dogs is done according to religious instructions and they change hunting clothes to wear prayer. There are also those who do not pray, even though they are Muslims. They do not care much about the rules to purify their bodies and clothing from this unclean dog and pig. In the early stages of the day hunting pigs are usually done by gathering in the morning. An interesting and unique thing from this activity is the similarity of views and goals of fans of this tradition. Early in the morning after the morning prayer, the addicts to the hunting of pigs had gathered at the designated places, both from the city and village to the hunting location. Although the Minang community adheres to the customary philosophy of bersand syara' (religion), pig hunting is not considered part of syara'. Hunting is seen as an earthly activity, not related to religion. Therefore in the pig hunting arena there are no religious symbols, except religion as an individual commitment. There were no religious rituals carried out in the hunting of pigs. Opening ceremonial activities have been carried out. In addition, pig hunting activities have also been found to raise donations for the construction of mushalla. At that time, participants in hunting pigs from various nagari (village) delegates brought aid in the form of money, tin roofs, cement and so on and handed it over to the development committee. But of course this cannot be called a tradition. Mutual cooperation and mutual assistance

are indeed traditions, but mutual cooperation and donation of the mosque through pig hunting is not a tradition, because it is situational. In the pig hunting arena, syara 'or religion is not so much a collective concern. Arifin suspected that the tradition of pig hunting had existed before Islam came to Minangkabau (Arifin, 2012), so the influence of religion was not so strong in this tradition. The issue of syara 'or religion, especially the five daily prayers, is a private matter. Although there are "Siak people" who attend hunting for pigs, they do not preach or discuss religion. Siak people are people who understand Islam and practice it better than most Muslims. Specifically, the pig hunting arena is not used as propaganda land. Siak people do the prayers when it comes to prayer, they occasionally remind their friends to pray, advise, but it is not done in earnest as an effort to preach. So the discussion of religion in the pig hunting arena is considered irrelevant, because religion is synonymous with mosques, majlis ta'lim and other places that use religious symbols. Furthermore, this pig hunting tradition is not considered to violate customs and religion. It's just that many participants hunt pigs do not pray five times at the pig hunting arena, both among young people and those who are rather old (advanced adults). Not only religion is neglected but also custom. According to Arifin pig hunting is a form of negotiation for men over the dominance of women's power in the Miangkabau custom, because women are not involved in pig hunting activities (Arifin, 2012). In addition, there are also adat leaders or "ninik mamak" who hold the title "Datuak" (leader in the tribe / clan), with the nickname "inyiak" as an honorable call. Sometimes they forget that they are respectable people in the view of adat, so that there are those who do things that are inappropriate according to custom, such as saying rude or dirty, excessive joking, including leaving prayer. As a result of these actions they are underestimated and do not become role models for ordinary people. The tradition of hogging and religion is seen by hog hunting participants as two different things, it cannot be seen in a single unit, although in individuals some of the hogging participants can be put together. This means that religion has no realm in the pursuit of pigs. Therefore it does not become an obstacle for someone who has traditional and religious symbols to become an intense participant in the pig hunt. It is not an obstacle for participants to hunt pigs to interact with dogs and pigs, including dog transactions. Can not be seen religious observance is the cause of the decline in the spirit of hunting pigs. As for the religious prohibitions contained in hunting pigs such as touching dogs, being hit by saliva, buying and selling dogs, touching pigs according to them something that can be resolved.

