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10777 / Muktaruddin et al. / Unveiling the Mysteries: Human Communication with jinn - Myth or Reality?

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THE COMMUNICATION AMONG HUMANS AND JINNS IN ALQUR'AN IN ISLAMIC COMMUNICATION STUDY

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Abstract

Practically, it is very well known that the communication among humans and jinns often occur. This communication is often carried out in performing medical activities and performing arts. This practice is not known yet whether it is justified by Islamic teachings or not. In addition to this, Islamic communication activists also expect clear explanation whether human communication with jinns needs to be developed or not when referring to the Quran and its Tafsir. There are many communication studies have been conducted but there are very few communication studies which are based on the Quran that are conducted. The method used in this study is verses of the Alquran thematic approach which is related to human communication and jinn. The result of this study shows that based on Al Quran and its Tafsir published by the Ministry of Religious Affairs of the Republic of Indonesia human communication with the jinn does not need to be developed. Human and jinns communication has many negative effects. The negative effects are like feeling anxiety and tending to commit crime. After all, these belong to disobedient deeds to God. Jinns are classified into two, namely, believers, and unbelievers, but humans are not able to find the differences among them because they are supernatural beings. That is why, it is not expected to conduct any communication with jinns, but protect yourselves by being closer to God in order to stay away from the temptation of the jinns. Human communication with jinns is one scope of Islamic communication studies which needs to be studied but not to be practiced.

Keywords: Communication; Humans; Jinns; Quran.

Introduction

It is considered very important to explain the position of humans' and jinns' communication. In fact, there are so many people, especially in Indonesia, do communicate with jinn. The forms of human communication with jinn are such as when a human is possessed by a jinn and during an

artistic performance as well as for medical purposes. There are many traditional healing methods in Indonesia which are conducted by using jinn media, such as treatment to expel jinn from the human body through *ruqyah syar'iyah*.



The problem in this research concerns with the position of human communication with jinn. What is the position of human communication with jinn in the Qu'ran? Is it allowed to establish communication with jinns, is it recommended or not? If it is allowed, how do you do it and what are the limitations? Among Muslims, it seems that there is still a dualism of understanding regarding human communication with jinn. On one hand, human communication with jinn is allowed and can even be developed and utilized to facilitate human affairs. On the other hand, communication with jinn is banned because it is feared that it will lead humans from the right path.

In the study of Islamic communication which originates from the Qur'an and Hadith, it is necessary to explain the position of human communication with jinn. Because this communication is always carried out by humans through medicine and culture and is also part of the scope of Islamic communication because jinn is one of God's creatures. However, throughout the exploration carried out, this communication has not received a place and complete discussion in the study of Islamic communication. Until today, the author has not yet determined the extent of human communication with jinn. The first polemic

is whether humans can communicate with jinn or not. The second one is how to communicate with genies. The third one is whether communication by making jinn a friend is recommended or prohibited. This prohibition is because it is feared that it will lead people astray by making jinn their friends. So, in developing the science of Islamic communication, it is necessary to explain the nature of human communication with jinn so that apart from increasing the scope of Islamic communication studies, it can also become a patron for every Muslim in the context of the position of the communication among humans and jinns.

Regarding with the human communication with jinn, Puji Yuhanda said that humans can communicate with jinn, in term of the supernatural world. They are called paranormal and supernatural practitioners who can communicate with Jin in two ways, first way is through conducting rituals called penance, and the second one is the supernatural through studying. The two people who can communicate with jinn or the supernatural are due to factors inherited from their predecessors (Yuhanda 2020).

Besides, Muhammad Taki Rumakat in his writing said that jinn can communicate with humans. This is supported by the Koranic verse Surah an-Naml verse 39. Jinn

communicates with humans when humans are possessed. Being possessed is the result of a supernatural that gets into human's body (Rumakat, Saleh, and Yati 2021).

Arni in her writing also explains that *ruqyah syar'iyah* is a method of banishing jinn through reading verses from the Qur'an. *Ruqyah syar'iyah* is the Prophet's method of treatment. *Ruqyah Syar'iyah* is a medium of communication between humans and humans and especially with jinn who gets into the human's body. Judging from its use, *ruqyah* is divided into two, namely *ruqyah syariyyah* and *ruqyah syirkiyyah*. *Ruqyah Syar'iyah* is *ruqyah* that is required by *syari'ah*, while *ruqyah syirkiyyah* is *ruqyah* that contains *shirk* and is forbidden (Arni 2021).

The position of human communication with jinn needs to be clearly established so that people do not make mistakes in practicing it. If the position of the communication is not explained according to Islam, it is feared that it will be used without proper basis. Human civilization that has advanced in terms of communication will be defeated by human communication with jinn. It is even feared that the ability to communicate with jinn will be used to damage human common sense of thinking.

In the study of Islamic communication, it must be explained whether human communication with jinn is part of the scope of Islamic communication or not. If it is part of the scope of Islamic communication, the next question is how far human communication with jinn is allowed. Because if it is not explained, many Muslims will consider human communication with jinn important and develop it.

Referring to the Qur'an, jinns are Allah's creatures, surah *Adzdariyat* (Q.S. 51:56) and jinns can communicate with humans, surah *an-Naas* (QS. 114: 5-6). But what about humans? Can humans communicate with Jinn? If it is possible, how to communicate and is it recommended and what are the benefits?

The evidence that there is a supernatural being in one's body can be believed because he/she can do things that normal people cannot do. For example, a person who is possessed eats a lot of cayenne pepper without feeling spicy. Likewise, when possessed, a player with rare braids can eat glass without getting hurt, so it is suspected that the person who eats the glass is not an ordinary human but a human who has been possessed by jinn.

