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The Relevance of Surah Al-Jinn in Correcting Modern Society's Understanding of Jinn Myths

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ABSTRACT

This study discusses The Relevance of Surah Al-Jinn in correcting social myths about jinn in modern society. Discussions about jinn in contemporary society are often no longer framed within proper theological understanding, but are instead mixed with myths, superstition, popular culture, and exploitation through digital media. Jinn are frequently perceived as beings possessing absolute power, having knowledge of the unseen, determining human destiny, and serving as the primary cause of various psychological disturbances and mystical phenomena. Such conditions give rise to irrational fear, practices of shamanism, the pursuit of wealth through supernatural means, and society's dependence on unseen powers outside the boundaries of Islamic teachings. The research method used is library research employing a descriptive analytical approach. Primary data consist of the verses of Surah Al-Jinn and classical as well as contemporary Qur'anic exegesis (tafsir) literature, while secondary data are obtained from books, journals, scientific articles, and other literature related to jinn and social myths in modern society. The findings of this study show that Surah Al-Jinn affirms that jinn are creations of Allah SWT who possess intellect, free will, and moral responsibility similar to human beings. Jinn are not beings with absolute power nor do they possess complete knowledge of the unseen. This study also finds that social myths about jinn in modern society emerge from a combination of incomplete religious understanding, local culture, mystical traditions, and the influence of mass media and social media. Surah Al-Jinn plays an important role in correcting these myths through strengthening the values of monotheism (tawhid), rejecting practices of shamanism and dependence on jinn, and emphasizing that all power and knowledge of the unseen belong solely to Allah SWT. Furthermore, Surah Al-Jinn is also relevant in developing a more rational, moderate, critical, and Qur'an-based mindset in modern society when understanding unseen matters.

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1. INTRODUCTION

In social practice, the understanding of jinn often extends beyond the theological framework outlined in the Qur'an and Sunnah. In Muslim societies, particularly in Indonesia, the concept of jinn has undergone an expansion of meaning influenced by local traditions, pre-Islamic mythology, animistic beliefs, and popular narratives disseminated through mass media and digital platforms (Bakar, 2020). As a result, jinn are not only understood as unseen beings subject to the laws of Allah, but are also perceived as supernatural entities possessing extraordinary power over human life. Jinn are frequently portrayed in distorted ways: as terrifying beings, guardians of haunted trees, or forces that can be employed for acquiring wealth through mystical means. This phenomenon has created deeply rooted social myths, in which fear of jinn sometimes exceeds fear of the Creator Himself (Nuramin, 2021). This condition reflects a significant gap between theological understandings of jinn and the cultural practices that develop within society. From the perspective of the Qur'an, jinn are described as beings with limitations, lacking absolute knowledge of the unseen and possessing no divine power. Nevertheless, the general public tends to view jinn as entities with vast knowledge, capable of arbitrarily causing harm to humans, and even believed to be capable of cooperation for the purpose of obtaining wealth, power, or supernatural abilities (Syari, 2026), (Shihab, 2019).

In modern society, myths about jinn have not diminished; rather, they have transformed in form and medium. Modernity, which was expected to bring rationality and purify ways of thinking, has not entirely eliminated mystical beliefs. On the contrary, information technology and social media have become new spaces for the reproduction and legitimization of social myths concerning jinn. Horror-themed content, stories of supernatural experiences, metaphysical healing practices, and narratives of "pacts with jinn" are widely circulated and consumed massively by society (Heryanto, 2021). In many communities, jinn are also positioned as the primary cause of various negative events, ranging from illness, economic failure, household conflict, to psychological disorders (Nurhayati, 2022). This mindset reflects humanity's tendency to seek supernatural explanations for complex phenomena, particularly when rational and religious knowledge are not adequately presented (Andi Ima Kesuma et al., 2024)

From the perspective of the sociology of religion, social myths function as symbolic mechanisms for explaining human uncertainty and anxiety (Berger, 2018). However, when such myths merge with religious teachings without theological clarification, they can evolve into belief systems that obscure the principle of tawhid. Jinn are no longer understood as weak creations of Allah, but rather as feared powers and even implicitly worshipped through rituals and offerings. One of the most visible impacts of social myths about jinn is the emergence of collective irrational fear. This fear is often passed down through generations through folklore, personal experiences, and media narratives. In many cases, fear of jinn gives rise to stigma toward individuals experiencing psychological disorders or deviant behavior, which are then interpreted as cases of possession by jinn (Wulandari, 2023).

