



Unveiling the Mysteries: Human Communication with Jinn - Myth or Reality?

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Abstract

Al-Qur'an regulates all forms of communication: with Allah, fellow humans, and spirits/jinn. In human Communication with Jinn, Allah reported through the story of the fall of the Prophet Adam and Siti Hawa from heaven after consuming the khuldi fruit. Both slipped because of a jinn's instigation in Allah's name. It proves that apart from Jinn and humans being able to communicate, the potential for deception is also genuine. Therefore, this research aims to explain the communication/relationship between humans and Jinn. This qualitative research method uses a thematic approach to verses from Al-Qur'an relating to human and Jinn communication. Data was from literature by analyzing books and scientific journals with similar themes. Data analysis uses the transcendental communication/magical communication paradigm. The research results show that Al-Qur'an explained that human Communication with Jinn exists. However, it does not need to be developed. Human and Jinn communication has many negative effects. The negative impact is that humans will always be filled with anxiety, will tend to commit crimes, and will be classified as the actions of people who are misguided and disobedient to Allah. Some Jinns are believers, and some are unbelievers. However, humans cannot differentiate them because they are supernatural beings. Communication between humans and Jinn generally occurs through ruqyah syar'iyah rituals to improve the community's economy and shamanic practices.

Keywords: Human Communication, transcendental communication, Myth, Jinn, supernatural being.

Introduction

Al-Qur'an is an eternal holy book and is always responsive to current developments. Al-Qur'an can guide living happily in this world and the hereafter. Humans who deny the transcendental concept need to study Al-Qur'an in more detail. Denial of it is categorized as infidelity. It means that, as Muslims, it is obligatory to believe and believe in the contents of the Al-Qur'an (Hajar, 2014; Kallang, 2018). The contents of Al-Qur'an are very complete, starting from warnings, advice,

and stories about the Prophet to matters of a supernatural nature. The supernatural in question is a reality that the senses cannot capture. However, its existence "exists" because they are both creatures, namely Jinn.

Some think that the concept and existence of Jinn is a *majazi* event, not essential. It means that there is an attempt to rationalize the existence of Jinn, which is mentioned in the Al-Qur'an. However, the fact that Jinn is a creature of Allah SWT whose existence is recognized by Al-Qur'an is difficult to deny,

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according to Quraish Shihab (2021). Hilman Hazmi, in his research entitled "*Perancangan Buku Ilustrasi Kehidupan Jin Untuk Remaja*," said that:

"Jinn are also creatures of Allah who are given the freedom to choose what is good and what is bad. The life of the Jinn is very similar to the natural life of humans; there is love and hate, agreement and dispute, affection and hostility. Jinn is very different from Satans. Satan is a creature descended from Satan who has no choice in determining what is good and what is bad. Satan is forever bad and cursed by Allah SWT." (Hazmi, 2017; Hermawan, 2017).

In Q.S. an-Naml verse 39, Allah Swt says: "Said 'ifrit (the clever one) from the jinn group: "I will come to you with the throne to you before you stand up from your seat I am firm enough to carry it and can be trusted." According to Rumaka (2021), on "*Komunikasi Jin dalam Mempengaruhi Manusia Menurut Al-Qur'an*," this verse means that Jinn can also interact and communicate with humans. Possession, continued Rumaka (2021), is a characteristic that Jinn can use to communicate with humans, including saying things that are not logical.

In the metaphysical view, Jinn and humans have a unique relationship. Transcendental can be interpreted as Communication with Allah SWT. However, some describe it as a concept of interaction with Jinn. In fact, for certain people, transcendentalism is the practice of conscious communication between humans and angels (Suryani, 2015; Yaqin & Faris, 2022). Specifically, in his interactions with Jinn, Yuhanda (2020) confirmed the arguments of Suryani (2015) dan Yaqin & Faris (2022) through his research entitled "*Komunikasi Transendental Praktisi Supranatural dengan Khodam Untuk*

Penyembuhan Penyakit Medis dan Non-Medis" by stating his conclusion that:

"The supernatural world (jinn) is called khodam or "helper" of the supernatural world. This khodam can help people solve various life problems, including providing solutions to people affected by medical and non-medical diseases. It often happens in the supernatural world. Supernatural practitioners utilize the function of khodam to help people affected by illness. Also, khodam is intended for positive, not negative, purposes" (Yuhanda, 2020).

The relationship between humans and Jinn ultimately enters the area of Islamic/transcendental communication studies. Jinn is one of Allah's creatures (Q.S. 51:56) who can communicate with humans (QS. 114: 5-6). In his writing, Arni also explains that rukyah syar'iyah is a method of banishing Jinn by reading Al-Qur'an verses. *Ruqyah syar'iyah* is the Prophet's method of treatment. *Ruqyah syar'iyah* is also a medium for human communication with fellow humans, especially with Jin, who penetrates the chest and body. Judging from its use, *ruqyah* is divided into two, namely *ruqyah syar'iyah* and *ruqyah syirkiyyah*. *Ruqyah syar'iyah* is *ruqyah* that is permitted according to the Shari'a. Meanwhile, *ruqyah* Shirkiyyah is *ruqyah* that contains shirk and is forbidden (Arni, 2021).