In Indonesia, human communication with Jin are often carried out, especially in

the fields of non-medical treatment and cultural arts performances. As Ustadz Danu once did in treating patients who were suspected of being affected by magic and the influence of jinn. His practice of prayer and treatment once went viral on television under the name *Klinik Bengkel Hati*, entitled *Siraman Qalbu*. Likewise, Ningsih Tinampi and also those who conduct *ruqyah* that have gone viral on television use the medium of jinn or the supernatural. In the communication carried out by them, there are actions and reactions, especially the reaction of possession which suddenly appears after readings or stimuli carried out by the ustadz or psychics. The actions and reactions of the communicator, in this case the cleric or psychic, to the communicant, in this case the patient who is possessed, is a communication event.

Meanwhile, from the perspective of prayers that have been passed down to many Muslims from generation to generation, prayers are often heard, for example "*Wakhaddimlana minal Jinni ma'al Iman*" meaning "Send us the believed jinns (jinns who believe in God) as helpers." This prayer tends to acknowledge that there are among humans who can use jinn as *khodam* or helpers whom they can control and

command based on faith in Allah SWT. . Furthermore, in the Qur'an surah *Jinn* verse 6. Allah says, "True, there were persons among mankind who took shelter with persons among the jinns, but they increased them folly." Ibn Kathir commented on this verse by saying: "namely, we (jinns) see that we have superiority over humans because they ask us for protection when they go down to a valley or place that is not inhabited by other humans" (Akhmad 2013).

The way of those who conduct the *ruqyah* to chase away jinn is different from the tradition way, such as *Kuda Kepang* or *Kuda Lumping*, which actually makes the players possessed by utilizing supernatural powers such as Jinn and Satan (Bakar 2014). It is not rational that normal humans can eat glass and other dangerous objects without feeling pain and causing dangerous effects. In the world of *Kuda Kepang* or *Kuda Lumping*, dangerous actions are often shown by *Kuda Kepang* or *Kuda Lumping* players.

It can be said that until now it is not clear the position of human communication with jinn is still doubtful. According to the author, among Muslims, there are three points view regarding the position of human communication with jinn. The first point of view is forbidding any kinds of communication with jinn. The second one is

allowing the use of jinn media in carrying out treatment, even in the field of arts and cultural forms. The third one is actually still doubtful. Based on the facts, the third point of view is found the most in community. In one condition, someone is afraid of jinns, but when he is sick, he is willing to be treated by any medium that is regarded using jinns. For this reason, through this article it is necessary to explain the humans communication with jinn based on to the holy Qur'an.

There are many previous studies had been carried out regarding the condition of humans who are possessed by jinns. Alfiyah Laila Afiyatin explains in her writing that possession is the merging of the spirit with an evil Jinn so that it can create madness and weaken the organs. So to overcome this, spiritual strengthening is needed so that the Jinn is weakened and leaves the human body. Possession is a spiritual disease of which treatment requires a psycho-spiritual approach and the cultivation of values and *ruqyah* is one of them. *Ruqyah* has two functions; first as a guardian (protector) and as a filter (Laila 2019).

The difference between the previous research and this research is the position of human communication with jinn. Specifically, the study of how humans

communicate with jinn, as well as advances in the study of interpersonal, intra-personal, group communication and media communication, is very different. The communication studies that have been mentioned are well developed and their position at the level of Islamic communication is clear and understood. In contrary to this, human and jinn communication is still questionable so far.

That is why, this research aims to explain the position of human communication with jinns. It is badly hoped that every Muslim will know the position of human communication with Jinn. Does communication exist and can it be done, how to do it and what are the benefits? On the benefit side, by knowing the position of human communication with the Jinn, one is required to be aware of any disturbances so that one is not disturbed, far away from any bad deeds that are prohibited by religion. Furthermore, this research will help develop the science of Islamic communication, especially at UIN North Sumatra. Considering that academics have unclear understanding and are even doubtful about the epistemology of the position of human and Jinn communication, researcher finds it important to clearly explain the human communication with jinns.

In his explanation, the researcher uses "The holy Qur'an and its *Tafsir*" written by Indonesian Religion Department. This interpretation has undergone several refinements. Apart from being interpreted by experts in the field of interpretation in the religion department, improved edition in 2010 also includes the Indonesian Institute of Sciences (LIPI) (Department of Religion of the Republic of Indonesia, 2010: xxvii).

The *mufassirs* are aware of the phenomenon of occult communication or psychotherapeutic communication between humans and Jinn which exists and is often practiced by Indonesian society, especially in the field of non-medical treatment. Apart from that, *mufassirs* also know and are aware of the reality of developments in science and technology which require the development of basic Islamic scientific studies.

In terms of methodology, this research uses a thematic approach to the holy Qur'an, specifically the Qur'an and its *Tafsir*, written by Indonesian Religion Department. The themes of Jinn in the Qur'an are classified and then the position of human communication with Jinn is clearly explained.

Methods

The research method which is used is a literature study with a thematic approach to the Al-Qur'an and its *Tafsir* written by Indonesian Religion Department. Literature study is an activity carried out to collect data from information through various sources, such as books, the Qur'an and *tafsir*, which contain various theories that are really needed by researcher (A.G., Ruslijanto, and Mulyono 2000) and data collection techniques is in the form of documentation .

Result and Analysis

Based on the results of the search for the Al-Quran and its *Tafsir* published by the Religion Department, it can be concluded that human communication with the jinns in the Qur'an has occurred. Those communications were carried out by Prophet Adam with the Jinn Ifrit, as well as the communication between Prophet Sulaiman and the Jinns. However, they are not ordinary humans but the chosen and gifted humans by Allah. However, Adam and Eve were unable to face Satan's temptation. This suggests that communicating with jinns is risky. Humans who activate their communication with jinn will bring problems for themselves. They committed sin and tended to commit crimes and

eventually disobey Allah SWT. Therefore, communication with jinns is not recommended or ordered. On the contrary, what is recommended is to always close opportunities for any communication with the jinns so that they are not tempted and slip from the truth.