Another equally problematic phenomenon is the use of jinn narratives in economic and political practices. The belief that jinn can help individuals obtain wealth or certain positions opens the door to practices of shamanism and spiritual exploitation (Burhani, 2021). In this context, jinn become not merely objects of belief, but also instruments of justification for unhealthy pursuits of power. Such approaches not only harm the individuals involved, but also hinder access to proper medical and psychological treatment. Recent studies show that supernatural interpretations of mental disorders remain dominant in parts of Muslim society, despite the rapid development of modern psychological and psychiatric literature (Afifah, 2023).

This situation demonstrates that the issue of jinn is not merely a theological matter, but also a social, cultural, and epistemological problem. When social myths about jinn are left uncorrected through Qur'anic textual guidance, they have the potential to generate irrational mindsets, collective fear, and religious practices that deviate from the principles of tawhid. Therefore, scholarly efforts are needed to reexamine the concept of jinn through the primary sources of Islam, particularly Surah Al-Jinn, as a foundation for correcting and reconstructing the understanding of modern society

(Hambali & Alif, 2025). Surah Al-Jinn provides a relatively comprehensive depiction of the characteristics and position of jinn within the Qur'anic worldview. Jinn are portrayed as beings capable of hearing, understanding, and evaluating the message of revelation. They also possess the choice to believe or disbelieve, obey or rebel (Saeed, 2019). This portrayal implicitly affirms that jinn are not beings entirely beyond rational comprehension, nor beings possessing absolute authority over humans. Practices that attribute excessive power to jinn contradict the message of Surah Al-Jinn, which emphasizes the limitations of jinn and their inability to possess absolute knowledge of the unseen. However, this message is often overshadowed by the dominance of more sensational and emotionally charged mythological narratives. Based on the explanation above, this research is important to conduct in order to further explore the meaning and interpretation of Surah Al-Jinn in explaining the nature of jinn, as well as the theological values that can serve as a foundation for formulating a healthier, more critical, and more Qur'an-based understanding of Islamic creed (aqidah) (Syari, 2026).

Furthermore, this research seeks to contribute to the broader field of Qur'anic studies by providing a contextual and thematic analysis of Surah Al-Jinn, particularly in relation to contemporary misunderstandings surrounding the existence, characteristics, and role of jinn in Islamic belief. By examining classical and contemporary Qur'anic exegesis, this study aims to distinguish between authentic Qur'anic teachings and cultural or superstitious interpretations that have developed over time. Ultimately, the findings are expected to enrich scholarly discourse on Islamic theology and offer practical insights for strengthening a balanced understanding of *aqidah* that is firmly grounded in the Qur'an and supported by sound exegetical methodology. Therefore, this study is expected not only to deepen scholarly understanding of the theological messages contained in Surah Al-Jinn but also to provide a comprehensive interpretation of the surah that is relevant to contemporary Islamic thought. By clarifying the Qur'anic perspective on the nature of jinn and their relationship with human beings, this research aspires to promote a more rational, critical, and text-based understanding of Islamic creed. These considerations provide the basis for conducting the present study entitled *"The Theological Values in Surah Al-Jinn: A Thematic Qur'anic Analysis* (Afidah, 2024), (Fadhilah & Anugrah, 2026).

2. METHODS

The method employed by the researcher in writing this thesis is the descriptive analytical method, in which the author analyzes the issues discussed by collecting library-based data in the form of Qur'anic verses related to the subject being interpreted, and subsequently drawing conclusions from the analysis (Ayu et al., 2024). This study is categorized as library research (pure literature-based research) (Abdurrahman, 2024). According to Sugiyono, library research is research conducted by examining various forms of literature related to the research problem in order to obtain theoretical foundations and conceptual data that support the research analysis. In this study, the data were not obtained directly from fieldwork, but from various previously published literary sources (Nurrisa & Hermina, 2025), (Sugiyono, 2017). Therefore, this research aims to study and understand classical and contemporary tafsir works such as Tafsir Ibn 'Arabi, Tafsir Al-Wasith, and Hidayatul Qur'an in describing the characteristics of jinn, as well as books, academic journals, and other literature discussing social myths about jinn.

3. FINDINGS AND DISCUSSION

A. The Essence of Jinn in the Perspective of Surah Al-Jinn

Surah Al-Jinn provides one of the most comprehensive Qur'anic descriptions of the nature, existence, and characteristics of jinn. Unlike popular narratives that often portray jinn as mysterious or supernatural beings with unlimited powers, the Qur'an presents them as creatures of Allah who possess free will, moral responsibility, and accountability similar to human beings. Through this

surah, the Qur'an establishes a balanced theological understanding that distinguishes authentic Islamic teachings from cultural myths and superstitious beliefs (Ode et al., 2026). The opening verses of Surah Al-Jinn describe a group of jinn listening attentively to the recitation of the Qur'an. These verses demonstrate that jinn possess intellectual capacity, the ability to understand divine revelation, and the freedom to choose belief or disbelief. Their immediate response to the Qur'an reflects that they are rational beings capable of recognizing truth through reflection and guidance. Consequently, the Qur'an rejects the notion that jinn are merely irrational or malevolent spirits. Instead, they are moral agents who are equally addressed by Allah's revelation (Karim, 2012).