In Indonesia, Islamic communication practices between humans and Jinn are widely carried out, especially in non-medical treatment and cultural arts performances, such as Ustadz Danu in treating patients suspected of being influenced by Jinn. The practice of prayer and treatment once went viral on television under the name Klinik Bengkel Hati with the title *siraman qalbu*. Likewise, Ningsih Tinampi and everyone who does *ruqyah* have gone viral on other television. From a

communication perspective, they generally use a stimulus-response/action-reaction approach, especially the possession reaction that suddenly appears after hearing specific readings, prayers, mantras, or stimuli carried out by religious teachers and psychics. The actions and reactions of the communicator, in this case the ustadz or psychic, to the communicant (client) are communication events.

Muslims often hear prayers such as *wakhaddimlana minal jinni ma'al iman*, which means make those who help us among the Jinn believers. This prayer indirectly acknowledges that there are humans who can use Jinn as *khodam* or helpers who they can control and command based on faith in Allah SWT. Then, in Al-Qur'an surah Jin verse 6, Allah SWT says by telling about the Jinn that they say:

"And if there are some men among humans who ask for protection from some men from the jinn, then the jinn add to their sins and mistakes." Ibn Kathir commented on the verse by saying: "Namely, we (jinn) see that we have superiority over humans because they ask for protection from us when we go down to a valley or place that other humans do not inhabit." (Akhmad, 2013).

The *ruqyah* tradition is different from the Kuda Kepang or Kuda Lumping culture. If *ruqyah* drives away Jinn, the braided horse culture makes the players possessed by utilizing supernatural powers such as Jinn and Satans (Bakar, 2014). In the braided horse phenomenon, braided horse players often show dangerous scenes, such as eating glass.

Among Muslims, there are three views regarding the position of human Communication with Jinn. The first view forbids any form of Communication with Jinn.

The second opinion is acceptable. So, Jinn media treats even in arts and cultural forms. The third view is doubtful, and this group is the largest. On the one hand, he is afraid of Jinn. However, when sick, they are willing to be treated with a medium that is thought to use Jinns.

Academically, several researchers have worked on this theme. Alfiyah Laila Afiyatin explained that she defined possession as the union of the spirit with an evil jinn in her research. So, it can create madness and weaken the organs. To overcome this, spiritual strengthening is needed so the Jinn weakens and leaves the human body. Trance is a spiritual disease whose treatment requires a psycho-spiritual approach, and the cultivation of values and *ruqyah* is one of them. *Ruqyah* can have two functions: first, as a guardian (protector) and as a filter (Laila, 2019).

Almost the same as Laila, Rumakat dkk. (2021) in their research entitled "*Komunikasi Jin dalam Mempengaruhi Manusia menurut Al-Qur'an: Studi Analisis di Rumah Sehat Aceh, Indonesia*," confirmed that the way to overcome the influence of Jinn in humans, especially their evil influence, is with *ruqyah syar'iyah*. Then, use verbal and non-verbal communication. Verbally, Jinn deceives through conversation to create hostility, while non-verbally, Jinn often cries as if they are experiencing sadness, even though it is a trap for humans.

Meanwhile, Achmad Soib, in his research "*Relasi Antara Jin dan Manusia dalam Al-Qur'an*," actually affirms the status of sharia in Jinn. Because according to Al-Qur'an, Jinn are subtle creatures, very hot fire or the essence of fire. However, the Jinn is sentient. The relationship between Jinn and humans,

in Soib, is called an interactive relationship and an ontological one. Interactive means a reciprocal relationship between Jinn and humans, while ontologically, it relates to the nature of Jinn and humans as creatures of Allah (Soib, 2019).

An interesting perspective was presented by Ali Nurdin (2015), author of a book entitled *Komunikasi Magis*. He explains the logic of human relations with Jinn in shamanic practices as follows:

"A shaman is a person who has direct communication with spirits, Jinn, who control them and turn them into a conscious state, perform magical acts by traveling to the world of spirits/jinn, and let the spirits/jinn enter the shaman's body and speak through him. Shamans can also summon spirits in the ceremonial activities they wish."

Nurdin (2015) does not deny the existence of supernatural energy and existence that can interact and communicate with humans. Still, according to Nurdin (2015), there are many categories of shamans, including shamans as *Suwuk* workers, shamans as condition workers, and shamans as healers. *Suwuk* and condition workers are almost the same in substance. The difference is that the condition worker writes special mantras/prayers for the patient, while the *Suwuk* worker reads the mantra/prayer and then blows it into the water medium. This means there is an ethnographic accentuation in the relationship between humans and Jinn.

The relationship between humans and Jinn also attracted the attention of a great scholar, Sheikh Ali al-Shabuni. According to al-Shabuni, in Sukron Makmun's research on *"Interaksi antara Jin dan Manusia menurut Syekh Muhammad Ali Al-Shabuni: Studi Analisis terhadap Kitan Shafwag Al-Tafasir,"* Jinn can enter the human world, and vice

versa, according to their level of strength. From there, continued al-Shabuni, Jinn, and humans can interact. Humans cannot see Jinn in their original form; they are their incarnations (Makmun, 2017).