Discussion

Communications and Islamic Communications

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 is certainly the beginning of communication between them. (Rogers 1986) in his book *Communication Technology: the New Media in Society* says that it is thought that communication has existed since 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. In subsequent developments, communication developed into three stages, namely publicistics, journalism and rhetoric (Murniarti 2019). Then the science of communication experienced development, giving birth to communication theories. In their article (Sumaryanto and Ibrahim

2023), Stephen W. Littlejohn and Karen A. Foss divide communication theories into eleven elements of communication. The elements of communication that later gave birth to communication theory are communication actors, messages, conversations, relationships, groups, organizations, media, culture and society.

Besides, (Severin and Jr. Tankard 1978) in his book *Communication Theories: origins, methods, Uses in the Mass Media*, he emphasizes that the development of communication theory is in line with the development of mass communication using modern communication media . The development of communication technology, which is marked by industrial revolution, has encouraged the acceleration of the development of communication technology. So the term communication development in the era of disruption is known, which is marked by the industrial revolution in the field of communication. Since the machine era, the electric era, the computer era and the internet era, the communications industry revolution has been very rapid along with the development of communication theories.

Then what about Islamic communication, discussions about Islamic communication are not as popular as

discussions about communication itself. This is because Islamic communication and communication experts still have doubts about whether Islamic communication is identical to da'wah or different from da'wah. Mohd. Yusof Hussain in (Johannesen 1983) through the book *Twenty-Five Questions and Answers on Islamic Communication* defines Islamic communication "as the process of conveying or exchanging messages and edicts using the principles and rules of communication contained in the Koran and Hadith" besides him Mahyuddin Abd . Halim in (Khatibah 2016) emphasized that Islamic communication is "the process of providing the public with the essence of the truth of the Islamic religion which is continuously based on the Koran and al-Sunnah directly or indirectly, through the mediation of general or special media aimed at forming a general view based on the essence of religious truth which gives an impact on a person's life in the aspects of faith, worship and muamalah (Ghani 2001)

According to Harjani Hefni, one of the Islamic communication lecturers in Indonesia also defines Islamic communication, namely communication that is built on Islamic principles which have a spirit of peace, friendliness and safety. Based on information from the Koran and Sunnah,

it is found that Islamic communication is communication that seeks to build with oneself, with the creator and with others to bring peace, friendliness and safety to oneself and the environment by submitting to the commands of Allah and His Messenger. (Hefni 2015) .

The scope of Islamic communication includes communication with oneself, communication with the creator and communication with 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 David: "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 shortcomings and time to relax which is lawful and good" (Hefni 2015) .

The development of Islamic communication studies in the sense of da'wah, especially in Indonesia, is very slow. Although in practice da'wah cannot be separated from Indonesia, which is predominantly Muslim. Many famous preachers have been born with the title of a million people who have busy schedules and are famous like celebrities, showing that the

development of da'wah in Indonesia is very rapid.

However, in terms of theoretical studies, it does not receive as serious attention as communication. It is suspected that the development of da'wah science is slow because in theory it refers to Arabic literature which requires special expertise. Furthermore, there is minimal study of the development of da'wah theory because it is almost not needed. It is considered that so far da'wah is sufficient, besides that the popularity of da'wah studies is not growing because the direction of communication today is not in the Islamic world but in the West.

What about Islamic communication, Islamic communication or da'wah communication. In Malaysia, for example, awareness has arisen to re-examine certain aspects of the communication discipline to adapt them to local needs. The philosophy, approach and implementation of communication sciences transferred from the West along with values such as materialistic and capitalist approaches have negative implications for Muslim communities, especially due to differences in religion, culture and way of life.

In (Ghani 2001) In January 1993, the journal Media, Culture and Society published

in London provided coverage of an issue which was a positive response to the development of communication. The communication development in question is "Islam and Communication". The issues discussed include the issue of Islamic perspectives in the media; the position of Islam and the role of the media in postmodernism; the formation of Islamic culture through the printing industry. Hamid Mowlana, for example, seriously discusses communication approaches prepared and designed by Muslim experts.

Profile of the Al-Quran and its Tafsir by the Ministry of Religion of the Republic of Indonesia

After successfully completing the complete refinement of the Al-Quran and its translation which was carried out over five years (1998-2022) and the first printing was carried out in 2004, the Department of Religion continued other activities related to the Al-Quran, namely perfecting the interpretation of the Al-Quran in Indonesian which was born thirty years ago.

Initially, to present the Al-Quran and its interpretation, the Minister of Religion in 1972 formed a drafting team called the Al-Quran Interpretation Organizing Council, chaired by Prof. RHA Soenarjo, SH with KMA

No. 90 of 1972 then refined with KMA No. 30 of 1980.

The presence of the Department of Religion's interpretation of the Al-Quran was not initially complete in 30 Juz, but rather in stages. The first printing was carried out in 1975 in the form of volume I which contained chapters I to chapter 3, then subsequent volumes followed in the following year with simple format and quality.

In an effort to provide for the community's needs in the field of understanding the holy book Al-Quran, the Ministry of Religion is making efforts to perfect comprehensive interpretation of the Al-Quran. This activity began with the Ulama Working Conference on April 28 to 30, 2003 which has produced recommendations for the need to improve the Al-Quran and its Tafsir by the Department of Religion and formulate guidelines for improving interpretations, which then become a reference for the work of the interpretation team in carrying out its duties.

The aspects that are refined in this improvement include language aspects, substance aspects, munasabah and asbabun nuzul aspects, transliteration aspects, study aspects of kauniyah verses, translation aspects that refer to the Department of

Religion's translation, vocabulary study aspects.

