

Understanding of Al-Jibt (*Magic*) in The Perspective of Hadith

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Abstract

In the modern digital era, practices reminiscent of pre-Islamic Jahiliyyah culture—such as shamanism, supernatural rituals, and various forms of divination—have reemerged and become increasingly prominent through television broadcasts and social media platforms. This phenomenon raises significant concerns about its potential influence on Islamic faith and the spiritual integrity of Muslim communities. This research seeks to reexplore the notions of *al-jibt* and *al-thaghut* from a Hadith-based perspective, underscoring their relevance in responding to the widespread revival of occult-related activities in contemporary society. Adopting a qualitative research design with a thematic analytical framework, this study utilizes *takhrij al-hadith* to trace and assess chains of transmission and applies *sharh al-hadith* to interpret the meanings and contextual implications of the examined narrations. The data were gathered through comprehensive library research, concentrating on Hadith sources from *Kutub al-Sittah* and authoritative commentaries, complemented by digital resources such as Maktabah Shamilah. The findings reveal that many Hadiths addressing *al-jibt*—including acts such as *'iyafah* (seeking omens from birds), *tiyarah* (pessimistic superstitions), and *al-thuruq* (divination using lines or stones)—contain weak (*da'if*) transmission chains. Nevertheless, the existence of multiple supporting isnād routes alleviates the degree of this weakness, thereby strengthening the Hadiths' usability in explaining unlawful forms of magic. Further matan analysis confirms that these practices are categorized as prohibited, deceptive, and often linked to satanic manipulation. The discussion emphasizes that these Hadiths maintain strong relevance in confronting modern expressions of occultism, such as contemporary shamanic services, spirit-medium consultations, astrology, talisman usage, and paranormal content propagated through mass media. Although their outward forms may differ from those of the past, the core elements remain consistent with what the Hadith condemns: dependence on powers other than Allah and deviation from the principles of pure monotheism. Consequently, a sound understanding of *al-jibt* is essential for enhancing Muslim awareness and safeguarding the community from the persistence of misguided supernatural beliefs in the modern world.

Keywords

Abu Dawud; Hadith; Shamanism; Takhrij Hadith; Thagut.

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INTRODUCTION

Allah ﷻ sent His Messenger, Prophet Muhammad ﷺ, to deliver the divine message that encompasses the Qur'an and Hadith. The Qur'an serves as a guide for Muslims, containing universal and eternal guidance, while the Hadith functions as the second source of law after the Qur'an (Askar, 2012). In fulfilling his role as a prophet and messenger, Prophet Muhammad ﷺ not only conveyed revelation but also provided a living example in every aspect of life, from personal matters to social interactions. Therefore, for Muslims, understanding his personality

and life is essential in order to practice Islam correctly and comprehensively. (Kamaluddin & Citaningati, 2023)

Hadith plays a central role in explaining various issues that are not explicitly addressed in the Qur'an (Saleh, 2025). As the second source of law, Hadith provides detailed explanations of various matters that arise in the lives of Muslims, whether local or universal in nature. However, a proper understanding of Hadith requires the ability to distinguish between aspects that are general and specific, temporary and permanent (Saleh, 2025). This is important so that Muslims can apply the teachings of Hadith in the appropriate context, considering that each category has its own laws and applications.

In addition, understanding the context of Hadith is closely related to the continuously evolving social and cultural dynamics. In this modern era, Muslims are faced with various challenges, including the reemergence of practices resembling those of the pre-Islamic (jahiliyyah) period, such as witchcraft and paranormal activities (Ali Musri Semjan Putra, 2017). This phenomenon has become increasingly widespread on social media and television, where shamans and psychics are often invited to TV programs to showcase their supernatural powers (Muthmainnah & Syas, 2020). In this context, understanding Islam's stance and perspective on such practices is crucial so that Muslims do not fall into misguidance.

