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Transcendental Communication Strategies in *Ruqyah* Therapy: Unveiling the Power of Dialogue between Healers and Spiritual Entities

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Abstract

Man can't get rid of his need to communicate in everyday life, whether it's interpersonal, interpersonal, group or mass communication and so is transcendental communication. This study aims to explain how the practitioner performs the rituals in order to be able to communicate with the jin (genie) during the ritualization process and describe how the impact occurs after the occurrence of transcendental communication between the jin and the jin. This research uses qualitative methods with a phenomenological approach. This study found that the strategy implemented by the practitioner in order to be able to communicate with the jin exists in three stages, namely, first, the formulation of the communication strategy. Second, the implementation relates to the outcome of the diagnosis. Third, the evaluation relating to the validity of the dialogue with the Jin. Further findings, the effect of transcendental communication covers three aspects that occur to the jin and the jin: the aspect of change of knowledge, the aspects of changes of attitude and the aspect of change in behavior.

Keywords: Communication Strategy, Transcendental, *Ruqyah*.

1. Introduction

Communication science is now a multidisciplinary science, although it was originally only intended for the press and journalists. In all fields of profession and activity, good communication skills and efficiencies are essential. Communication is the primary need of every human being, even greater than the need to eat and drink, even as much as the human need to breathe. (Nurhikmah, 2017). In other words, communication is essential to socializing between man and man, man with his environment, even man with something invisible or mysterious.

When we talk about the mystery without knowing it, we often communicate with the things that are mysterious. The things that we mean here are supernatural, subjective, a reality that transcends mere earthly reality. The belief in the myth is the belief of man in the existence of a force that surrounds his life, beyond the forces of this world that influence his life. In the Indonesian Great Dictionary, a ghost is meant as something invisible, hidden and unreal.

Such communication is called transcendental communication. Prof. Nina Syams, describes transcendental communication as a communication that takes place within, with something outside, which is perceived by the individual as being conscious of the essence behind existence. (Pusut, 2022). Transcendence comes from the Latin *transcender*, which means to overcome. Or the transition from the Latin *trans-ire* means passing, crossing, or shifting. In religious terms, it means a mystical or supernatural experience because it is beyond the reach of the material world. (Jannah, 2022).

Transcendental communication can be done between us with something mysterious like gods, angels, or creatures that have no eyes like jinns. We must have prayed to God, that prayer activity is one of the examples of transcendental communication that humans often do. Human beings as social beings of course need

others to satisfy their existence needs in living life. One of them by doing transcendental communication to God or to others.

Not a few of us find rituals performed by the surrounding community, content or even broadcasts on television related to the practice of ritualistic medicine or even vocalization that uses transcendental communication. Like the ransom of Muhammad Faizar, the treatment of Ningsih Tinampi, Prisyli and his friend named Marsya who is often invited in several podcasts and many more. From some of the above examples, there's transcendental communication activity there, communication between humans and jinns. Of course there's a purpose there. In the Islamic perspective, the benefits of communicating with God will be beneficial to the body, teaching a healthy life, making life more positive, reducing stress, and giving life a purpose. (Maknolia & Rahmawati, 2021). Then what if transcendental communication is done to other gods than the jinns?

Transcendental communication looks one-way or like intra-personal communication, but in reality there's even the effect of a medium to convey a message to a communication. The previous researcher, Genik Puji Yuhanda, discussed the transcendental communication of supernatural practitioners with chodam for the cure of medical and non-medical diseases. His research revealed that humans can communicate with their Lord through prayer and that communication can also be done by other God creatures between humans and magical creatures, such as jinns.

Secondly, the role of a positive jinn can help solve a variety of life problems, especially health problems in both medical and non-medical contexts. Thirdly, supernatural practitioners use the energy of the jinn for positive purposes, namely to help heal people affected by medical or nonmedical diseases. From this research, the researchers found that there was a collaboration between humans and jinns called khodam to help humans.