As a follow-up to the Muker Al-Quran Ulama, the Minister of Religion has formed a team with the Decree of the Minister of Religion of the Republic of Indonesia Number 280 of 2003 and then there was the participation of LIPI (Indonesian Institute of Sciences). The LIPI team is chaired by Prof. Dr. HM Atho Mudzhar. The team was supported by the Minister of Religion as supervisor, KH Sahal Mahfudz, advisor to Prof. Dr. HM Quraish Shihab and Prof. Dr. Said Agil Husin Al-Munawwar, MA as expert resource consultant.

In response to suggestions and input from experts in improving the Tafsir of the Al-Quran, the Department of Religion has included kauniyah verses or the study of verses from the perspective of science and technology. In this case, it was carried out by a team of experts from the LIPI institution, Prof. Dr. H. Umar Anggara Jenie, Apt, M.Sc. as director and Dr. H. Hery Harjono as team leader.

To obtain input from ulama and experts regarding improved interpretation of the Al-Quran, the Department of Religion has held another Al-Quran Ulama Working Conference in Palembang on the 16th s.d. 18 May 2005, 5 to 7 September 2005 in

Surabaya, 08 to 10 May in Yogyakarta, 21 to 23 in Gorontalo, 21 to 23 May in Banjarmasin, 23 to 25 March 2009 in Cisarua Bogor with the aim of obtaining advice and input for the publication of the next edition of the interpretation.

Thus, the Al-Quran and its refined Tafsir were born, hopefully it can provide benefits and guidance for those who wish to know the content and meaning of the verses of the Al-Quran in more depth (Department of Religion of the Republic of Indonesia, 2010: xxv).

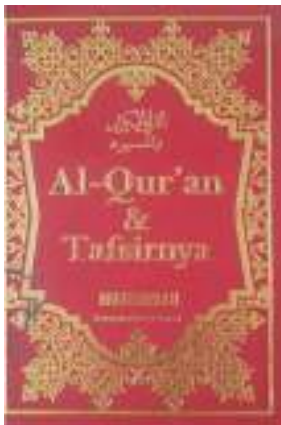


Image: The Qur'an and its tafsir (Enhanced edition)

Department of Religion R1, Printed 2010

There are at least several reasons why the Al-Quran and Tafsir of the Ahama Department were used as references in this research. First, the interpreters in it have classical and modern literacy. Second, the interpreters in it are aware of the widespread phenomenon of shamanism or occultism in Indonesia. In fact, many ustadz or lecturers also have occult or supernatural knowledge, especially among Salaf Islamic boarding schools who live on the island of Java. The three mufassir are believed to know the development of communication science, especially Islamic communication, which is still exploring the treasures of development of its basic philosophy, namely the Al-Quran and the Hadith of the Prophet Muhammad. So it is normal for those interested in Islamic communication to want to develop the basics of Islamic communication, especially regarding the position of human and jinn communication, which has a basis in the study of the Koran.

Understanding Jin

The word genie is defined as a spirit (which is considered intelligent). In terms of the language of the Koran, the word jinn is taken from the root word which consists of

three letters, jim) ج (, nun) ن (, and nūn) ن (. According to language experts, all words consisting of the third series This letter contains the meaning of hiddenness or closure. The word janna) جن (in QS. al-An'am (6): 76 means closing. Allah says:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا

Because of this you can also say, jinnu al-lail) جن الليل (or jununuhu) جنونه (in the sense of the depth of the night because the darkness is very thick covering the view.

According to Islamic experts, there are three opinions regarding hearing jinn based on and seeing the verses of the Koran *Firstly* , Islamic experts understand jinn as a negative potential, because the genie is one of God's creatures whose behavior often leads to both good and negative.

Second, genies are understood as viruses and disease germs. In this understanding, even though they recognize the extension of 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 certain tasks by Allah SWT).

Third, jinn are understood as wild and uncivilized humans. 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 the Koran. According to him, the 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 the Koran, 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, writes Ahmad Khan, evolved; some of the semantic meanings of the words were known during the Jahiliyah (pre-Islamic) era, and are no longer known today (Shihab 2021) .

Human Understanding

In the Koran, 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 the Koran is used for a single human being, the same as ins. Meanwhile, for the plural, the words an-nās, unasi, insiya, anasi are used. 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 that is related to attitude, which is born from awareness of reasoning. The word insan is used in the Koran to refer to humans with all their totality, soul and body. Human differences between one person and another are the result of differences in physical, mental and intelligence (Indrianto 2020).

The Relationship between Jinn and Humans in the Qur'an

Throughout the history of human civilization, there have been many interactions between the Jinn and Humans in various ways. In fact, this interaction has occurred since the time of Prophet Adam when he was still in heaven. When Allah ordered the Angels to bow down to Adam, they all bowed down except Satan. He was from the Jin group as mentioned in the Koran. The demons from the Jinn group who were created by Allah from fire feel more noble than Adam who was created from earth. Therefore, he was reluctant to bow down to Adam. This arrogant and conceited nature remains in the group of Jinn descendants of Satan. He still feels superior to humans and continually tries to lead humans away from the straight path. Prophet Solomon also used the Jin group as soldiers and workers who helped him build

buildings. Diving for pearls in the ocean as mentioned in Surah Saba' verse 13:

يَعْمَلُونَ لَهُ مَا يَشَاءُونَ مِنْ حَارِيبٍ وَتَمَاثِيلٍ وَجِفَانٍ كَالْجَوَابِ
وَفُدُورٍ رُسِيَّتٍۚ يَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌۚ مِنْ عِبَادِيَ الشَّكُورُ
۱۳

" The genies made for Solomon what he desired from tall buildings and statues and plates that were (as big) as pools and pots that remained (on the stove). Work, O family of David, to give thanks (to Allah). And very few of My servants are grateful." (Qs. Saba' 13)