This study aims to reexamine the understanding of the practices of *jibt* and *Thagut* from the perspective of Hadith and how the related Hadiths can be actualized in the context of modern life. Previous studies have discussed witchcraft from the perspective of Hadith (Fatrisia & Halim, 2024a), but research presented in the form of journal articles that focus on Hadiths from a single collection remains very limited. This study highlights the importance of understanding the context and content of Hadiths that condemn such practices, so that Muslims can avoid negative influences that contradict Islamic principles. Thus, this research is expected to provide a scholarly contribution to strengthening Muslims' understanding of the urgency of avoiding *jibt* and *thagut*, as well as reinforcing the foundations of Sharia in facing the challenges of the modern era.

METODE

This study applies a qualitative approach with thematic analysis methods aims to understand the concept of "jibt". Qualitative approach is chosen because of its ability in phenomenological interpretation of the text, which is very suitable for literature review prioritize description and interpretation. In the thematic method, data is collected and analyzed to identify, analyze, and report emerging patterns or themes. Data collection is done through

library research (library research), collect relevant literature includes articles, books, journals, and papers related to "jibt". The study limited its sources to the works of classical scholars considered authoritative and relevant modern studies, to ensure the accuracy and credibility of the source. The hadiths analyzed were selected from Kutub al-Sittah and the book of sharah which explains the contents Hadith, with restrictions on the Hadith isnaadnya dhaif to maintain focus and reliability of research. In data analysis, used takhrij Hadith method involving search hadith from the parent books, identify Hadith with similar meanings, and I'tibar sanad research to test the validity of the chain of perawinya. Selection of this method based on the need to use credible Hadith data as a foundation analysis of the powerful and authentic "jibt" concept. In addition, the use of software Maktabah Shamilah is done to support Hadith text search when physical kitab is not available, ensuring the adequacy and accuracy of the analyzed data.

RESULTS AND DISCUSSION

Meaning of al-Jibt

The word al-jibt comes from the word jibs (جيس) which means magic or idols. According To Oral Al - ' Arab by Ibn Manzur, al-jibt refers to something that is worshiped other than Allah, either it was an idol, a witch, a sorcerer, or something else. Al-Jauhari also explained that the word al-jibt not derived from the original Arabic dialect, but rather a general term used for describe all forms of deviation in worship, especially related with mystical and occult practices. The word al-jibt appears only once in the Quran, namely in surah An-Nisa ' verse 51, which states that the people of the people of the book Al-jibt and thaghut.

In the context of this verse, al-jibt appears together with the word thaghut, which indicates the existence of a close relationship between the two terms. Both are often considered a symbol of idolatry, disbelief, and forces that resist obedience. If al-jibt refers to the wrong object or means of worship such as magic or idols, then thaghut refers to the power or influence that leads man to transgress is to exceed the limits set by God. Some scholars argued that thaghut includes various forms of power that defy, including demons, tyrannical leaders, and everything that leads people astray from the path the truth(Talafihah et al., 2017).

These two terms, al-jibt and thaghut, are placed in parallel positions in the verse , indicating that both are representations of various forms distortion of creed and worship. Therefore, despite the specific meaning of both in contrast, they are related to each other as a symbol of deviation from the teachings of monotheism. In contemporary practice, the phenomena of al-jibt and thaghut can be found in various modern forms similar to practices of

the past, such as shamanic phenomena, paranormalism, and the use of supernatural powers that are often disseminated through the media social and television. Despite the change in form, the essence of these practices remains the same-that is to keep people from relying on God and entrust fate to the powers other than him

Al-jibt in the modern context may include Supernatural practices that promise the power or knowledge of the unseen world, while the power of thaghut which leads individuals to dependence on these things, and keep away from pure faith. Al-jibt can also be interpreted as Satan, idols, this is in Surah Al-Nisa which reads:

(أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا)

Meaning: "Have you not been given a portion of the book? They believe to jibt and Tagut, and told the disbelievers that they this is the way of the believer." (An-Nisa': 51)

In the 51 st verse of Surah An-Nisa in Ibn Kathir's commentary on jibt, Muhammad ibn Ishaq conveyed from Umar ibn al-Khaththab that jibt is magic, and taghut is Satan. In contrast, Ibn Abbas, Abu Al-Aliyah, Mujahid, Ikrimah, sa'id bin Jubair, and al-Hasan interprets that jibt is Satan. Ibn Abbas added that in the Habasyiah (Ethiopian) language, ash-Shihah mentions that jibt refers to idols, witches, and sorcerers(Fatrisia & Halim, 2024b)