Several of the study results above have presented research data and facts that show that the interaction between Jinn and humans is a phenomenon outlined in Al-Qur'an. The relationship between the two can be positive or negative. Ontologically, Jinn and humans are both creatures of Allah. However, humans are in a better position in substance than Jinn because they are responsible for being caliphs.

Meanwhile, this research aims to explain the relationship between Jinn and humans in the Islamic/transcendental communication paradigm. This research also hopes to help develop the Islamic communication science paradigm, especially at UIN North Sumatra. They consider that academics have seemed indecisive and even hesitant regarding the relationship between Jinn and humans, both epistemologically, ontologically, and axiologically.

Methods

This study uses a qualitative method. Qualitative research does mainstream interpretation-based argumentation. In fact, qualitative is art. Because subjectivity is relatively high (Harahap, 2020; Sugiyono, 2012). Furthermore, Creswell (2015) explains that this qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data, and analyzing inductively from particular to general themes.

This research also uses a literature study approach. A literature study is an activity carried out to collect data from information through various sources of books, Al-Qur'an, and *tafsir*, which contain various theories widely used by researchers (A.G. et al., 2000) and data collection techniques in the form of documentation.

Researchers reviewed primary literature, namely scientific journals and several verses from Al-Qur'an, regarding the relationship between Jinn and humans in the study of Islamic Communication. Then, the author chooses a theme and related content (Adlini et al., 2022). In this research, the author uses thematic aspects of the Al-Qur'an and its *Tafsir* from the Department of Religion of the Republic of Indonesia.

This study also uses a critical paradigm that defines social science as a critical process of revealing the "real structure" behind the illusion of false needs manifested by the material world to help humans increase awareness and social transformation to improve their living conditions (Halik, 2018). In the context of this research, the author carried out a critical reading of several verses in Al-Qur'an regarding the relationship between Jinn and humans.

Results And Discussion

Results

The Qur'an and Islamic Communication: An Epistemological Review

In academic studies, the study of the history of communication has existed since the existence of humans on Earth. The story of Adam and Eve's placement on Earth begins their communication. In his book *Communication Technology: the New*

Media in Society (Rogers, 1986), he says that communication has existed for thirty-five thousand years before Christ. Thirteen thousand years later, or twenty-two thousand years before Christ, prehistoric humans saw paintings in caves, which were thought to be the work of humans.

Islamic communication conveys Islamic values from the communicator to the communicant using communication principles that follow the Al-Qur'an and the Hadith. Islamic Communication focuses on communication theories developed by Muslim thinkers. Its ultimate goal is to make Islamic Communication an alternative communication that upholds human values that follow the nature of human creation.

Subsequent developments in communication have developed into three stages: publicistics, journalism, and rhetoric (Murniarti, 2019). Then, the science of communication experienced development, giving birth to communication theories. In an article (Sumaryanto & Ibrahim, 2023), Stephen W. Littlejohn and Karen A. Foss divide communication theories into eleven elements. The elements of communication that later gave birth to communication theory are communication actors, messages, conversations, relationships, groups, organizations, media, culture, and society.

In January 1993, the *Journal of Media, Culture, and Society* in London provided coverage of an issue that positively responded to the development of communication. The communication development in question is "Islam and Communication." The topics discussed include the issue of Islamic perspectives in the media, the position of Islam and the role of the media in postmodernism, and the formation of Islamic

culture through the printing industry. Hamid Mowlana, for example, thoughtfully discusses communication approaches prepared and designed by Muslim experts.

Islamic Communication has four dimensions, which give rise to four types of Communication: First, Communication with Allah. It involves the relationship between humans and God, where humans communicate with Allah through prayer, worship, and appreciation of the Al-Qur'an. Second, we communicate with ourselves. This communication involves a process of introspection and self-appreciation, where humans communicate with themselves through reflection and assessment. Third, Communication with others. This communication involves interaction between humans and other humans, where humans communicate through various means, such as speaking, writing, and social interaction. Fourth, communication with nature. This communication involves the relationship between humans and nature, where humans communicate with nature by observing, appreciating, and managing natural resources.

Meanwhile, according to Hefni, the scope of Islamic communication includes communication with oneself, the creator, and others. These three forms of communication are a legacy of universal religious teachings. Ahmad Bin Hanbal narrated a hadith which means: "It is written in the wisdom of Daud: "It is very appropriate for a wise person not to neglect the four times of the day: time to pray to his God, time to evaluate himself, time to gather with friends who can provide advice and pointing out and pointing out shortcomings and time to relax which is halal and good" (Hefni, 2015).

Various approaches and perspectives in contemporary discourse studied Islamic Communication. Muhammad Aminullah (Aminullah, 2022), in his research entitled "*Filsafat Komunikasi Islam dalam Pendekatan Alamtologi (Mencari Bentuk Satu Disiplin Ilmu)*," presents an Islamic communication perspective based on the alamtology approach. The approach states that:

"Communication can be carried out in the form of relationships with all elements in the universe based on just one aspect, namely relationships based on needs. Relationships built based on needs are an absolute necessity for humans to survive in living their lives" (Aminullah, 2022).

This Alamtology perspective perceives and positions the universe as an active subject for human interaction/communication media with other dimensions. According to Aminullah (2022), it is especially relevant to harmony because Islamic Communication with an Alamtology perspective will only occur if harmony is valued.