The next explanation is that the dialogue process between jinn and humans does indeed occur and is possible (as implied in the Qur'an as explained above) which was narrated by Imam Muslim who stated that al-Qamah asked the Prophet's friend, Ibn Ma' uud: "Were there any of you (the Prophet's companions) who were with the Apostle on the night of the encounter with the jinn?" He replied: "No! However, we were with Rasulullah one night, suddenly we lost him. So, we looked for him in the valleys and villages (but we did not find him), so we said: 'He has kidnapped or killed'. So, at that time we lived through the worst night that a people could experience. The next morning, suddenly he came from the direction of (cave) Hira and we said to him: 'we didn't find you, so we looked for you but didn't find you so we lived

through the worst night experienced by a people." So, he said: "I was visited by an inviter from a group of jinn. So, I went with him and I read to them the Koran.' Furthermore, said Ibn Mas'ud: "the apostle invited us and showed us their traces and the traces of their fire." (HR. Muslim)

As previously explained in the Qur'an regarding the existence of cooperation between humans and jinn or other supernatural beings. So it is logically impossible for cooperation to occur without starting dialogue. Therefore, dialogue or communication between jinn and humans is something that can happen. And all of this has been mentioned in the Qur'an with several explanations of events (Afandi 2017)

Then Rasulullah SAW said in his hadith that:

إِنَّ الشَّيْطَانَ لَهُ بَابِنِ آدَمَ وَالْمَلَكِ
لَهُ فَأَمَّا لَّهُ الشَّيْطَانِ فَيُؤْعَدُ بِالشَّرِّ
وَتَكْذِيبِ بِالْحَقِّ فَأَمَّا لَّهُ الْمَلِكِ فَيُعَادِ
بِالْخَيْرِ وَتَصْدِيقِ بِالْحَقِّ فَمَنْ وَجَدَ ذَلِكَ
فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ تَعَالَى وَنَ وَجَدَ
الْأُخْرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثُمَّ
قَرَأَ: الشَّيْطَانُ بَعْدَكُمْ الْفَقْرَ وَيَأْتِي رُكْمَبِ
الْفَحْشَاءِ

"Indeed, Satan has a lammah (presence) towards the sons and daughters

of Adam, and angels also have a lammah. As for Satan's presence, he is a threat of bad promises and denial of haq/truth. So, whoever gets it, it comes from Allah and let him praise the Most High God, while those who get anything other than that, let him ask for Allah's protection from Satan. The Prophet then read the words of Allah: 'Satan promises to scare you with poverty and orders you to commit crimes" (HR. at Tirmidhi through Ibn Mas'ud)

Rasulullah SAW in his hadith also said that:

إِنَّمَا نَحْمُكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ
قَرِينُهُ أَنْ انْجِنَ قَالُوا : وَإِيَّاكَ يَا رَسُولَ اللَّهِ
؟ قَالَ إِيَّايَ إِلَّا أَنْ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ
فَلَا يَأْتِي رَنِي إِلَّا بِخَيْرٍ

"There is no one among you except Allah who has appointed for him a qarin (his friend from the type of devil. The Companions asked: 'You too, O Messenger?' He answered: Yes, only Allah bestowed His mercy on me so that I was safe from his temptation (or in another meaning) he embraced Islam, so he did not encourage me except what was good" (HR. Muslim)

God willing, God willing, God willing,

God willing, God willing

"Indeed, Satan flows in humans like blood flows in the human body" (HR.

Bukhari and Muslim through Shafiyah Ibn Huyay) (Shihab 2021)

Human Communication with Jinn in the Koran

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

Habib Hermawan wrote that jinn, devils and demons have both similarities and differences. The similarity is that they are supernatural creatures except for demons which can come from human beings. Then, in general, jinn, devils 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, the devil is a creature from the jinn group who disobeys Allah and does not obey His orders. Satan is the same as the devil who was put into hell because of his disobedience (Hermawan 2017).

The word Jin or something similar to it is mentioned 39 times in the Koran. The word Jin means dark, covering or hiding. In understanding the meaning of the genie, there are two opinions, the first scholars say that the genie is the child of the devil. There are jinn who are believers and unbelievers. Jinn who are believers are obedient and those who are disbelievers disobey Allah. Second, it is of the opinion that jinn are the children of jinn, they are not demons and some of them are believers and some are unbelievers. They eat, drink, marry and die. Meanwhile, Satan is a child of the devil who does not die unless the devil dies (Hasanah 2013).

In this article, the jinn in question are God's creatures who were created from the flames of fire, while the devil is the father of the jinn, while Satan is from the class of jinn and also humans who are described in terms of their disobedience to God's commands. If you open the Koran as the main source of Islamic teachings, Allah SWT mentions the words jinn no less than 27 times and spread across 18 different surahs. The verses and suras 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 examine the Koran in relation to the discussion of jinn, we will obtain at least the first information, that genies 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 were 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 genie'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 the Koran, 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, Jin 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).

Human communication with jinn certainly exists as there is communication between jinn and humans. However, which one is more intense and whether human communication is only reactive to the jinn's communication stimulus is something that will be explored and explained. Because it is the same as human communication with animals and plants, of course it is not absolutely verbal. The position of human communication with jinn in the Koran can be explained as follows.

First, humans (Prophet Solomon) could communicate with jinn.

Allah SWT made the jinn one of the soldiers of the prophet Solomon. Of course, as a prophet and leader, Prophet Solomon knew that the jinn were his army and could provide input and direction to them. The translation of Allah's Word in Surah An-Naml (27:17) is: "And for Solomon his army was gathered from jinn, humans and birds and they marched in an orderly manner" (RI 2010).

It is explained in the interpretation of the Department of Religion that this verse explains that the prophet Solomon was able to form an army consisting of various types of creatures such as jinn, humans, birds and other creatures. These troops can be deployed at any time to fight those who do

not want to heed their call. All the soldiers lined up neatly, united, gathered under his leadership (RI 2010) .