In terminology, Al-Jibt can be interpreted as magic or divination. In context modern, the term is often identified with paranormal or shamanic practices. Partial scholars also state that Al-Jibt can be interpreted as jinn or the act of associating God, and associated with ashnam (idols). Umar Ibn Al-Khattab also stated Satan is a sorcerer and Satan(Fatrisia & Halim, 2024c) is a sorcerer. in the Hadith of Abu Dawud there are 3 it belongs to Al-Jibt, namely:

- 1) Al-Iyafah forbids predicting the good or bad fate of a person. The meaning of Al Iyafah is a prediction of good fortune known for its bird-like motion hoods denoting indicators and crows denoting beauty(Priastomo, 2020). Abu Dawood used to say: let the bird go with the bird dihardik¹⁵, when the bird flies to the right then the person is considered lucky. If the bird moves to the left, it is considered bad luck. And abu Dawud again saying that iyafah was a line and Al-Jauhari said in al-shihah: al jibt is a word that refers to a shaman, and so on(Nisa, 2021).

- 2) Al-Thiyarah means to use birds to predict what will happen. Hal this is what causes them to prevent the originally planned and expected, because I believe in the prophecy. Therefore, the Islamic Shari'a excludes and cancel and prevent it, knowing it was not beneficial at all and refuse harm (Roza et al., 2022).
- 3) Ath-Tharq can be interpreted throwing pebbles and can also be done by a women, then ath-tharq can also be interpreted as Fortune-Telling by making line (kath) in a dusty place (ground) and also look at the Palm line.

Imam Zamakhshari summarizes the initial statement. Al-jibt is the a preferred, after that, Imam al-Jauhari said in the book of sahaah said al jibt is located after lafadz الصنم (idols), lafadz الكاهن (the one who prophesies) and lafadz الساحر (witch) and others. Therefore, the sentence الجبب is not pure Arabic (فاضلي, ٢٠٢٥).

Various facts that we often encounter today, which shows something based on God and the prophets. And shows that Iyafah (good fortune-telling bad someone), Thiyarah (consider unlucky something), Tharq (fortune-telling someone by making lines).

Understanding magic in terminology is a certain behavior (called fortune-telling or shaman) under certain conditions, using unusual tools or means very the secret to having a negative impact on others who are victims. Magic too sometimes referred to as witchcraft and black magic (Risma, 2023). Magic itself is identical to its name supernatural, occult, Shirk, who collaborated with the devil and not far from crime. Magic is no longer a foreign thing, it used to be before technology with development very widespread as it is today magic is often heard among the people. some people tend to study witchcraft for certain reasons. witchcraft can be used for some purposes such as curing the sick, foretelling the future, and bringing luck. And sometimes magic is used to harm or kill others in a tragic and irrational way (Falikhah, n.d.). Quraish Shihab stated that the purpose of magic in generally bad.

Everyone has their own way of explaining magic. As stated by Imam ' Athaullah bin Ahmad bin Athaillah al-Azhari in his book on witchcraft and healing and its treatment in the study of Islamic law, magic can be practiced by asking Demons for help. In contrast to Al-Laith bin It is said that the miracle to Satan (Suhemi, 2023a).

Practices such as Fortune Telling, using talismans, and communicating with supernatural beings have undergone "rebranding" into more modern, often as psychics or spiritual experts. Despite this, the essence of these practices remains the same prohibited in Islam, namely using methods that are not appropriate with religious teachings to get supernatural results.

Musnad Ahmad no. 20604

Meaning: Muhammad, the son of Ja'far, told us: to us ' Auf from Hayyan, has told me Qathan bin Qabishah from Qabishah bin Al Mukharriq from the Prophet Sallallaahu ' Alaihi Wasallam, he said: "Indeed,' iyafah, thayarah and tharq include jibt. He said, " yes," is fortune-telling with birds, while tharq is to believe the lines the one drawn on the ground, said Al Hasan al Jibt is Satan."