Seeing that the Alamtology perspective prioritizes harmony, this perspective prioritizes elements of communication ethics indirectly. Ethics in communication aims to make communication successful, effective (communicative), and meaningful for both parties. In the view of Wilbur Schramm in Dzulhusna et al. (2022), it is called the condition of success in communication and the establishment of a harmonious relationship between the communicator and communication.

In her research on "*Etika Komunikasi dalam Islam*," Suryani (2022) explained that one of the main aspects of Islamic Communication is ethics/morality. By citing several verses from Al-Qur'an, Suryani's (2022) argument can be summarized as follows:

"Concerning the ethics of honesty in communication, the verses of Al-Qur'an provide many foundations, including the prohibition of lying. Other verses criticize the behavior of some people who like to use fake news to mislead people (Q.S. 31; 6). Allah also forbids betrayal and orders us to fulfill our trust. Some verses reveal the behavior of hypocrites who broadcast news without confirmation to mislead others and seek profit (Q.S. 4; 83)."

His argument implies that Islamic Communication is a principle of monotheism and morals in epistemological logic. Allah SWT regulates ethical and moral principles in methods/ways of communicating with anyone and the universe, including the prohibition of spreading fake news (hoaxes). Al-Qur'an also teaches checking and rechecking/checking and balancing information that develops or is provided by specific individuals or media in Q.S. al-Hujurat verse 6. Al-Qur'an adds guidance to convey information wisely (Q.S. 2; 83), apply it using wise methods (Q.S. 16; 125), and do it politely, politely, and properly. (Q.S. 2; 235, Q.S. 4; 5, Q.S. 4; 8).

Many studies on Islamic Communication have also started with an integrative approach. Tomi Hendra, in his research entitled "*Komunikasi Islam pada Masyarakat Multikultural*" (2020), shows that there is a continuity between Islamic Communication and ethnography (cultural life). Why is that? Because Hendra said further in a multicultural society, Islamic Communication is needed, which is taken from Al-Qur'an, such as, first, the principle of *qaulan maysura*, which means accessible and appropriate words; second, *qaulan ma'rufan*, good words; third, *qaulan balighan*, effective words (Dzulhusna et al., 2022; Hendra, 2020; Hidayani, 2022).

In contrast to Hendra (Hendra, 2020), Hasyim Hasanah links Islamic Communication

with the direction of scientific development and the practice of da'wah. In his research "*Arah Pengembangan Dakwah melalui Sistem Komunikasi Islam*" (2016). In the context of Islamic Communication, he explained that da'wah is an attractive-persuasive strategy. It means that the activity of conveying da'wah messages is packaged interestingly (entertainingly) with innovative models and styles through actual activities in the tabligh dimension. Thus, it has a positive impact on accelerating the spread of harmonious religion (Abror Mhd., 2020; Junaedi, 2019)

In their respective research results, Hasyim Hasanah and Tomi Hendra provide important information that Islamic Communication is needed in cultural and religious life. Blessing, tawadlu, and sanad (referring to previous people) only exist in the Islamic communication paradigm, especially in socio-religious activities. Usually, these three concepts appear in the sowan tradition for kiai or teachers at Islamic boarding schools.

These three concepts are research findings by Muhammad Alfien Zuliansyah, et al. (2017) regarding "*Sowan Kyai, Komunikasi Perspektif Masyarakat Islam-Jawa*." There are accentuations of anthropology, ethnography, and da'wah in his research. The conclusions were drawn by Zuliansyah et al. That lasting Islamic nuanced Communication in Java, especially the Islamic boarding school tradition, emphasizes balance, benefits the surrounding environment, and respect for theologian (kiai) rather than just being persuasive and transactions.

The question then arises, what about communication between humans and other creatures of Allah SWT, namely Jinn? Allah SWT said: "I did not create jinn and humans,

except only to worship Me." In other words, Jinn and humans both have the potential for servitude, devotion, and obedience to Allah (Q.S. adz-Dzariyat: 56).

Tafsir Tahlili explains this verse with another verse of the Qur'an, namely in Taubah verse 31: "Even though they were only told to worship God Almighty; there is no God but Him. Glory be to Him from what they associate with each other." The obligation to submit to Allah was also confirmed by Az-Zajaj, in a report by quran.nu.or.id, by saying: "Both jinn and humans are obliged to humble themselves to His will, accepting what is destined; they were created according to His will and given sustenance according to what He had determined."