3.5 Interaction of Participants with Dogs

One participant hunting pigs has at least one dog. For participants who like to collect some have two, three, four, five and there are even up to 20 dogs. For those who have many dogs they use jockeys to care for them. Jockeys are people who are given incentives to take care of dogs every day such as feeding, bathing, carrying roads and so on. They consider many dogs as prestige. But not many people are like this, because it really depends on economic capability. In general people have one or two dogs. For those who have the economic ability to maintain hunting dogs a representative place is made in a cage. The owner made a lot of cages. In general, these dogs are difficult to put in a cage, because they are prone to fighting. Hunting dogs are cared for carefully,

given enough food not only for their drinking needs but also for health care and eating supplements or pudding such as eggs, honey and milk. Usually dogs are fed twice a day morning and evening. The balance of eating one dog is the same as two or three adult meals. If the total cost of consuming this dog in one day is more than the cost of two or three adult meals, as Amri said, a member of the Bukittinggi Piglet Sports Association (PORBI). As a pig hunter, dogs need regular exercise. The owner or jockey will take the dog for walk every morning. In addition to exercise the owner or jockey gives the dog a chance to defecate. Dogs are also bathed and dried in the morning sun. Novice dogs who are not yet skilled are trained to be able to hunt pigs. The first stage is simply introducing a pig to him. Then trained regularly until the dog really has a strong desire. This exercise is held in a place or field. One of the places to train beginner dogs is in Baso, Agam Regency. The practice time is usually on Friday afternoons. People who train pay around Rp. 10,000 every time you practice. In these exercises the dog is actually confronted with pigs that have been provided for training. These pigs are usually obtained from hunting traps in the forest that can be saved from dog pests. After the dog is somewhat trained to recognize pigs, it begins to take him to hunt in places that are still close, termed "salek rush". Salek hunting means hunting outside the regular schedule. All informants interviewed said that dogs are forbidden in Islam, especially saliva, licks and feces (poop and urine) when touching the body. However, the treatment of dogs for pig hunt participants varied greatly. Some care and look after it carefully. Even if touched by their bodies, they do purification seven times, one of them is with soil, they call it live. At least this kind of purification they do at prayer five times in the hunting arena or after they return home. But there are those who don't care about the law of treating these dogs in Islamic law. They seemed to see dogs not animals that are forbidden. They are used to come in contact with dogs and saliva without purifying them according to the provisions of fiqh or not reassuring them, as is done by groups who care about the prohibition of dogs. In addition, they also do not feel the need to purify god or lick in fiqh because they also will not perform ablution and prayer. Based on observations found hidden effort for participants to hunt pigs to get a dog or more accurately said as a business that circulated among several participants. In terms of prices these hunting dogs vary greatly depending on the level of courage, skill and where they come from. The interesting thing about buying and selling dogs is the presence of certain titles regarding the area of origin of the dog. Dogs that already have a good predicate will affect the image of other area participants to have a dog that is the same home. Usually for those who are classified as "religious" do not mention buying and selling dogs, but the buying price is called "substitute food" dogs that have been previously maintained or replace the cost of transportation. Conversely for those who are not classified as religious or who have seen from the business aspects used to call it buying and selling dogs. Today the pig hunting business continues to increase with the increasing enthusiasm of hunting as a form of folk play. Information about the hunting dogs that are traded can be obtained at the hunting arena or at certain places such as in Ampang Kualo Solok. In fact, it is not uncommon for dogs that are considered great in the direct hunting arena to be highly bidding. The way participants took dogs to the hunting location varied. Some pig hunt participants live near the hunting location and live far from the hunting location. For

those who are close to the hunting site, they walk on foot to bring the hunting dog to the location. While those who live far from their locations come by using transportation to the location. Some use motorbikes and some use rental / chartered cars or private cars. Those who carry dogs on their motorbikes place them in front or behind them. If they are both / piggybacking dogs are usually held in a position in the middle of the motorcyclist. For those who use a rental car, dogs are placed together with passengers in the car. Likewise for those who use trucks, dogs and passengers are stacked in the back of the body. Each holds his dog and keeps it from fighting. For those who use private cars, boxes or cages are placed at the back of the car with varying number of boxes, there are two, three, four. There are also those who bring pickup trucks like an open, dogs arranged in the back or by using a box / cage.