Takhrij Hadith About Al-Jibt

Abu Dawud no.3907

Meaning: "We have been told by Moses that John we have been told by the Prophet (peace and blessings of Allaah be upon him) that; Hayyan bin Al ' Ala-has narrated to us Qathan bin Qabishah from His father said, "I have heard it said," Iyafah, thiyarah and tharq this includes jibt. Tharq is a rebuke and Iyafah is a line.

In the book of Mu'jam Mufahras by taking the key word "الطرق" found there some Hadith semakna with the narration of Abu Dawud about al-Jibt, among others:

Musnad Ahmad no. 15915

Meaning: John, the son of SA'id, said to us: he said To Me, ' You have told me narrated to me Qatn bin Qabishah from his father, Qabishah bin Muhariq, he the Prophet (peace and blessings of Allaah be upon him) said: "Al-Iyafah drive away the birds and predict the direction of flight and whistles), tiyaroh (undo work for seeing animals for fear that something bad will happen) and At taraq (hitting a stick into the ground or making a line in the sand to it is a form of magic (Qabishah bin Muhariq Radliyallahu'anhu) said : Al Iyafah is a way of of birds or animals, and the opposite is true of using the lines.

Criticism

Judging from the results of his research, matan research is not necessarily the same as research sanad. Because the study of Hadith is one of the elements of Hadith, so the study of sanad should continue with the study of the eye. Before doing research matan, need to explain a little bit about the way of Hadith narration. What is Hadith al-jibt on sunan abu Dawud it is related by its pronunciation or meaning (Siti Rohmaturrosyidah Ratnawati & Ali Yasmanto, 2019).

Based on the above 3 hadiths, both have the same content, but there are some editorial

differences. There are differences in the preparation of the pronunciation of the three from the above hadith. Between the hadith narrated by sunan abu Dawud and musnad ahmad, the difference is:

- 1) Sunan Abu Dawud no. 3907
 (“tharq” is present and “iyafah” is a lin)
- 2) Musnad Imam Ahmad no.15915
 (said; “Al Iyafah” is fortune-telling by means of bluffing birds or animals, “at taraq”, on the other hand, is forecasting by means of lines)

- 3) Musnad Imam Ahmad no.20604

There is no doubt that in order for Islam to survive, it needs a keeper and guardian and individuals to deliver and (إن), and the addition of Al-Hasan is: To find out the authenticity of the hadith narrated by Sunan Abu Dawud, there are three things that must be understood. First of all, the Qur'an and the Sunnah, as in the letter an-nisa' verse 51 which describes al-jibt. Second, there is no contradiction with other Hadith and other narrators, it is also contained in the Hadith Musnad Imam Ahmad which is where the hadith that reinforces and supports the hadith about al-jibt. Third, according to the matan analysis this hadith does not contain shad and ' illat. No errors or a defect in the property. From this we can conclude that this hadith narrated with meaning. This difference in pronunciation is allowed as long as the difference the editor does not change its meaning, and according to the laws of the Arabic language, the difference such pronunciation is tolerated. Because, the 3 Hadith still have a purpose and the same meaning.

Results

In the first and second parts, it is weak. Hayan, some say: he is Hayan bin Al - 'Ala', some say: Hayan Abu Al - 'Ala', some say: Hayan bin ' Umayr, and some say: Hayan bin Mukhariq Abu Al - 'Ala'. No mentioned narrators who narrated from him other than ' Awf (i.e. Ibn Abi Jamilah Al-A'rabī), and no one narrated the affirmation of his Justice (tautsiq) except Ibn Hibban. Ahmad and Ibn Ma'in denied that Hayan Ibn 'Umayr Abu Al - ' Ala ' Al-Basri was a trusted (tsiqqah). Yahya was Ibn Sa'id Al-Qattan. The third Hadith Dhaif is like the Hadith of Ahmad.

From the perspective of Hadith, although the isnaad of this hadith is classified as dhaif,

matan analysis provides important insight into the concepts of magic and the supernatural that apply to today's here. The Hadith condemns practices such as ' ayafah, thuruq, and tiyarah because all this is considered a form of deviation that relies on trust in power other than God. This shows that the concept of jibt in Islam is not limited to the context past, but remains relevant in dealing with modern phenomena such as shamanism and paranormalism is increasingly rampant, both on social media and television.