Jinn and Humans in Al-Qur'an Discourse

The word Jinn is a spirit (which is considered intelligent). In terms of the language of Al-Qur'an, the word jinn is from the root word, which consists of three letters, jim) ج (, nun) ن (, and nūn) ن (According to language experts, all words consist of a series of three letters This contains the meaning of hiddenness or closure. The word janna) ن ج (in Q.S. al-An'am (6): 76 means to close. Allah says:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا

Because of that, you can also say, jinnu al-lail (جن الليل) or jununuhu (جنونه) (in the sense of the darkness of the night because the darkness is very thick covering the view. According to Islamic experts, there are three opinions about the phenomenon of Jinn based on the verses of Al-Qur'an: First, Islamic experts understand Jinn as having a negative potential because Jinn is one of Allah's creatures whose behavior often leads to goodness and negativity; secondly, Jinn are

understood as viruses and disease germs. In this understanding, even though it admits extension Jinn, they say that they are germs, they do not consider them to be intelligent creatures and especially not creatures that are mukallaf (creatures who are charged with specific tasks by Allah SWT. Third, Jinn are understood to be like humans who are wild and who are not yet civilized);

This opinion was first put forward by one of the famous Indian thinkers, Ahmad Khan, who wrote a book about Jinn from the perspective of Al-Qur'an. According to him, Al-Qur'an mentions the word Jinn five times in the context of rebuttal against the beliefs of the Arab polytheists. According to him, these verses cannot be used as evidence of the existence of creatures called Jinn, as was the general belief at that time. As for the meaning of the word Jinn in the verses of Al-Qur'an, apart from the five verses in the context of the rebuttal, it is a wild human who lives in forests or remote places in the mountains. Arabic, continued Ahmad Khân, can support this last meaning. Languages, including Arabic, according to Ahmad Khan, have evolved; some of the semantic meanings of his words that were known during the Jahiliyah (pre-Islamic) era are no longer known today (Shihab, 2021).

In Al-Qur'an, there are three words used to indicate the meaning of human, namely the word insan, the word basyar, and the word Bani Ādam. The word insan in Al-Qur'an is used for a single human being, the same as ins. Meanwhile, the words an-nās, unasi, insiya, anasi are used for the plural. The word basyar is used for both singular and plural. The word insan comes from the words al-uns, anisa, nasiya, and anasa, so it can be said that the word insan refers to an

understanding related to attitude, which is born from awareness of reasoning. The word *insan* is used in Al-Qur'an to refer to humans with all their totality, soul, and body. Human differences between one person and another result from physical, mental, and intelligence differences (Indrianto, 2020).

Discussions

Human Relations with Jinn: Prophet Sulaiman as Context

One thing missing from Western communication studies is communication with the unseen or supernatural realm. They only limit communication between people. Even though Islam is more than that, communication does not only occur between humans but also Between animals and plants, God the Almighty Creator, and Jinn.

Habib Hermawan wrote that Jinn, Satans, and demons have similarities and differences. The similarity is that they are supernatural creatures except for demons, which can come from humans. Then, in general, Jinn, Satans, and demons both tend to lead humans astray from the path of Allah, except for some of the Jinn who are Muslims (Surat Al-Ahqaf, 46: 29-32). Meanwhile, the difference is that Jinn are creatures of Allah, like humans who have obligations to Allah. Meanwhile, Satan is a creature from the Jinn group who disobeys Allah and does not obey His orders. Satan is the same as Satan, who was put into hell because of his disobedience (Hermawan, 2017).

The word Jinn or something similar is mentioned 39 times in Al-Qur'an. The word *Jin* means dark, covering, or hiding. In understanding the meaning of the Jinn, there are two opinions; the first scholars say that the Jinn is the child of Satan. There are Jinn, who

are believers and unbelievers. Jinn, who are believers, are obedient, and those disbelievers disobey Allah. Second, it thinks that Jinn is the son of Jinn; they are not demons, and some are believers, and some are unbelievers. They eat, drink, marry and die. Meanwhile, Satan is a child of Satan who does not die unless Satan dies (U. Hasanah, 2013).

In this article, the Jinn in question are Allah's creatures who were created from the flames of fire, while Satan is the father of the Jinn, Satan is from the class of Jinn, and also humans who are described in terms of their disobedience to Allah's commands. If you open Al-Qur'an as the primary source of Islamic teachings, Allah SWT mentions the words Jinn no less than 27 times and spread across 18 different surahs. The verses and surahs that talk about jinn are: surah Al-An'am (6:100, 112, 128, 130), surah al-A'raf (7: 38, 179), surah Hud (11: 119), surah al-Hijr (15: 27), surah al-Isra' (17: 88), surah al-Kahf (18:50), surah an-Naml (27: 17,39), surah as-Sajadah (32: 13), surah Saba' (34: 12, 14, 41), surah Fussilat (41: 25, 29), surah al-Ahqaf (46: 18, 29), surah az-Zariyat (51: 56), surah ar-Rahman (55: 15, 33), surah al-Jinn (72: 1, 5, 6) (Sahil, 2007: 313).

If we trace Al-Qur'an concerning the discussion of Jinn, at least some information will be obtained: First, Jinn were created from the flames of fire (al-A'raf, 7: 12), al-Hijr, 15 27) and ar-Rahman, 55:15). Second, regarding the Jinn's belief in the prophets, surah Al-An'am (6: 130), surah al-Jin (72:2, 13). Third, Jinn was subdued to obey Prophet Sulaiman, surah al-Baqarah (2: 102), al-Anbiya' (21:82), an-Maml (27: 17, 39), Saba' (34: 12-13) and Shaad (38:37.38). Fourth, the Jinn's attempt to steal information, surah al-Hijr (15: 17-18), Sya'ara' (26: 212, 223), ash-Shaffat (37:8-10),

Fussilat (41:12). The five Jinn listened to Al-Qur'an, surah al-Ahqaf (46: 29-30), Al-Jin (72:1, 13). Sixth, Islam is partly Jinn, surah al-Ahqaf (46: 29-32), al-Jin (72: 1-10). Seventh, Jinn neglects human worship, al-Baqarah (2: 102), al-Maidah (5:91), al-An'am (6:43, 128), Thaha (20: 120), al-Haj (22: 52), al-Furqan (25:29), Saba' (34:41), Yasin (36:62), as; Saffat (37: 32). Eighth, the Jinn's efforts to disturb humans, surah al-Maidah (5: 91) (Yusuf, 2009: 525).