But this time the researchers want to discuss it from a different perspective. So researchers are interested in researching the transcendental communication that a practitioner performs with a gene in the gene therapy. Researchers are keen to dig deeper into the communication strategy that is performed and whatever impact that occurs on respondents after communicating with the gene.

As we know, rukiah medicine is one of the forms of alternative medicine that is widely used among Muslim communities. This healing is done by reading the holy verses of the Qur'an and prayers to heal physical and mental illnesses. Though the riddle medicine has been used since the time of the Prophet, there are still many people who do not understand and know it deeply.

Of course there's a connection between transcendental communication and healing. The link between riddle and transcendental communication lies in the transcendental experience that arises during the process of riddling. This experience can involve communication with magical beings or jinns, or other experiences that transcend the boundaries of the physical and material worlds. Therefore, the riddle can be seen as a form of transcendental communication that occurs in the context of Islamic religion. However, it is important to note that not all riddles have a connection with transcendental communication. Furthermore, the use of the rituals must be in accordance with the true teachings of Islam and not contradict the ethics and values of Islam.

Thus, this study aims to find out the significance of transcendental communication between Ustadz Muhammad Hatta Al-Abrar as a practitioner of righteousness with the jin as well as to know the impact of transcendental communication that he does.

2. Method

This study uses qualitative research with a phenomenological research approach to explain the relationship of communication between the Rakhine practitioner and the Jin. The researchers chose the kind of phenomenological research because there are things that happen in everyday life but cannot be seen with sensory devices. According to Edmund Husserl, science is not confined only to empirical things, but also to phenomena that are beyond it, such as perception, will, thought, subjective belief in something beyond itself. (Idrus, 2009). Based on the method of phenomenological research, there are four truths, namely, empirical truths that are transcendent, logical empiric, ethical, and transcendent.

The study lasted three months, from March to May 2023. As for the site of this research, it was in Ranomeeto Village, Ranomeetos district, South Konawe district. Data collection methods are carried out with observation, interviews and documentation. Researchers conduct observations collecting data by observing and recording events or behavior in the situation or environment where the study is conducted. Interviews were conducted to dig deeper into the data with the participants of the study. Then, the documentation in this study the researchers collected, processed and stored information related to the books, journals, records related to this research.

The method of data analysis used is the Miles and Huberman method (Sugiyono, 2010). This method involves the analysis of qualitative data interactively and continuously until completed, until the data has reached the saturation point.

3. Findings and Discussion

Findings

3.1. Transcendental communication strategy

From the results of the research, the researchers found interesting facts concerning how the communication strategy was carried out between the research participants named Ustadz Muhammad Hatta Al-Abrar. There is a need for mature preparation when dealing with patients who are noted to have problems with non-medical diseases or the presence of disturbances caused by the blind creature, the jin. Of course, it should be more careful because the enemy faced is not visible by the human sense of sight.

As for the communication efforts undertaken by the research participants in this perukiah case, the researchers discovered many things so that they calcified it into three main parts, namely, pre-arukiah preparation, during the merukiah and post-parukiah.

Table 1: Transcendental Communication Strategies

| Transcendental Communication Strategy | Perukiah | Patient |
|--|---|--|
| Pre-rukiah | Speaking insyaAllah before dealing with the patient | Closing the aurat of Wudu before being evaluated |
| | Wearing weapons and knowing how to use them | Maximum not during menstruation (female patient) |
| | Do not leave the order of worship Sit in a chair | Determined to destroy jimat-jimat in any form |
| | Compulsory surrender fully to God | Alongside his mahrom at the time of evaluation (women patient) |
| | Being in a sterile room to recognize a healthy physical condition | |
| | Wearing gloves if the patient is faced with a woman | |
| | Do not identify or diagnose the patient | |
| See the characteristics of the disorder that the patient has experienced | | |
| | Be fair, not rude, not surprised, not frustrated, not feeling excluded from the jin and must feel great his position of the jin | |
| | Dialog hard at the beginning of | |