These verses highlight the diversity within the jinn community. Their moral status is determined not by their nature as jinn but by their response to divine guidance. This theological perspective affirms that righteousness and wickedness are matters of faith and conduct rather than species or creation. Therefore, Islam rejects the assumption that every jinn is inherently evil or harmful. Another essential characteristic revealed in Surah Al-Jinn concerns the limitations of jinn. Prior to the prophethood of Muhammad, some jinn attempted to eavesdrop on heavenly conversations.

This verse demonstrates that jinn do not possess unrestricted access to the unseen (*al-ghayb*). Their inability to obtain knowledge from the heavens confirms that absolute knowledge belongs solely to Allah. Consequently, claims that jinn possess complete knowledge of future events or hidden realities directly contradict the Qur'anic worldview. The unseen remains an exclusive attribute of Allah, who reveals it only to whom He wills among His chosen messengers. Furthermore, Surah Al-Jinn rejects any theological tendency to exaggerate the power of jinn. Verse 6 explains that some humans sought protection from jinn, believing them to possess extraordinary powers, but such practices only increased fear and misguidance: *"And there were men from mankind who sought refuge in men from the jinn, so they increased them in burden and error."* (72:6)

This verse criticizes practices that attribute supernatural authority to jinn beyond what Allah has granted them. Seeking protection, assistance, or spiritual guidance from jinn represents a deviation from the principle of *tawḥīd* because ultimate protection belongs solely to Allah. The Qur'an thus redirects believers away from dependence upon unseen creatures and toward complete reliance on their Creator. The surah also clarifies that jinn themselves acknowledge their complete dependence upon Allah. They admit that they cannot escape His authority nor cause benefit or harm independently: *"Say, 'Indeed, I do not possess for you [the power of] harm or right guidance.'"* (72:21)

This declaration reinforces the Islamic doctrine that no created being—including jinn—possesses autonomous divine power. Every creature exists under Allah's absolute sovereignty and operates only according to His permission. Collectively, Surah Al-Jinn presents a coherent theological framework regarding the essence of jinn. They are invisible beings created by Allah, endowed with reason, free will, and moral responsibility. They receive divine revelation, are accountable for their beliefs and actions, and will ultimately face judgment on the Day of Resurrection. Their existence neither diminishes Allah's absolute authority nor justifies superstitious practices that attribute excessive powers to them (Ramadhan et al., 2025).

Therefore, the essence of jinn in the perspective of Surah Al-Jinn is not to inspire fear or mystical fascination but to strengthen the doctrine of *tawḥīd*. The surah reminds believers that both humans and jinn are servants of Allah who are equally obligated to worship Him alone. A proper understanding of jinn, grounded in the Qur'an, encourages Muslims to abandon myths, occult practices, and irrational beliefs while reinforcing a faith based on revelation, reason, and complete trust in Allah. This theological understanding provides an essential foundation for developing a balanced and Qur'an-centered conception of Islamic creed (*aqidah*) (Ariandini et al., 2024).

Surah Al-Jinn is one of the chapters in the Qur'an that specifically discusses the existence, characteristics, and position of the jinn within the structure of Allah SWT's creation. This surah holds significant theological value because it provides a direct description of how the jinn listened to the Qur'an, understood its contents, and then responded to the revelation with faith. In the context of Islamic creed (*aqidah*) studies, Surah Al-Jinn not only explains the existence of jinn as unseen beings,

but also corrects various forms of human misunderstanding regarding the true nature of jinn (Syahruddin et al., 2025). In QS. Al-Jinn verse 1, it is explained that a group of jinn listened to the recitation of the Qur'an delivered by Prophet Muhammad SAW. They then acknowledged that the Qur'an was an astonishing recitation that guided people toward the truth. The verse states: *Say, (O Prophet Muhammad), "It has been revealed to me that a group of jinn listened (to the Qur'an that I recited)." Then they said, "Indeed, we have heard a marvelous recitation."*