The relationship between human Communication and Jinn in Al-Quran can be explained as follows: First, humans (Prophet Sulaiman) can communicate with Jinn. Allah SWT made the Jinn one of the soldiers of the Prophet Sulaiman. Of course, as a prophet and leader, Prophet Sulaiman knew that the Jinn were his army and could provide input and direction to them. Allah's Word in Surah An-Naml (27:17) is translated as: "And for Sulaiman, his army was gathered from jinn, humans and birds, and they marched in an orderly manner" (RI, 2010).

This verse explains that the Prophet Sulaiman was able to form an army consisting of various types of creatures, such as Jinn, humans, birds, and other animals. These troops can be deployed anytime to fight those who do not want to heed their call. All the soldiers lined up neatly, united, and gathered under his leadership (RI, 2010).

Prophet Sulaiman's ability to communicate with satan is found in surah Al-Anbiya' (21: 82):

وَمِنَ الشَّيْطَانِ مَنْ يَغْوِيهِمْ لِيُغْوُوا لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِيظِينَ ﴿٨٢﴾

Meaning: "And (we also submitted to Sulaiman) a group of Satans who dived (into the sea) for him, and they did work other than that, and we take care of them"

(Al-Quran and its Tafsir Volume VI, 2010, 291).

The verse above explains another blessing from Allah that He bestowed on Prophet Sulaiman a.s. Allah also subdues satan, who obediently does what Sulaiman a.s commands. To them, for example, diving into the sea to get everything they need or doing things for Sulaiman a.s. like working on buildings and so on. In this verse, Allah also emphasizes that he always looks after it so that satan does not damage it and does not play around in carrying out its duties (RI, 2010)

However, knowing whether ordinary humans can communicate with Jinn is essential. Sulaiman was not an ordinary human; he was a prophet and apostle. There is no explanation for ordinary humans (non-Prophet) to be able to communicate directly with the Jinn.

Second, humans (Prophet Sulaiman) carried out dialogic communication with ifrit (Jinn). In surah an-Naml (27): 38-39) Allah says:

"He (Sulaiman) said: Princes, which of you can bring his throne to me before they come to me and surrender themselves. Ifrit from the jinn group said: I will bring it to you before you get up from your seat, and indeed, I am strong enough to do it and can be trusted" (Al-Quran and its Tafsir Volume VII, 2010, 200).

To show the greatness of Prophet Sulaiman to Queen Balqis, Prophet Sulaiman asked the dignitaries in his kingdom who could help him move Queen Balqis's palace from the land of Saba' to her palace in Jerusalem. The ifrit jinn said they could do it before Sulaiman left his seat. However, Sulaiman wanted to be even faster. Hence, an attacker, given knowledge from the Bible, answered that he

could move the palace of Queen Balqis before Sulaiman in the blink of an eye. (RI, 2010)

Allah also explains Sulaiman's dialogical communication with the Jinn in the letter Saba' (34: 12-13):

"(12). And We (subdued) the wind for Sulaiman, whose journey in the morning was the same as a month's journey, and his journey in the afternoon was the same as a month's journey (also), and We channeled liquid copper for him. And some of the jinn work before him (under his control) with the permission of God. And whoever among them deviates from Our command. (13). They (the Jinn) worked for Sulaiman according to what he wanted, including (making) tall buildings, statues, and plates, which were (big) like pools and pots that remained (on the stove). Work, O family of Daud, to give thanks (to Allah). And very few of My servants are grateful" (RI, 2010).

Qatadah interprets the twelfth verse above, "The wind could carry Prophet Sulaiman from morning until the sunset for a month's journey and from the sunset until it set for a month's journey." In this case, Hasan Al-Basri said that Prophet Sulaiman once set off on a wind ride from Damascus to Istakr. Then, he got off there for lunch and went to Kabul to spend the night there. Even though the distance between Kabul and Istakr is a month's journey for people who walk fast, the distance from Istakr to Kabul is also a month.

Another gift Allah gave to Prophet Sulaiman was that he softened copper to become like wax so that it could be easily shaped according to the wishes of those who processed it. It is the same as the gift given to the Prophet Daud, namely softening iron. Therefore, the Jinn diligently carried out what Prophet Sulaiman ordered, such as building places of worship, beautiful statues made of wood, copper, glass, marble, and large pots to cook enough food for dozens of people.

Because of their size and breadth, the vessels looked like pools of water. They also made large pots for Sulaiman, which could not be lifted or moved because of their size. Because the Jinn had tremendous power, they easily did everything that Prophet Sulaiman wanted, such as building a magnificent and luxurious palace and digging ditches for irrigation. Sulaiman's kingdom became famous as a large and prosperous kingdom. There was no kingdom at that time that could compete with him.