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

وَإِنَّ الشَّيَاطِينَ لَمُغْوَسُونَ لَهُ وَيَعْمَلُونَ عَمَلًا
دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِظِينَ ۚ ٨٢

Meaning: *"And (we also submitted to Solomon) a group of devils who dived (into the sea) for him and they did work other than that; and we are the ones who look after them"* (Al-Quran and its Tafsir Volume VI, 2010, 291).

The verse above explains another of Allah's graces that He gave to the Prophet Sulaiman AS, namely that Allah also subdued the devils who obediently did what Sulaiman AS commanded them, for example: diving into the sea to get everything they needed, or doing things to Sulayman's needs such as building work and so on. In this verse, Allah also emphasizes that he always looks after it so that the devil does not damage it and does not play around in carrying out its duties (RI 2010)

However The important thing is to know whether ordinary humans can communicate with jinn, Sulaiaman was not an ordinary human, he was a prophet and apostle. There is no explanation that

ordinary humans (non-Prophet) can 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 the translation:

"He (Sulaiman) said: O princes, which of you is able to bring his throne to me before they come to me and surrender themselves. Ifrit from the jinn group said: "I am the one who will bring it to you before you stand up from your seat, and indeed I am strong enough to do it and can be trusted" (Al-Quran and Tafsirnya 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. So the ifrit genie group answered that they could do it before Solomon left his seat. However, Sulaiman wanted to be even faster, so an attacker who was given knowledge from the Bible answered that he was able to move the palace of Queen Balqis before Sulaiman in the blink of an eye (RI 2010)

Allah also explains Solomon's dialogical communication with the jinn in

the letter Saba' (34: 12-13), which is translated:

Verse 12. *And We (subdued) the wind for Solomon 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 his Lord. And whoever among them deviate from Our command. 13. They (the jinn) worked for Solomon according to what he wanted, including (making) tall buildings , statues, plates, which were (big) like pools and pots that remained (on the stove).). Work, O family of David, to give thanks (to Allah). And very few of My servants are grateful (RI 2010) .*

Qatadah interprets the twelfth verse above, "the wind can carry Solomon from morning until the setting of the sun for a month's journey and from the setting of the sun until it sets for a month's journey as well. In this case, Hasan Al-Basri said, Sulaiman once set off riding the wind from Damascus to Istakr then he got off there for lunch, then he went to Kabul to spend the night there. In fact, the distance between Kabul and Istakr is a month's journey for people who walk fast and the distance from Istakr to Kabul is also a month.

Another gift that Allah gave to Solomon softened copper like wax so that it could be easily shaped according to the wishes of those who processed it. This is the same as the gift given to the prophet David, namely softening iron.

Therefore, the genies were very active in carrying out what the prophet Solomon ordered, such as building places of worship, beautiful statues made of wood, copper, glass, marble and large pots for cooking enough food for dozens of people. . Because of their size and breadth, the vessels looked like pools of water. They also made for Solomon large pots which, because of their size, could not be lifted or moved. Because the genies had tremendous power, they easily did everything Solomon wanted, such as building a magnificent and luxurious palace, and digging ditches for irrigation so that Solomon's kingdom became famous as a large and most prosperous kingdom. There was no kingdom at that time that could compete with him.

It was thanks to his prayer that God answered him as in Surah Sad (38:35-37 which is translated:

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 devils, all of them master builders and divers. (RI 2010).

However, there is no explanation as to whether the genie was ordered by the prophet Sulaiman to manifest his physical form. If the genies commanded by Prophet Sulaiman were in the form of genuine genies, then the communication established by Prophet Sulaiman would be interpersonal. However, because with Allah's permission, Prophet Sulaiman had many advantages related to the supernatural, there are allegations that the genies who helped Prophet Sulaiman were also in the form of supernatural creatures.

Third, human communication with jinn is included in transcendental communication.

Transcendental communication is communication between human beings and their God, as stated (Deddy 2000) . Meanwhile (Padge 2008) says that transcendental communication is communication with supernatural beings. Communication with supernatural beings in the sense of being supernatural. Belief in the supernatural that he believes in a power that surrounds him. The ritual process carried out to establish communication with the

unseen is called the transcendental process. Transcendental communication can be recognized from the transcendental process. Transcendental communication has not been widely developed, therefore Islamic communication experts need to study it not on the ritual but also on the feelings experienced by those performing the ritual. Because transcendental communication relies on an abstract feeling for both Allah as God, including jinn and demons (Hardin 2016)

Transcendental, supernatural and abstract communication between humans and jinn occurs when humans are influenced by or act on the temptation of Satan in the form of genies. 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 transcendental communication between humans and the jinn. The fruit or result of human communication with the jinn causes humans to disobey Allah. The slippage of Adam and Eve so that they ate the Khuldi fruit was the result of the genie's effective communication with Adam and Eve. Adam and Eve's response to the genie's communication was a form of their reciprocal transcendental communication to the genie. 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:

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 both began to cover it with leaves (which are in) Paradise, and Adam disobeyed his Lord and went astray."* (RI 2010)

It is explained in the interpretation above that Adam was tempted by the devil'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 of the interpretive scholars above explain that since then the sexual instinct emerged between Adam and Eve. After they realized that they had slipped due to the devil's persuasion and seduction, they asked their God for forgiveness by praying, which prayer is immortalized in the Al-Quran surah Al-A'raf (7:23), the translation of which is: "Both of them said: O our Lord, we have wronged ourselves, 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.

People who drink intoxicating drinks can invite jinn and devils, as in surah Al-Maidah (5: 91). It is explained in the interpretation of this verse why Allah forbids wine and gambling for believers. There are two kinds of reasons. First, with this action, Satan wants to cause hostility. Second, drinking it will make them neglect remembering Allah and praying. Wine drinkers are certainly drunks, drunks will lose consciousness, people who are not aware will do anything, both their words and actions can harm other people (RI 2010).