3.6 Islam and the Tradition of Hunting for Pigs

Islam as a religion and belief cannot be separated from the Minang community. Minangkabau is synonymous with Islam, with the meaning of the word if there are Minang people who adhere to a religion other than Islam, no one dares to live in the Minang realm. Even so Minang people are very tolerant of adherents of other religions. It is in this position that the tradition of pig hunting takes place for the Minang community which outwardly looks contradictory. As Minang people who embrace and believe in Islam strongly, participants in pig hunting are very aware that dogs and pigs are heavy unclean. Interacting with dogs or pigs in the form of direct contact they realize the consequences of bodily and unclean clothes. However, this knowledge and awareness did not dampen their enthusiasm to raise dogs and become participants in pig hunting. Then what about this research that questions "Why is the Minang community famous for its strong adherence to Islamic law to preserve the tradition of hunting pigs? To answer this question, there are several findings in this study. First, the participants of the pig hunt are of the view that hunting pigs is not a religious matter. Therefore religious commitment will not be disturbed by this tradition. Even if there are some things that look controversial with religion, such as interactions with dogs or pigs that result in uncleanness of the body and clothing can be overcome in the manner contained in Islamic law, namely washing 7 times, one of them with the ground. Participants in the hunt for pigs called it by cheering the body and clothes that the dog or pig touched. Contact with dogs is believed they are not a form of religious violations, because someone is also touched by other unclean ones, but can be purified by washing. When defecating or urinating someone is also unclean, but can be purified by resting '. Second, the case of prohibiting the sale and purchase of dogs and utilizing the money of participants hunting pigs looking for a break (excuse) with reimbursement of food and maintenance costs plus shipping costs if the dog comes from a far place. Third, a prohibition on raising dogs which results in angels not wanting to enter the house of people with dogs in which hogs participants hold the ability to keep prey dogs as stated in the theoretical basis above. While the dog as a barrier to angels into the house is overcome by making a separate dog cage from the house, made a separate cage. Jenny Berglund called this issue the ambiguity of Muslims towards dogs. On one hand Islam considers dogs low but on the other hand Islam elevates dogs. According to him there is a change in the Muslim community that is increasingly raising dogs as a companion and guardian of his house (Berglund, 2014). So,

according to the participants of pig hunting there is no obstacle for a Muslim to preserve the tradition of hunting pigs and there are also things that undermine the Islamic values of the Minang people in carrying out the tradition of pig hunting. Even if it is a pig hunt participant who does not carry out religious teachings such as prayer, it is not caused by the tradition of hunting the pig, but indeed the person concerned is negligent from the religious commandment. In his daily life he also does not pray, because the awareness of diversity is very low. The reason for preserving the tradition of pig hunting for the Minang community is because it has been a hobby that has been passed down for generations. Behind the hobby is also stored several benefits individually and socially. Individual hunting for pigs has sport aspects that have an impact on physical health. Socially hunting pigs can eradicate pig pests that have an impact on increasing community agricultural output. In addition, the pig hunting arena can also be used as a venue for friendship and mutual assistance. Basically all of these have positive values that are in line with the principles of Islamic teachings and will certainly strengthen the reasons for preserving the pig tradition for the Minangkabau people. More than that, in the view of Islamic law, hunting generally has a good purpose, not to torture hunted animals. Hunting pigs is part of what is permitted by Islam, because hunting pigs is not contrary to Islamic law. Minang people do not feel worried to preserve it.

4 CONCLUSION

After conducting research and discussion and analysis, answers to research questions were found that the Minang people who like hunting pigs did not feel any conflict between their religious commitment and the tradition of pig hunting. The tradition of hunting pigs is not an arena to implement religion and neither is the arena that ignores religion, both are at different angles. There is no obstacle for the Minang people to preserve the tradition of pig hunting in a religious or syara perspective', because religion allows hunting. Both can walk individually without a collision. Things that appear outwardly have collisions can be found a solution.

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