This verse shows that jinn possess the ability to hear, understand, and evaluate. Therefore, jinn are not merely mystical beings without consciousness, but creatures endowed with intellect and moral responsibility similar to humans. M. Quraish Shihab explains that this verse affirms the status of jinn as *mukallaf* beings, namely creatures burdened with religious obligations and granted the choice to believe or disbelieve (Ahmad Zabidi, 2021), (Shihab, 2022). In addition, Surah Al-Jinn also emphasizes that jinn do not possess absolute knowledge of the unseen. This is reflected in the jinn's acknowledgment that they do not know whether Allah intends goodness or harm for humanity. In QS. Al-Jinn verse 10, it is stated: *"Indeed, we do not know whether evil is intended for those on earth or whether their Lord intends guidance and goodness for them."*

This verse serves as an important foundation in refuting the belief held by some people that jinn know all the secrets of human life or are absolutely capable of predicting the future. Ibn Kathir emphasizes that jinn are only able to know a small portion of information permitted by Allah, while knowledge of the unseen is entirely the exclusive prerogative of Allah SWT (Kathir, 1998). From a theological perspective, Surah Al-Jinn also affirms that jinn are not beings with absolute power over humans. They remain creatures created by Allah who possess limitations. Furthermore, QS. Al-Jinn verse 6 explains that some humans sought protection from the jinn, causing the jinn to become more arrogant and leading humans further astray. "Indeed, there were some men from among humankind who sought protection from some men from among the jinn, so the jinn only increased them in misguidance."

This verse serves as a direct criticism of practices such as shamanism, spirit summoning, wealth-seeking rituals (*pesugihan*), and various mystical rituals that continue to develop in modern society. According to Wahbah az-Zuhaili, this verse indicates that human dependence on jinn constitutes a deviation in *aqidah* (Islamic creed), because true protection comes only from Allah SWT (az-Zuhaili, 2009). In the context of modern society, a proper understanding of the true nature of jinn is very important so that people do not fall into excessive fear or glorification of unseen beings. Surah Al-Jinn places jinn proportionally, namely as creatures created by Allah who possess certain abilities, yet remain weak before the power of Allah SWT. Thus, Surah Al-Jinn provides a strong theological foundation for developing a balanced understanding of jinn. This surah does not deny the existence of jinn, but neither does it justify the excessive myths that have spread within society (Andi Ima Kesuma et al., 2024).

B. Forms of Social Myths About Jinn in Modern Society

In modern society, myths about jinn continue to develop even though science and technology have advanced rapidly. This phenomenon shows that modernity does not always eliminate belief in mystical matters. On the contrary, myths about jinn have undergone transformation through social media, horror films, digital content, and popular spiritual practices. From a sociological perspective, social myths about jinn arise from a combination of traditional beliefs, local culture, lack of religious understanding, and human psychological needs toward things considered supernatural. In the context of Indonesian society, myths about jinn are often intertwined with animistic and dynamistic traditions that existed before the arrival of Islam (Nasrimi, 2021). One of the most common myths is the belief that all jinn are evil and always disturb humans. People often portray jinn as frightening beings, inhabitants of haunted places, or creatures that constantly cause fear. In fact, Surah Al-Jinn explains that among the jinn there are those who are righteous as well as those who are disobedient.

"Indeed, among us are those who are righteous, and among us are others who are not so. We follow different paths."

This verse refutes the assumption that all jinn are identical with evil. According to Hamka in *Tafsir Al-Azhar*, jinn possess diverse characteristics just like humans. Some jinn are believers, while others are disbelievers. Therefore, the generalization that all jinn are evil beings is a misunderstanding that is inconsistent with the Qur'an (Hamka, 1982). Another myth that develops in society is the belief that jinn can provide wealth, position, and success through supernatural agreements. Practices such as *pesugihan* (wealth-seeking rituals), the use of spirit companions (*khodam*), and certain rituals to obtain riches are still commonly found in various regions. This phenomenon reflects a distorted understanding of the concept of sustenance (*rizq*) in Islam. Surah Al-Jinn explains that jinn themselves do not possess absolute power. They are merely creatures subject to Allah's decree. Therefore, the belief that jinn can independently grant wealth contradicts the principle of *tawhid* (the oneness of Allah) (Dewi, 2023), (Umam & Soleh, 2023).

In addition, another widespread myth is the belief that psychological disorders are always related to jinn disturbances. Many people assume that depression, schizophrenia, anxiety disorders, or trauma are forms of possession by supernatural beings. As a result, many individuals suffering from mental disorders are taken to paranormal practitioners or shamans instead of receiving medical and psychological treatment. This phenomenon reflects the low level of mental health literacy as well as weak religious understanding within society. From an Islamic perspective, not all human disturbances are caused by jinn. Islam teaches a balance between spiritual efforts and rational efforts (Saguni, 2021), (Sartini, 2014).