People who gamble always hope to win so it is difficult to stop, as do people who are addicted to drugs. When his goods run out as gambling capital, he will think not about stopping but how to get new capital, one of which is in a way that is not sanctioned by religion or the state.

Likewise, drugs have threatened Indonesian society. A study at Padjadjaran University, Bandung, wrote that based on data from the National Narcotics Agency (BNN), the number of victims due to drugs in Indonesia in 2019 was already 3.6 million people. This data continues to increase by around 24 to 28 percent every year. The majority of users are teenagers and the

causes include economic difficulties, an increasingly individualized culture of life plus depression and lack of parental attention so that drugs become a life choice (Lukman et al. 2021)

Fifth, human communication with jinn is not recommended because you will become a victim. There are at least eight reasons why establishing communication with genies is not recommended. Firstly, jinn are humans' enemies. Second, the jinn intensely mislead humans. Third, jinn teach magic to humans. Fourth, jinn only tell humans to do evil. Fifth, jinn scare people with poverty. Sixth, humans asking for protection from the jinn is the same as building a spider's house. Seventh, jinn make you forget Allah. Eighth, jinn can see humans while humans cannot see genies.

The existence of jinn as human enemies is classified by Allah in surah Al-An'am (6:112). According to Mujahid, Qatadah and Hasan al-Basri, among jinn and humans there are those who become devils. This opinion was also confirmed by Abu Zar when asked by the prophet about the existence of Satan. The Prophet Muhammad answered that there are humans who behave like demons and there are also demons who behave like humans.

Satan, who is the enemy of the prophets, tries to whisper beautiful things, trick their views and minds so that they slip. Prophets Adam and Eve as proof, even if a prophet can be tempted, it is said that he is still an ordinary human being (RI 2010)

Almost the same as the position of jinn as enemies of humans, jinn also intensely mislead humans. This is explained in surah Al-An'am (6: 128). The content is that on the Day of Resurrection, all mankind 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 Solomon's time, even though they knew that it was actually wrong. They accused Sulaiman of collecting magic books and storing them under his throne, then releasing them and broadcasting them (RI 2010).

Stories about magic are told a lot in the Koran, especially in the story of Moses

and Pharaoh. Magic is something that is hidden, sorcerers read spells by mentioning the names of devils and kings so that it gives the impression as if the spell was granted by a devil or genie. 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 the majority of tafsir scholars forbid the study of magic but some allow it as long as they do not practice it (Hurmain, 2014).

Furthermore, people who ask for protection from the jinn are like spiders' webs. The cobwebs 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 far from evil, are like building a weak spider's web, unable to withstand the blowing of the wind, cold and hot weather. Likewise, disbelievers are unable to save themselves when Allah's torment comes (RI 2010)

Even 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 if you (Muhammad) want to read the Koran, ask Allah for protection from the cursed devil. Indeed, Satan has no influence on 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 very dangerous enemies because they can see humans while humans cannot see them. 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 not easy to see unless you use 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 there was a group of jinn who listened to the reading of verses from the Koran, 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).

Sixth, reading the Koran cuts off communication with jinns or fighting jinns.

Cutting off communication can be done by reading the Koran because the jinn feel hot when reading verses from the Koran. Reading the Koran or God's holy words becomes a shield to ward off Satan's interference. Allah says in Surah An-Nahl (16: 98-100) which is translated:

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 if you (Muhammad) want to read the Koran, ask Allah for protection from the cursed devil. (99) Indeed, this booth will have no effect on people who believe and put their trust in God. (100) His influence is only on the person who makes him a leader and on the person who associates him with Allah (RI 2010).*

The verse above explains that Satan has no influence on people who believe and put their trust in Allah. They must be strong

against Satan's temptations by drawing closer to Allah. Thanks to the light of faith in their chests, they can recognize and overcome Satan's deception. Satan only has influence over people who have obeyed his territory, which makes Satan his leader and guide (RI 2010).

If we look at the explanation in the Al-Quran and its Tafsir published by the Ministry of Religion of the Republic of Indonesia, especially regarding the position of human communication with jinn, including devils and demons, it can be explained as follows.

Human communication with jinn will not bring benefits to humans. Because of the many verses of the Koran that have been presented, none of them shows the existence of ordinary human communication with jinn. Even if there are humans, they are not ordinary humans but chosen humans, namely the prophets and apostles. Prophet Sulaiman Adam (AS), for example, Prophet Sulaiman, Prophet Moses, Prophet Muhammad communicated with jinn and they were indeed given advantages.

It is feared that ordinary humans who communicate with jinn will become victims of the jinn's seduction, causing humans to slip away from religious teachings. There is no certainty that people

who develop communication with jinn will survive the jinn's temptation. It is realized, especially in Indonesia, that there are people who are suspected of using the help of genies in treatment, which is not necessarily good according to the Shari'a. The same means that there is no guarantee that the patient will recover from the disease due to the help of the genie. It could be that a genie only temporarily gives magic to make a person feel healthy, even though they are actually getting sicker.

So in medicine, the term ruqyah is known as reading verses from the Koran to sick people. Some scholars are of the view that ruqyah is permissible. Badr Ali al-Failakawi, Shaykh Abul Aliyah Muhammad bin Yusuf al-Jurjani, Abdullah bin Abdul Aziz al-Iedan, Shaykh Nashiruddin Albani are of the view that ruqyah is permissible because Rasulullah SAW also carried it out. However, there is ruqyah that is prohibited, namely ruqyah syirkiah which asks for help from jinn and khadam (A, Muhammad, 2020).