It was thanks to his prayer that God answered him in surah Sad (38:35-37):

"He said, O my Lord, forgive me and grant me a kingdom that no one after me will have. Truly, You are the Giver. Then We submitted to him the wind which blows well according to his command wherever he wishes and (We also submitted to him) the Satans, all master builders, and divers." (RI, 2010).

There is no explanation as to whether Prophet Sulaiman ordered the Jinn to appear in a spiritual form. If the jinn\ commanded by Prophet Sulaiman were real Jinn, then the communication established by Prophet Sulaiman would be interpersonal. However, because with Allah's permission, Prophet Sulaiman had many advantages related to the unseen, there are allegations that the Jinn who helped Prophet Sulaiman were also in the form of supernatural beings.

Third, human communication with Jinn is included in transcendental communication. Transcendental communication is communication between human creatures and their God, as stated by Deddy (2000). Meanwhile (Padge, 2008) says that transcendental communication is communication with supernatural beings. Communication with supernatural beings in the sense of being

supernatural. He believes in the supernatural, and he thinks a power surrounds him. The transcendental process is the ritual process of establishing communication with the unseen. Transcendental communication can be recognized from the transcendental process. Transcendental communication has not been widely developed. Therefore, there is a need for an in-depth study of the rite and the experience of its practitioners. Transcendental communication relies on abstract feelings towards Allah as God and Jinn as demons (Hardin, 2016).

Humans and Jinn in the Concept of Transcendental Communication

Transcendental, supernatural, and abstract communication between humans and Jinn occurs when humans are influenced by or act on the temptation of Satans in the form of Jinn. The Jinn's negative whispers and seductions to humans so that humans respond to the Jinn's Communication; the human response is a form of metaphysical communication between humans and the Jinn. The result of human communication with the Jinn causes humans to disobey Allah. The slippage of Adam and Eve, because they ate the khuldi fruit, resulted from the Jinn's effective communication with Adam and Eve. Adam and Eve's response to the Jinn's communication was a form of their reciprocal transcendental communication with the Jinn. Finally, Adam and Eve moved from heaven to Earth.

The effect of Adam and Eve's transcendental communication with the Jinn is explained in the Al-Qur'an surah Taha (20:120-121), which is translated as:

"Verse 120. "Then Satan whispered (an evil thought) to him, saying, O Adam, would you like me to show you the tree

of immortality (khuldi) and a kingdom that will not be destroyed? 121. Then they both ate it, then both of them saw their private parts, and they began to cover it with leaves (which are in) Paradise, and Adam disobeyed his God and went astray" (RI, 2010).

It is explained in the interpretation above that Adam was tempted by Satan's seduction and the urge of his lust, so he ate the forbidden fruit. After he and his wife ate the fruit, their private parts were visible, and they hurried to cover them. Some interpretive scholars above explain that since then, sexual instincts have emerged between Adam and Eve. After they realized that they had slipped due to Satan's persuasion and seduction, they asked forgiveness from their Lord by praying, which prayer is immortalized in Al-Qur'an surah al-A'raf (7:23): "Both of them said: our God, we have wronged ourselves yourself, if You do not forgive us and give us mercy, we will surely be among the losers" (RI, 2010). Fourth, drinking wine is a medium of Communication with Jinn.

This concept of transcendental communication is relevant as a paradigm in viewing communication between humans and Jinn. Various forms of communication generally occur in economic and cultural practices. For example, in the research of Nazla Qarima et al. (et al., 2023). However, Nazla uses magical communication in the same way as Nurdin (2015). He said that quite a few people used magical communication with spirits/jinns as an intermediary to improve the economy/trade.

A concrete example is the Muna ethnic community. The Kapontasu ritual is used to increase agricultural yields. In Hardin's (2016) research, this ritual is referred to as a transcendental communication practice,

a means of communicating with spirits so that the rice fields planted by farmers do not experience interference from the Jinn. The goal is to feed the Jinn, so they don't disturb the rice plants.

Jinn can also be present if humans often consume khamr, as in surah al-Maidah (5: 91). Allah forbids alcohol and gambling for believers based on two reasons: first, with these actions, Satan wants to cause enmity; secondly, drinking it will make them neglect to remember Allah and praying. Wine drinkers are certainly drunks; drunks will lose consciousness, and people who are not aware will do anything; both their words and actions can harm other people (RI, 2010).

Apart from being partners of "goodness," Jinn can also be enemies of humans (Q.S. al-An'am (6:112). According to Mujahid, Qatadah, and Hasan al-Basri, some of Jinn and humans are Satans. This opinion is also confirmed by Abu Zar when asked by the Prophet about the existence of demons. Prophet Muhammad answered that there are humans who behave like demons, and there are also demons who behave like humans. Satan, the enemy of the prophets, tries to whisper beautiful things and trick their views and minds so that they slip up. Prophets Adam and Eve prove that even if a prophet can be tempted, it is said that an ordinary human being (RI, 2010).