Sarah's hadith and discussiaon

Al - ' Iyafah is scaring the birds and taking omens from the names, sounds, as well as the movement of the bird. It is said that a person performs ' ayafah when he frightens the birds, and guesses, and conjectures. Al-Khobar Tiyyarah is an unlucky feeling towards something. This belief often gets in the way someone of his purpose. Shari'ah forbids and cancels it because tiyyarah does not have influence in bringing benefits or rejecting harm. Al-Thuruq is a practice the usual hitting of pebbles by women, which belongs to part of the jibt. It aligns with the opinion that says that jibt is the devil, and thaghut is the the leader. These three things (al-'iyafah, al-thuruq, and al-tiyyarah) are part of the whisperings of Satan and his teachings to followers who obey him (Fatrisia & Halim, 2024d).

In the analysis of Isad, it is found that the hadiths describing al-jibt has the status of sanad dhaif (weak). However, the weakness is not too severe because of the Hadith this question does not have a brief answer, so it still has a fairly strong foundation to serve as a guide in certain matters. Nevertheless, it is important to note that this weakness of the chain does not necessarily invalidate the relevance of Hadith in explaining jibt practices and forms of magic in the modern era.

When we look in terms of matan (content of Hadith), it is explained that al-jibt is an action evil and evil are usually done with the help of Satan. Things that are only known Allah Subhanahu wa Ta'ala and cannot be known through such despicable means. In the days of Jahiliyyah, when a person wanted to travel, he scared away birds. If the bird flying in the right direction, they feel optimistic and continue on their way, but if the bird flying towards the left, they feel pessimistic and cancel the trip.

Al-Thuruq occurs when they scare a bird and the bird flies towards right, they took it as a good sign, but if the bird flew in the direction of left, they took it as a bad omen. They also take omens from the flight of a bird, such as when a bird flies to the right or left, which is form of divination or certain magic. While al - ' ayafah is drawing lines in soil, usually done on

sand(Melvin-Koushki, 2020)

It is more clear that this is an unlawful act and vanity, and it is usually done with the help of demons. The unseen is known only by Allah Subhanahu wa Ta'ala, and can not be known through bad and despicable ways like this. While scaring birds is to determine whether a person will continue or not an act. In times of ignorance, when a person wants to travel, he scares birds. If the bird flies in the right direction, it will feel optimistic and move on his journey, but if the bird flew towards the left, he would feel pessimistic and canceling his trip(Suhemi, 2023b).

In this case there are details: if drawing lines on the ground is intended to believing that something will happen, this is what the Prophet ﷺ rejected and considered as a form of magic. He said: "Al-'ayafah and Al-thuruq are part of the from jibt."The point is: if drawing lines on the ground or making lines in land is done with the aim to know things unseen or to get information from the unseen, then this is a false action and is a practice of ignorance. The Prophet said: "Al - ' ayafah, Al-thuruq, and al-tiyarah are parts of jibt." So, a believer must leave these things behind.

However, if drawing lines on the ground is just for entertainment or simply playfully, and not based on any belief in the unseen, then it no problem. For example, if a person draws lines on the ground, or plays with stones, or do similar activities just for entertainment and not because of beliefs about it it's weird, so that's okay.

Conversely, if someone is drawing lines, or doing things with pebbles or other objects, in the belief that it will give effect or result certain, then this is not allowed because it is included in the practice of shamans, fortune-tellers, and the practice of jahiliyah. The Prophet ﷺ referred to him as "al-thuruq" and said: "Verily al 'ayafah, al-thuruq, and al-tiyarah are part of jibt."Umar said: "Jibt is magic, and thaghut is Satan" Some people also say that jibt means something that is not it is evil that has no good. If someone does what the Arabs, like the Arabs of the time, were see certain birds or animals that are defective or not good, then they leave this is their duty, therefore, this is al-tiyarah and Al-'ayafah which were rejected by The Messenger ﷺ. It is said that ' ayafah is when someone scares a bird, and says good to the bird, or back from its goal, or quit from its goal. All this it is part of Al - ' ayafah, which is a form of forbidden uncertainty. In the same way, al-thuruq that is, drawing lines on the ground with the aim of knowing the occult or feeling that it will provide information about the unseen, this is part of the jibt, namely it is a bad thing, and a wicked thing. Therefore, it is not allowed, as previously described.