Therefore, treatments that use khodam and trance in whatever form, if you look at the explanations in the Koran above, these practices cannot be justified. The practice of trance and the use of khodam is no longer a secret among Indonesian people, namely the writer's area of North Sumatra.

After conducting an investigation, it turned out that the use of khodam or sihombar in Tapanuli language terms deviates from Islamic teachings. In fact, this practice is carried out by many Muslims, not only from ordinary people but also from religious figures.

This is where the need for this study is so that it can be explained that communicating with jinn in the sense of allying with genies has more harm than good. The weakness of humans who do not see jinn and genies who are clever at scheming to deceive humans creates more negative sides in developing communication with genies.

In the Religious Lecture journal of the Ministry of Religion of the Republic of Indonesia, Ahmad Greece dissects the position of human and jinn marriage in the text *Ākām al-Marjān fī Ahkām al-Jān*. He explained that in the text it was explained that it was possible for humans to marry jinns but that marriage was makruh or even prohibited. Because the fire element in the jinn will burn the earth element in humans. Even if the marriage occurs, it will sever the offspring and the marriage will be just a mere pleasure of lust and a misleading act (Greece 2018).

Conclusion

After conducting a search and study, the position of human communication with jinn can be explained. As a result of the search for the Al-Quran and its Tafsir published by the Department of Religion, it can be concluded that human communication with the jinn in the Koran has occurred. Among them were the communications carried out by Prophet Adam with the Jinn Ifrit, as well as the communication between Prophet Sulaiman and the Jinns. However, they are not ordinary humans but humans who were chosen and given advantages by Allah. However, Adam and Eve were unable to face Satan's temptation. This suggests that communicating with genies is risky. Humans who activate their communication with jinn will bring problems for themselves. He will fall into sin and tend to commit crimes and will ultimately disobey Allah SWT. Therefore, communication with jinns is not recommended or ordered. On the contrary, what is recommended is to always close opportunities for communication with the genie so that they are not tempted and slip from the truth. So in the study and development of the scope of Islamic communication it can be explained that

human communication with jinn is one of the scopes of Islamic communication. However, based on the Koran and hadith, two-way communication is not recommended. The recommended communication is one-way in the sense that humans are advised to always communicate through the medium of the Koran and dhikr in order to avoid the influence and temptation of jinn and in the form of demons. It is feared that if humans establish communication with jinn it will lead humans astray from the right path.

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Email Address : muktaruddin@uinsu.ac.id

Article Title : *Unveiling the Mysteries: Human Communication with Jinn - Myth or Reality*

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

Muktarruddin

Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Universitas Islam Negeri Sumatera Utara, Sumatera Utara, Indonesia

Khatibah

Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, Universitas Islam Negeri Sumatera Utara, Sumatera Utara, Indonesia

DOI: <https://doi.org/10.24090/komunika.v18i2.10777>

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

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.

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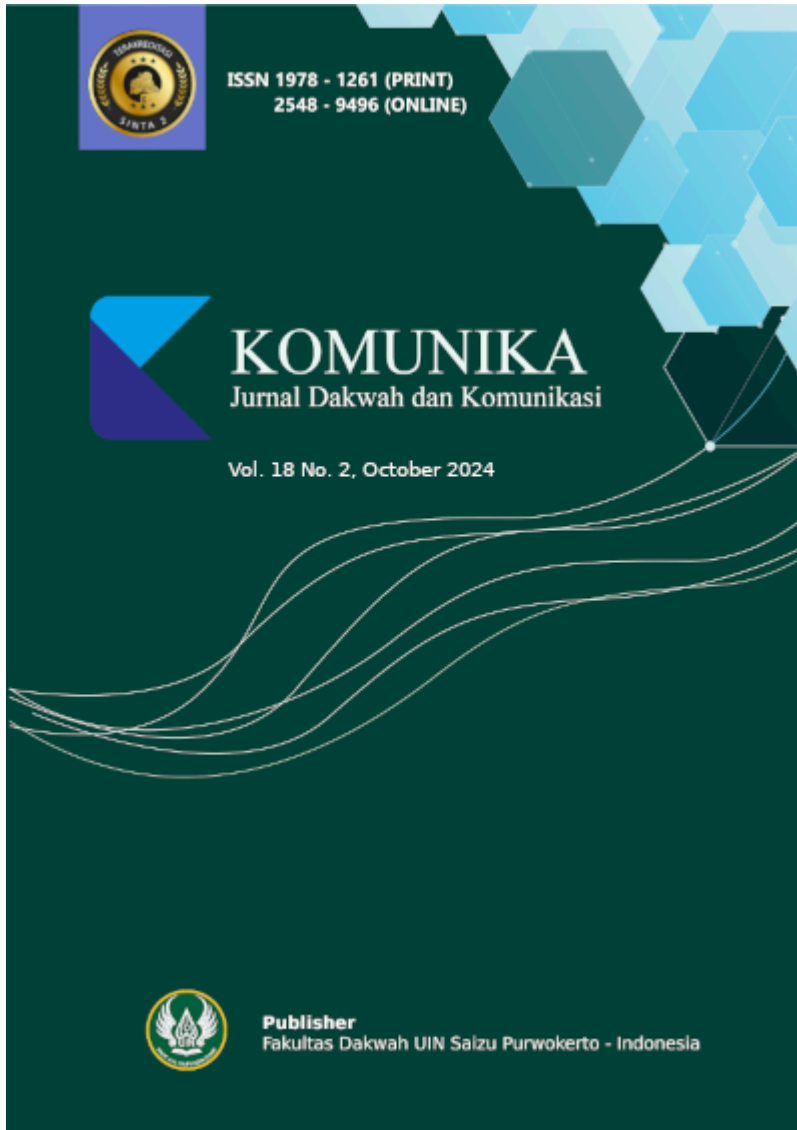
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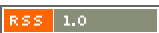
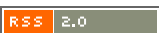
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