Another myth is the belief that certain places are definitely inhabited by jinn and therefore must be given offerings or specific rituals. Such practices are still widely found in both rural and urban communities. Some people believe that the jinn inhabiting large trees, rivers, seas, or old buildings must be respected so that they will not disturb humans. Such beliefs indicate remnants of animistic traditions mixed with religious beliefs. In Islam, however, acts of worship and ritual devotion may only be directed to Allah SWT. Any form of offering to beings other than Allah can lead to *shirk* (associating partners with Allah). In the context of modern media, myths about jinn are also strengthened through horror films, YouTube content, Wattpad stories, and other social media platforms. Narratives about jinn are often dramatized to attract public attention. As a result, people become more familiar with jinn through horror stories rather than through Qur'anic understanding. According to Nurhayati, the development of digital media has transformed myths about jinn from oral traditions into visual and digital culture consumed massively by younger generations (Nurhayati, 2022), (Saba et al., 2026). This has intensified collective fear of jinn. Thus, social myths about jinn in modern society originate not only from old traditions, but are also reproduced through digital media and popular culture.

C. The Contribution of Surah Al-Jinn in Correcting Social Myths About Jinn

1. Correcting the Myth That Jinn Possess Absolute Power

One of the central theological messages conveyed in *Surah Al-Jinn* is the correction of the widespread misconception that jinn possess unlimited supernatural power over human beings. Throughout history, many societies have attributed extraordinary abilities to jinn, believing that they can independently control human destiny, predict the future, or inflict harm without limitation. However, the Qur'an consistently refutes these assumptions by presenting jinn as created beings whose existence and abilities remain entirely subject to the authority of Allah. This Qur'anic perspective establishes a fundamental principle of *tawḥīd*, namely that absolute power belongs exclusively to Allah (Syari, 2026), (Balayudha, 2026). The Qur'an acknowledges the existence of jinn as one of Allah's creations, yet it simultaneously emphasizes that they do not possess divine attributes. According to *Surah Al-Jinn*, the jinn themselves openly confess their inability to escape

Allah's decree or exercise authority beyond His permission: *"And we know that we cannot escape Allah upon earth, nor can we escape Him by flight."* (Qur'an 72:12)

This confession demonstrates that jinn are creatures bound by divine sovereignty. Their existence does not challenge Allah's omnipotence, nor do they possess independent authority over creation. As Ibn Kathir (2003) explains, these verses indicate that the jinn fully recognize Allah's absolute dominion and acknowledge that every creature remains under His control. Their inability to oppose Allah's will invalidates any belief that they possess autonomous supernatural powers.

The Qur'an further corrects another common misconception by rejecting the belief that jinn have unrestricted access to hidden knowledge (*al-ghayb*). Before the mission of Prophet Muhammad, some jinn attempted to listen to heavenly conversations, but after the revelation of the Qur'an they found the heavens heavily guarded: *"And we sought to reach the heaven but found it filled with mighty guards and burning flames."* (Qur'an 72:8)

These verses clearly establish that knowledge of the unseen belongs solely to Allah. Al-Ṭabari (2001) explains that the prevention of jinn from eavesdropping on heavenly affairs signifies the termination of their limited access to information that had previously enabled fortune tellers to deceive people. Consequently, any claim that jinn possess complete knowledge of future events contradicts explicit Qur'anic teachings. The exclusivity of divine knowledge is further reinforced in Surah Al-Jinn: *"[He is] Knower of the unseen, and He does not disclose His unseen to anyone except to a messenger whom He has chosen."* (Qur'an 72:26–27). According to Al-Qurṭubi (2006), these verses establish that access to *al-ghayb* is a divine prerogative. Even angels and jinn cannot independently acquire knowledge of unseen realities unless Allah chooses to reveal it through His messengers. Therefore, consulting shamans, fortune tellers, or individuals claiming communication with jinn for information about the future represents a theological deviation from Islamic monotheism.

Another myth corrected by *Surah Al-Jinn* concerns the belief that humans may seek protection from jinn. Before Islam, many Arabs believed that entering remote valleys required invoking the protection of powerful jinn inhabiting those places. The Qur'an criticizes this practice: *"And there were men among mankind who sought refuge in men among the jinn, but they only increased them in burden and misguidance."* (Qur'an 72:6).

This verse demonstrates that dependence upon jinn does not produce security but rather increases fear, confusion, and spiritual deviation. Sayyid Qutb (2000) argues that the Qur'an aims to liberate human beings from psychological dependence upon unseen creatures by directing complete reliance (*tawakkul*) toward Allah alone. Seeking protection from jinn reflects an implicit attribution of power that belongs exclusively to Allah, thereby weakening the purity of *tawḥīd*. Similarly, Al-Razi (1981) interprets this verse as evidence that exaggerated fear of jinn often arises from human imagination rather than objective reality. When individuals believe that jinn possess unlimited authority over their lives, they unintentionally grant them a status that the Qur'an explicitly denies. Such beliefs foster superstition rather than genuine faith grounded in revelation. *Surah Al-Jinn* also records the declaration of Prophet Muhammad that he himself possesses no independent power to benefit or harm others apart from Allah's will: *"Say, 'Indeed, I do not possess for you [the power of] harm or right guidance.'"* (Qur'an 72:21).