| | |
|--------------|---|
| Post-Rukiah | the dialogue so that the jin is not proud Dialog softly if the jin begins to submit and follow the instruction Read a certain ruse reading repeatedly when the jin does not want to communicate Kill the jin who is opposed and there is no compromise to go out and refuse to enter Islam, Handled with a one-time ruse for the pure jin Handling 2-3 times even months for the jin being overwhelmed by magic |
| After_rukiah | Asking the patient about his knowledge when the sickness is being diagnosed Reminds the patient to keep the obligatory prayers, morning and evening prayers and to keep himself cleaned or uncovered in the patient's home for a case of witchcraft |

Later, the researchers found an explanation related to what characteristics human beings have symptoms of mutilation by genes. There are three major things, namely, first, seen from the psyche or the psychology of the patient, the source does not explain further what psychology is meant because there are many of them ranging from 20 to 25 types. Secondly, dreams in his sleep that have such meanings as dreams related to certain animals, related to water, stones, fire or related to specific people. Thirdly, physical signs. Whether the suspected pasein has a pain complaint in which part of the body and is required to correctly mention the pain he has experienced.

In the case of a witch, it would take a few months to complete the test, but it would not take a couple of months to finish the test. This is due to the cooperation of the patient with the genius through the embroidery that is in possession of the doctors or the like, or

the case of a patient who is exposed to magic so it takes time to unlock the magic boughs that are most likely to be in the patient's home.

3.2. Communication of an exorcist (Ruqyah-performer) and the Genie (jin)

Through the communications that have been prepared with the aim of transcendental communication between exorcist and jin, it has been found that transcendental communication with jin does not occur directly with the pure existence of jin but the jin absorbs into the body of the patient first then there is a dialogue between him and the jin.

Then, when the patient is already under mysterious influence, he will be invited to a loud dialogue in a firm sense. Because otherwise the Jin faced would feel strong and proud. Those who do not believe in the truth are the ones who are the wicked ones. As for the content of the dialogue between the Jinn and the exorcist or spiritual healer, it concerns the origin, purpose, and reason why the related Jinn interferes in human life.

3.3. Communication media used

There are many verses of the Qur'an and the prophets of the Prophet (peace and blessings be upon him), among them, *istighfar*, two sentences of *sahadat*, *lafadz hauqalah*, *ta'awudz*, *basmallah*, *surah al-Fatihah*, *Surah Al-Baqarah*, verses 1-3, *Surah al- Baqarah verses 163-165*, *Kursi verses*, *al-Baqara verses 284-286*, *al-Mu'minun verses 115-118*, *al-Isra verses 82*, *al-Ikhlash verses 1-5*, *al-Falaq verses 1-5* and *al-Nas verses 1.5*.

3.4. The impact of transcendental communication

Table 2: Impact of transcendental communications in the healer after transcending communications with the jin in the performing healing or exorcising

| The Impact Of Transcendental Communication Perukiah And Jin | |
|---|---|
| Perukiah | Jin |
| Feel like being subjected to magic. (hal ini terjadi saat narasumber masih pemula menjadi perukiah) | Knowing about Islam or rejecting Islam |
| Feeling pain even if not half the patient | Stop interfering with a patient's life or insisting on interrupting a patient |
| Dreams | Out of the patient's body or destroyed by the perukiah for not wanting to stop disturbing the patient |
| Through the righteousness of the worshippers, the hope of God becomes greater and greater | Feeling hot or painful when hearing the rehearsal |
| But to keep the law between God's creatures. | |
| Tired | |
| The word of Islam was delivered to the jinns | |
| Knowledge of the Jin increases | |

Discussion

3.5 Transcendental Communication Strategy *Ustadz* Muhammad Hatta Al-Abrar with Jin

Based on the results of interviews, informant conveyed his various experiences related to how all this time interacting with the jin through the royalty patients with the shape and kind of jin that the appearance has faced him. From male to female. Some look like humans, and some look like animals. The Prophet (peace and blessings be upon him) said: "There are three kinds of jinns: the one with wings, they can fly in the air; the other with snakes and squirrels; and the third, the one staying and moving and adventuring." (HR. Thabrani dan Hakim).