In the modern context, the interpretation of this hadith plays an important role in shaping

understanding of Muslims about magic and supernatural phenomena that are still rife to this day. Shamanic practices, paranormalism, as well as various forms of divination which is widely found in today's society can be categorized into what by the Prophet ﷺ referred to as al-jibt and thaghut. With increased exposure to content supernatural in social media and television, this hadith provides a strong theological basis for resist and resist cultural influences that try to revive beliefs and such practices.

In practical terms, the application of this hadith can be seen in various aspects of everyday life the day of Islam. For example, with the increasing use of paranormal services for the purpose of health, business, or even love issues, the Islamic community needs to understand that seeking help through these channels does not only deviate from the teachings of Islam, but it can also destroy their faith. It is also included in such modern trends as read horoscopes, use tarot cards, or visit a shaman to get "spiritual advice". All these practices, although they seem trivial, can mislead individuals of true belief and bring them into dependence on things it is not from Allah ﷻ (Alqasir & Ohtsuka, 2024)

In addition, the social relevance of this hadith can be applied to popular culture display supernatural content as part of entertainment, such as television shows invite psychics, horror films glorifying mystical powers, and impressions in social media that exploits the public's curiosity about the unseen world (Smith & Ironside, 2022). Although in form of entertainment, this kind of exposure can negatively affect people's beliefs, especially the younger generation, who may regard it as part of reality or the solution to their life problems.

Furthermore, in a religious context, this hadith reminds Muslims to remain hold fast to monotheism and be aware of the influence of foreign cultures or local traditions contrary to the teachings of Islam (Nurhanifah et al., 2025). For example, in some communities there are still beliefs against the power of mystical objects such as amulets, which are believed to protect or brings good luck. This is another example of al-jibt that still exists in everyday life. By understanding the true teachings of Islam, people are expected to reject all forms of perversion and rely on Allah ﷻ as the only source of strength and protection (Dabarako & Salama, 2025).

This message is particularly relevant in the modern era, where entertainment containing elements the supernatural is gaining popularity, and deviant practices such as fortune telling, ask for omens from the movement of birds or natural phenomena, or rely on psychics, are becoming increasingly common. Islam teaches that everything this question does not have a brief answer banned. Therefore, a strong understanding of al-jibt in the Hadith is it is important to maintain the purity of the faith of Muslims and protect them from falling into in error.

CONCLUSION AND RECOMMENDATIONS

This study identifies that al - ' ayafah, al-tiyarah, and al-thuruq is the practices fall under the category of jibt (Magic) according to the Hadith perspective. Al - ' ayafah, which involves scaring birds to predict the future based on the direction of flight, divination is a form of divination that is considered to have no scientific or spiritual basis in Islam. This practice signifies dependence on invalid symbols that are forbidden by Shari'a. Al-tiyarah, or belief in bad luck arising from certain things, often hinders a person from achieving his goals and has no real influence in benefit or deny harm. The Islamic Shari'a rejects tiyarah because contrary to the principle of tawakkal (trust in God) and courage to face Destiny.

Meanwhile, al-thuruq, which includes the practice of drawing lines on the ground or hitting a pebble to find out supernatural things, is an action that is also considered as form of magic. This is in line with the view that jibt includes all forms of practice The Devil and his followers. All these practices, both in the form of divination with birds, unlucky beliefs, as well as divination activities by drawing lines, categorized it is forbidden and forbidden in Islam. In the hadith, The Prophet ﷺproscribing these three practices and calling them part of the jibt, shows that they are not only against the teachings of Islam but also undermine the pure belief in the power and knowledge of God. Therefore, Muslims are encouraged to stay away these practices and adhering to the teachings are clean and in accordance with the Shari'a. As for in takhrij studies conducted, this hadith has a quality isnaad Dhaif.

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