If even the Prophet cannot independently control benefit or harm except by Allah's permission, then it is even more impossible for jinn to possess such authority. Ibn Ashur (1984) explains that this verse emphasizes the principle that all created beings-including prophets, angels, and jinn-remain servants of Allah whose abilities are entirely contingent upon His will. From the perspective of Islamic theology, belief in the excessive power of jinn may gradually lead to *shirk* (associating partners with Allah). Al-Ghazali (2004) emphasizes that *tawḥīd* requires Muslims to recognize Allah as the sole possessor of absolute authority over creation. Although Allah allows certain creatures to become means (*asbāb*) through which events occur, no created being possesses intrinsic power independent of Him. This theological distinction prevents believers from attributing divine qualities to jinn or any other creature.

Contemporary Muslim scholars likewise argue that many misconceptions surrounding jinn originate from cultural traditions rather than authentic Islamic teachings. Al-Qaradawi (1995) notes that exaggerated beliefs concerning possession, magic, and communication with jinn often emerge from folklore that lacks clear Qur'anic evidence. While Islam affirms the existence of jinn, it rejects narratives that portray them as omnipotent beings capable of controlling every aspect of human life. Instead, the Qur'an encourages believers to maintain a balanced understanding based on revelation and sound reason. The theological implication of these verses is highly significant for contemporary Muslim society. In many communities, fear of jinn continues to shape religious practices, leading some individuals to seek assistance from shamans, fortune tellers, or practitioners of occult rituals. Such practices reflect an imbalance in understanding *tawḥīd* because they attribute excessive influence to created beings. *Surah Al-Jinn* redirects believers toward complete dependence upon Allah through prayer, remembrance (*dhikr*), and trust (*tawakkul*), thereby replacing superstition with authentic faith.

In conclusion, *Surah Al-Jinn* fundamentally corrects the myth that jinn possess absolute power. The surah portrays them as rational creatures created by Allah, accountable for their deeds, limited in their knowledge, and entirely subject to divine authority. They neither control human destiny nor possess unrestricted access to the unseen. Their abilities exist only within the limits established by Allah. Consequently, the Qur'an calls Muslims to reject all forms of superstition and exaggerated beliefs concerning jinn while reaffirming that absolute power, knowledge, and protection belong solely to Allah. This understanding strengthens the doctrine of *tawḥīd* and provides a sound theological foundation for a Qur'an-centered conception of Islamic creed.

One of the greatest contributions of Surah Al-Jinn is correcting the belief that jinn possess absolute power over humans. In various social myths, jinn are often portrayed as being able to determine human destiny, grant fortune, harm individuals, and even completely control human life (Ardani, 2023). However, the Qur'an firmly positions jinn as weak creatures who are subject to Allah SWT. In QS. Al-Jinn verse 21, Prophet Muhammad SAW is commanded to say: "Say, 'Indeed, I have no power to cause harm or bring benefit to you. If even Prophet Muhammad SAW did not possess absolute power over humanity, then even more so the jinn, who are merely ordinary creatures. This verse demonstrates that all power belongs solely to Allah SWT. According to Sayyid Qutb, Surah Al-Jinn aims to purify human faith from dependence on anything besides Allah (Qutb, 2003). When humans fear jinn excessively, at the same time they diminish their fear of Allah. The contribution of Surah Al-Jinn in this context is highly relevant for modern societies that still believe in shamanistic practices and supernatural powers. This surah teaches that true protection comes only from Allah SWT, not from unseen beings (Nuramin, 2021).

2. Correcting the Myth That Jinn Know the Unseen

One of the most persistent misconceptions among some Muslims is the belief that jinn possess independent knowledge of the unseen (*al-ghayb*). This misconception has contributed to the widespread acceptance of fortune-telling, astrology, spirit-medium practices, and reliance on soothsayers who claim to obtain hidden information from jinn. Such beliefs contradict the fundamental Islamic doctrine that absolute knowledge of the unseen belongs exclusively to Allah. While jinn are intelligent beings with abilities that differ from those of humans, they remain created beings whose knowledge is limited by Allah's will. The Qur'an and the Sunnah explicitly reject the notion that jinn have unrestricted access to unseen realities. This discussion examines the Islamic concept of the unseen, the limitations of jinn's knowledge, and the Qur'anic and Prophetic evidence that refutes the myth that jinn know the unseen (Fadhilah & Anugrah, 2026), (Romadlon, 2020).