Later, the researchers discovered that the communication made by the source with the jin was not made directly with the real jin, but rather the communication occurred in the way the jin occupied the patient's body to be tested. It's because he doesn't have a domestic jinn (khodam) that allows him to see directly the jinn he faces when he's in the shadow. There is no association with the jinns in the Qur'an. The Word of God in Surah al-A'raf verse 27:

يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا إِنَّهُ يَرُكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لِيُؤْمِنُونَ

O children of Adam, do not be deceived by Satan, as he brought your parents out of Paradise. He stripped them of his clothes to show them his eyes. Surely he and his companions will see you from a place where you will not see them." (Al-A'raf 8:27)

However, it will be different if the jin is translated into a creature that can be seen by a certain human or animal like a snake or a scorpion as a custom and a scholar who has seen the jin in the figure. Imam Shafi'i said: "Whoever claims to see the jinn (in its original form) We consider his testimony unacceptable unless he is a prophet."

So in a situation like that, it would require a transcendental communication strategy before it actually happens. The researchers found that there are three stages of communication strategy as an attempt made by the source so that it can communicate with the gene. The findings are supported by the stage theory written by Fred R. David. First, the stage of start-up formulation. In which the exorcist prepares and determines the strategy and prepares what will be done before and when subsequently confronting the gene infiltrating the patient's body. Exorcist prepares and determines strategies and preparations what to do before and when to deal with the genius that is entering the patient's body.

If we look at table 1 above, which becomes the startle formulation is the pre-classic part. Exorcist even the patient must prepare everything that will affect the process of recovery that will later affect the success of the dialogue between Healer Performer and the genies that embraced into the body of the patient. A startle formulation can be done if the examiner accurately diagnoses the problem or disorder that occurs in the patient. Whether or not it was due to the jinn.

Second, the implementation stage. After the exorcist succeeds in diagnosing and finding out the characteristics of anything that happens to the patient, then the reader's readings will vary according to the complaints of the patient. The reaction that will arise will also be different from patient to patient and of course the communication will be different. Based on the analysis of the data that the researchers have found, this stage enters into the transcendental communication attempt at the merry as found in table 1 in the results of the study.

Third, the evaluation stage. At this stage, the exorcist will evaluate the actions that have been taken after successful dialogue with the jin who has entered the patient's body. If the patient does not know what he says or what he does when he is tested, then it is certain that the patient has actually communicated with the gene.

Based on the findings of the observations, the communications carried out included complete information regarding the identity, presence and purpose of the genius while in the patient's body. Through the findings, the researchers analyzed that communications carried out during the rehearsal were effective communications, observing the purpose of communication, understanding the context, appropriate communication approaches, actively refreshing, using verbal language, ensuring that messages were received, delivering messages in a timely and polite manner as well as evaluation and improvement if necessary.

The researchers reaffirmed that at this stage, the patient is already in control of the genes so that communication is no longer the same as communication is done to human beings. O son of Adam, do not be troubled by Satan as he has driven your fathers out of Paradise.

So, there needs to be a purpose of the communication strategy in the transcendental communication that occurs in the process of reincarnation. As in Effendy's view, a related comic strategy states that strategy is a plan and management to a goal that can only be achieved through optional tactics. So to the purpose of communication approaches can vary depending on the site and conditions.

As for the findings related to the existence of education carried out by the participants of the study as the goal of transcendental communication between exorcist and jin supported by the Liliweri's Theory, says there are five things the purpose of communication is to inform, motivating, educating, disseminating information and support decision making. Although the participants mentioned only two things: education and motivation, based on the data analysis they obtained, the researchers had already done five of those things.