Because as enemies, Jinn also intensely mislead humans. It is explained in Surah al-An'am (6: 128). The content is that on the Day of Resurrection, all humanity will be gathered in Padang Mahsyar, and then Allah will tell them to denounce the actions of the Jinn, which have influenced humans and led them astray; this is what is contained in the letter Yasin (36:60-62). In this verse, Allah gives instructions that every human being is always

accompanied by Satan, who tries to lead him to wickedness and disobedience. (RI, 2010).

Furthermore, the Jinn also taught magic to humans, as in surah Al-Baqarah (2: 102). The content is that the Jews followed the magic that Satan read during Sulaiman's time, even though they knew that it was wrong. They accused Sulaiman of collecting magic books, keeping them under his throne, releasing them, and broadcasting them (RI, 2010).

Stories about magic are often told in Al-Qu'an, especially in the story of Musa and Fir'aun. Magic is hidden; sorcerers read spells by mentioning the names of Satans and kings to give the impression that Satan or Jinn granted the spell. Satan helps magic in its implementation, so practicing magic is disbelief. Allah even threatens its users with torture. Because the perpetrators of magic sell faith for error (RI, 2010)

However, Hurmain, in his writings, said that most *tafsir* scholars forbid the study of magic, but some allow it as long as they do not practice it (Hurmain, 2014). Furthermore, people asking for protection from the Jinn are like spider webs. The spiders' webs are meaningless to others, illustrating their weakness and fragility. The idol worshipers who look for other than Allah as their protector in the hope of being far from evil are like building a weak spider's web, unable to withstand the blowing of the wind and cold and hot weather. Likewise, disbelievers are unable to save themselves when Allah's torment comes (RI, 2010).

Communicating with Jinn brings anxiety. Anxiety is a feeling of doubt or an urge to abandon actions commanded by Allah. In Surah al-A'raf (7: 200-201), Allah explains that believers always ask Allah for protection

to avoid the whispers of Satan. They are advised to read Surah An-Nahl (16: 98-99), the translation of which is: "So when you (Muhammad) want to read Al-Qur'an, ask Allah for protection from the cursed Satan. Indeed, Satan does not influence people who believe and put their trust in God" (RI, 2010).

Furthermore, it is not recommended to communicate with the Jinn because they see humans while humans do not, surah Al-A'raf (7: 27). This verse explains in its interpretation that Satan always peeks at human weaknesses. With their invisible advantages, they persuade and seduce humans until they slip up like Adam and Eve. From generation to generation, Satan has always been hostile to Adam's children and grandchildren. They are dangerous enemies because they can see humans while humans cannot. He is more dangerous than ordinary enemies that can be seen and is thought to be even more dangerous than enemies under cover. It flows in the human body like blood flows. It is like a disease caused by viruses and bacteria, which is difficult to see without sophisticated tools. Only faith and piety can detect and defeat it (Al-Quran and its *Tafsir* Volume III, 2010, 318).

There are Jinn who believe, and there are unbelievers. Because at the time of the Prophet Muhammad, a group of Jinn listened to the reading of verses from Al-Qur'an, as found in surah Al-Ahqaf (46:30-32). In this verse, it is explained that jinns who refuse Muhammad's call will suffer punishment from Allah SWT, while jinns who obey and believers will be safe from the punishment of hellfire (RI, 2010).

Cutting off communication with the jinn can be done by reading Al-Qur'an because the jinn feel hot when reading verses from

Al-Qur'an. Reading Al-Qur'an or Allah's holy words becomes a shield to ward off Satan's interference. Allah says in the translation of Surah An-Nahl (16: 98-100).:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾
 إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
 إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

"Meaning: (98) So when you (Muhammad) want to read Al-Qur'an, ask Allah for protection from the cursed Satan. (99) Indeed, this booth will not affect people who believe and put their trust in God. (100) Its influence is only on those who make it leaders and on those who associate themselves with Allah" (RI, 2010).

The verse above explains that Satan does not influence people who believe and put their trust in Allah. They must be strong against Satan's temptations by drawing closer to Allah. They can recognize and overcome Satan's deception thanks to the light of faith in their chests. Satan only influences people who have obeyed his territory, which makes Satan his leader and guide (RI, 2010).

Conclusion

After investigating and studying human Communication with Jinn from various points of view, conclusions regarding the relationship between the two. From the results of searches through Al-Qur'an and several opinions from authoritative figures, Allah has discussed human communication with Jinn in Al-Qur'an. Among the communications are those carried out by the Prophet Adam and the Jinn Ifrit, the Prophet Sulaiman's communication with the Jinn, and humans who use spirits (Jinn) to protect and increase the results of trade and farming.

It suggests that communicating with Jinns is risky. Humans who activate their communication with Jinn will cause problems

for themselves. He will fall into sin, tend to commit crimes, and will ultimately disobey Allah SWT. Therefore, communication with jinns is not recommended or ordered. On the other hand, it is recommended that opportunities for communication with Jinn permanently be closed so that they are not tempted or slipped from the truth and leave all matters solely to Allah.

This research is also expected to contribute ideas about transcendental and magical communication within the Islamic Communication framework built on Al-qur'an. The author also hopes that the results of this research will dispel doubts about humans' relationship with Jinn. Thus, Muslims have a basic knowledge of Al-Qur'an to obtain guidance on the truth.

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