In Islamic theology, *al-ghayb* refers to realities that are beyond human perception and cannot be known through ordinary means (Nurafia, 2021), (Ramadhani & Ervan, 2023). These include future events, the exact time of death, the Day of Judgment, the ultimate destiny of individuals, and many aspects of the spiritual world. The Qur'an repeatedly affirms that exclusive knowledge of the unseen belongs to Allah: "Say, 'None in the heavens and the earth knows the unseen except Allah,

and they do not perceive when they will be resurrected.'" (Qur'an 27:65). This verse establishes a universal principle: every created being-including humans, angels, prophets, and jinn-is dependent upon Allah for whatever knowledge they possess. No creature has independent access to the unseen. Another important verse states: "He is the Knower of the unseen, and He does not disclose His unseen to anyone, except to a messenger whom He has chosen." (Qur'an 72:26–27). This passage clarifies that even prophets know only those unseen matters revealed to them by Allah through revelation.

Many people in modern society still believe that jinn can know the future, predict fate, or provide secret information about human life. This belief has given rise to practices such as fortune-telling, paranormal activities, and shamanism. However, Surah Al-Jinn clearly rejects such beliefs (Fatha Pringgar & Sujatmiko, 2020). In QS. Al-Jinn verses 26–27, it is explained that Allah is the only One who possesses knowledge of the unseen: "He is the Knower of the unseen, and He does not disclose His unseen knowledge to anyone, except to a messenger whom He has chosen." (QS. Al-Jinn [72]: 26–27).

This verse shows that knowledge of the unseen is the exclusive right of Allah SWT. Jinn do not have unrestricted access to unseen information. Ibn 'Ashur explains that this verse also refutes the claims of shamans and sorcerers who pretend to obtain information from jinn (al-Thahir, 1984), (Madi et al., 2024). The information acquired by jinn is extremely limited and cannot be regarded as a source of truth. In modern society, belief in supernatural predictions often causes people to lose rationality. Many individuals make important decisions based on paranormal guidance rather than logical reasoning and Islamic teachings. Through Surah Al-Jinn, the Qur'an teaches the importance of building life upon knowledge, faith, and trust (*tawakal*) in Allah SWT.

3. Correcting the Myth That Jinn Must Be Excessively Feared

One of the most widespread misconceptions concerning the jinn is the belief that they should be feared excessively because of their supernatural abilities. In many Muslim societies, fear of jinn has become so deeply ingrained that people attribute nearly every unexplained event-illness, accidents, nightmares, psychological disorders, or family conflicts to the actions of jinn. This exaggerated fear often leads individuals to seek protection through superstitious practices, amulets, fortune-tellers, or so-called spiritual healers rather than relying upon Allah. Islam, however, presents a balanced understanding of the jinn. While the Qur'an confirms their existence and acknowledges that they possess abilities different from those of humans, it also emphasizes that they are created beings who have no independent authority over human beings except by Allah's permission. The Qur'an and the Sunnah repeatedly teach believers to fear Allah alone and to seek refuge in Him, thereby correcting the myth that jinn deserve excessive fear.

Another important contribution of Surah Al-Jinn is the establishment of psychological balance in dealing with unseen matters. Many people live in excessive fear of jinn. This fear is passed down through folklore, horror films, and mystical experiences. However, the Qur'an never teaches Muslims to fear jinn excessively. On the contrary, the Qur'an teaches that humans should fear only Allah SWT. In QS. Al-Jinn verse 13, the believing jinn say: "Indeed, when we heard the guidance (the Qur'an), we believed in it. Therefore, whoever believes in his Lord will neither fear any reduction in reward nor any injustice through an increase in sin." This verse emphasizes that faith in Allah brings peace of mind. When a person possesses strong faith (*aqidah*), he or she will not be easily controlled by irrational fear. According to al-Maraghi, excessive fear of jinn can weaken the human mentality and open the door to practices of *shirk* (associating partners with Allah) (al-Maraghi, 1946). Therefore, Surah Al-Jinn teaches a balance between belief in the unseen and steadfastness in *tawhid*.

4. Correcting the Practices of Shamanism and Dependence on Jinn

In modern society, shamanistic practices continue to spread widely. Many people seek help from paranormal practitioners to solve economic, household, career, and even health-related problems.