Why do the researchers say so, from the explanation presented by the research participants repeatedly announcing that the human nature and the jin are different so that it is not permissible for the jin to possess even reside in the human body and disrupt the human comfort. In addition, giving motivation (motivating) related to the jin who accepts the Islamic Shariah will be gathered together with the other Muslim jin with a peaceful life.

Then, educating becomes the main thing for research participants. The form of education given is related to being an obedient Muslim and not easily disturbed by the jinns. Furthermore, research participants are also informing against jinns who want to

obey the Islamic Shariah or who remain opposed to accepting Islamic shariah. Lastly, the participants also act as supporting decision making, this is done when there are jinns who follow what is suggested by the exorcist. With all these things, you must have good and effective communication skills in order to the above goals.

In this study, it was found that the communication media used by the research participants to communicate between the exorcist and the jin is using the readings in the Qur'an and the prayers derived from the hadiths of the Prophet (peace be upon him) according to the standards of the Qur'an. Based on the findings found in the field, in order for effective transcendental communication between the exorcist and the Jin when the process of the exorcising there are certain verses and prayers even sentences that should be spoken by the patient as stipulated in the results of the study above, namely, speaking *Insha Allah* before dealing with the patient, reading certain thoughts such as, *istighfar*, two sentences *syahadat*, *ta'awudz*, *haulawalaquata illa billahil 'aliyil adzim*, *basamallah*, then reading *Surah al-Fatihah*, *al-Baqarah verses 163-165*, *Kursiy Verses*, *Al-Baqara verses 284-286*, *al-Mu'min verses 155-118*, *al-Isra'ah*, verses 82, and many more surahs.

Then, in connection with which verse or thought which can make the jin begin to communicate with the exorcist, from the results of the interview found that it could not be assured only on one or several verses. Because sometimes the jin will begin to react and communicate before a certain verse or *zikir* is read. Unless you feel disturbed by the presence of the exorcist or even in the atmosphere of the room the jin will give its reaction. In other cases when there is a jin who does not want to invite the communication will still give the reaction like screaming, warmth, rebellion, even want to leave the room.

In addition to the verses and thoughts that are used as a tool for transcendental communication between exorcist and jin, researchers have found that there is something else that makes healer performer or research participants able to communicate with jin,

namely, their faith in God for the help that will be given to cure a patient from a jin disorder. Because not all humans can do it even though they read the same verses and thoughts.

3.6 Impact of Transcendental Communication

Table 3: Impact of peruchial transcendental communication after performing transcedental communication

| Change Aspects | Perukiah | Jin |
|------------------------------|--|---|
| Aspects of knowledge change | Upgrade your knowledge of perukiah every time you're dealing with a patient with a different type of jin | Knowing about the religion of Islam |
| Aspects of attitude change | As a form of perukiah laughter in doing a riddle in a wise manner | Stop interfering with the life of the patient or insist on continuing to interfere with the patient Feel the heat or pain when hearing the rite readings Accepting or rejecting Islamic preaching |
| Aspects of behavioral change | Be kind to men, even to the Jins Tired because they need a voice when they read rukiah Worrying dreams | Out of the patient's body or destroyed by the perukiah for not wanting to stop disturbing the patient |

Thus, in general, the impact of communication includes the exchange of information and the resolution of problems faced by the jinns to remind them to live according to their respective standards. But bear in mind, ineffective communication will result in an impact that is not in line with the intended purpose.

4. Conclusion

Overall, the researchers intend to convey that the communication theory proposed by Harold D. Laswell is relevant to the findings of the field researchers. Those who do not know the truth of the Qur'an and the Prophet (peace and blessings of Allah be upon him) are the only ones who can understand the truth.

Through the findings, the researchers analyzed that communications carried out during the rehearsal were effective communications, observing the purpose of communication, understanding the context, appropriate communication approaches, actively refreshing, using verbal language, ensuring that messages were received, delivering messages in a timely and polite manner as well as evaluation and improvement if necessary. The Qur'an and the Quran are the words of the Prophet (peace and blessings be upon him).

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