Surah Al-Jinn firmly criticizes human dependence on jinn. In QS. Al-Jinn verse 6, it is explained that the relationship between humans and jinn only increases misguidance. According to *Tafsir Al-Misbah*, this verse indicates that humans who depend on jinn are actually building relationships that damage their *aqidah* (Shihab, 2002), (Agustina et al., 2026). Jinn exploit human weakness to increase their own arrogance. The contribution of Surah Al-Jinn in this context is highly important in developing public awareness to return to the principle of *tawhid*. All forms of help and reliance should ultimately be directed only to Allah SWT (Alibe, 2022).

5. Correcting Views Regarding Psychological Disorders

Modern society often associates psychological disorders with possession by jinn. As a result, people suffering from mental illness frequently experience social stigma and do not receive proper medical treatment. In fact, Islam teaches a balance between spiritual and rational approaches. Not all illnesses are related to supernatural disturbances. Most mental disorders have biological, psychological, and social factors. Surah Al-Jinn provides the understanding that jinn are merely one of Allah's creatures and should not be made scapegoats for all human problems. Therefore, medical and psychological approaches must remain the primary methods in handling mental disorders.

D. The Author's Analysis of the Contribution of Surah Al-Jinn

Based on the overall discussion, the author observes that Surah Al-Jinn has a very significant contribution in correcting social myths about jinn in modern society. First, Surah Al-Jinn establishes a strong paradigm of *tawhid*. This surah places Allah SWT as the center of absolute power and rejects all forms of glorification of jinn. Second, Surah Al-Jinn provides an epistemological correction regarding how society understands the unseen world. Knowledge about jinn must originate from divine revelation, not from speculation, myths, or inherited stories. Third, Surah Al-Jinn encourages the development of rational and critical attitudes. Society is invited to understand that not every phenomenon can be associated with jinn. Fourth, Surah Al-Jinn contributes socially by reducing collective fear of unseen beings. When people understand the true nature of jinn correctly, they become calmer and less vulnerable to manipulation through shamanistic practices. Fifth, Surah Al-Jinn has an educational contribution in strengthening *aqidah* literacy in the digital era. This surah can serve as the foundation for the development of moderate, rational, and Qur'an-based Islamic education.

In the author's view, the main problem of modern society does not lie in the existence of jinn, but rather in humanity's misunderstanding of the concept of jinn itself. When people's understanding is built upon myths and fear, various deviant practices will emerge. Therefore, Surah Al-Jinn functions as a corrective instrument that restores human understanding to the true principles of *tawhid* and Islamic *aqidah*.

4. CONCLUSION

Based on the results of the research conducted on Surah Al-Jinn and its relation to the phenomenon of social myths about jinn in modern society, several conclusions can be drawn as follows: First, the essence of jinn from the perspective of Surah Al-Jinn shows that jinn are creatures created by Allah SWT who possess intellect, free will, and moral responsibility similar to humans. Surah Al-Jinn explains that jinn can believe or disbelieve, obey or disobey, and possess the ability to hear and understand Allah's revelation. Thus, the Qur'an positions jinn as ordinary creatures within the structure of Allah's creation, not as beings possessing divine attributes or absolute power over humanity. This understanding also affirms that the existence of jinn in Islam is part of the unseen realm that must be understood based on revelation, not on superstition or myths that develop within society.

Second, the phenomenon of social myths about jinn that develops in modern society arises from a mixture of incomplete religious understanding, local culture, animistic traditions, as well as the

influence of mass media and digital media. Jinn are often perceived as terrifying beings, rulers of haunted places, providers of instant wealth, determiners of human destiny, and even as beings who know all unseen matters. In addition, there is also a widespread belief that various psychological disorders are always related to jinn possession. This phenomenon demonstrates that modern society still tends to believe mystical narratives rather than rational and theological approaches derived from the Qur'an.

Third, Surah Al-Jinn has a highly significant contribution in correcting social myths about jinn in modern society. This surah establishes a paradigm of *tawhid* that affirms that all absolute power belongs solely to Allah SWT. Surah Al-Jinn also rejects the belief that jinn possess absolute knowledge of the unseen and criticizes practices of human dependence on jinn through shamanism, *pesugihan* (wealth-seeking rituals), and other mystical rituals. Furthermore, Surah Al-Jinn teaches a balance between faith in the unseen and a rational attitude in understanding the realities of life. Therefore, the contents of Surah Al-Jinn possess not only theological value, but also social, psychological, and educational relevance in developing a healthier, more critical, and Qur'an-based understanding of the unseen world within society. Thus, this research confirms that the primary problem of modern society does not lie in the existence of jinn itself, but rather in the way society understands the concept of jinn, which is often influenced by myths, irrational fear, and the exploitation of popular culture. In this context, Surah Al-Jinn serves as a theological instrument capable of restoring human understanding to the true, moderate, and proportional principles of Islamic *aqidah*.

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