

Occultist in Islam and Christianity (Comparative Studies of the Qur'an and Bible)

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ABSTRACT

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This study examines the concept of occultism. Here, the author focuses on the two religions, Islam and Christianity, because both are the most followed religions in Indonesia, so they significantly impact the understanding of the Occult in society. Therefore, the formulation of the problem in this paper is the views of Islam and Christianity in understanding the Occult and the differences and similarities between Islam and Christianity in narrating the Occult in their holy books, both the Qur'an and the Bible. This research is qualitative, library research that accumulates documentation data. The comparative study used in this article aims to analyze the differences and similarities in the narratives of Islam and Christianity in understanding the Occult. The results of this study are: First, in the Qur'an, occult events occur in the event of the prophet Musa (Q.S. Al-A'raf: 109-120), where there is mention of the word magic, witch. In the Bible, the term occult is not explicitly found, but as in 1 Cor. 8:4-7 regarding the rejection of meat sacrificed to idols, for there is no God but God. Second, there is a difference between the terms in the Qur'an and the Bible about the Occult. The Qur'an mentions magic, while the Bible is another Allah that claims to understand an object or to bind himself to an angel. The similarities between Islam and Christianity both agree with the rejection of the Occult

Keywords: Comparative, Al-Qur'an, Bible, Occult

INTRODUCTION

The occultist's legal standing in Islam has no theological space to be believed, nor does the Christian faith regard the occultist as an empty philosophy. The definition of occultist, quoting from van Hove's Indonesian Encyclopedia, explains that it is a term used to describe beliefs and practices affiliated with forces beyond reason. The groups that fall into this category are astrology, divination, magic, and spiritualism. Belief in supernatural powers became a hallmark of the basic occultist principles, otherwise known as the shamanic world. Shamanism is synonymous with the practice of someone who can heal without medical equipment or medicine but through the medium of spells, amulets, and other media that contain magic (Melton, 2001). However, in reality, many cases of deviation are entangled in the name of religion, both Islam and Christianity. In Islamic reality, phenomena range from reason to magical powers by carrying divine sentences. For example, Shamsudin claimed in his various videos that he was able to heal without medical (mantra). Until the incident of money doubling lies, as reported by *kompas.com*, there have been 7 cases of money doubling that have occurred in Indonesia, namely the Case of Abah Yanto in Gresik (1/14/2023), Dimas Kanjeng in Probolinggo (2016), Satrio Bayu in Depok (2016), Men with the initials IS in Magelang (2021), Wowon in Bekasi, Shaman with the initials SYD in Sleman (2020), and Yohanes Suryono in Garut (12/24/2021) and all of them led to murder. (Diahwahyuningtyas, 2023) The MUI 2005 issued a fatwa on the prohibition and prohibition of shamans and fortune tellers (Majelis Ulama Indonesia (MUI), 2005).

John Calvin wrote in a church history book: "The church is not only understood as the objective place of the proclamation of salvation, as the mother of all believers, but subjectively the church becomes the bond believers have with Christ and with each other." (Purba, 2022) The context of Christian Christ's teaching is found in narratives of disapproval of the Occult. Pastor Gilbert commented on the activities of fortune tellers who control rain, medical unfounded remedies, and so on (Faizin, 2022). In his book *Between Culture and Christian Faith*, Surya Kusuma explains occult Christian events such as the tradition of counting time and days, namely consolation ceremonies for the families of victims on the 3rd, 7th, 40th, 100th, and 100th days. The reason for choosing today is because they believe in the spirit's journey to the dimension of immortality. According to the Christian view, this argument contradicts Christ's faith, as in Job. 7:8-10 and Luke 23:43. Surya Kusuma, *Occultist: Between Culture Vs. Christian Faith: Occult Facts Disclosure and Church Tips for Dealing with It* (Yogyakarta: ANDI, 2010).

Articles that have similar themes to this study, the first in occult studies according to Christianity, among others, are articles explaining the Christian Mission in responding to occult prevention through intense observation by the church of its congregation so that they do not turn to shamanism or fortune tellers (Handoko, 2020). Putri Lestari Br Barus' research on Traditional Shamans shows instrumental rational actions. Consciously, the congregation chooses to seek treatment from traditional medicine shamans because the treatment is more efficient in curing fractures than medical

treatment (Barus, 2019). Gustav Gabriel Harefa et al. (2022) explained that there is an understanding of respecting deceased parents, the fear of people who have died being angry, belief in shamans who use spiritual things, the desire for revenge, or getting benefits and demands from hereditary customs (Harefa et al., 2022). The same tone as interpreted in the writings of Elfrida Saragih et al. (2020), namely the spiritual strength of ancestors (*ompu*) who have carried out occult practices has implications for the souls of their grandchildren/descendants. A person who has become involved with a dark power is giving up his life to be controlled by Satan (John 8:44). Elfrida Saragih and Ebenhaizer (2020), Demy Jura and Wellem Sairwona (2018) found preventive measures have slightly eroded occult practices among Dayan Mayan by the Church with its understanding of the Bible (Jura & Sairwona, 2018).

While research on occultists/shamanism/psychics from an Islamic point of view can be classified into three forms, namely; the study of meaning (Amrullah, 2017; Putra, 2017; Sukahar, 2012; Syofrianisda & Susanti, 2017), the study of occult living practices, and fatwas on occultists (Safitri, n.d.). Based on the literature search results, no one conducted a comparative study of occult problems. Therefore, this article focuses on a comparative study of the Qur'an and the Bible on occult issues. By conducting this dialogue discourse, it is hoped that to understand the similarities and tolerate the differences between the two holy books, harmonization of Islamic-Christian relations can be maintained.

METHODS

This research explores the concept of occultism in the Qur'an and the Bible and examines some of its associated practices. In this context, occultism refers to practices considered hidden or secret, often related to supernatural powers or the Occult. This research is qualitative, which means that the approach used is library research by collecting documentary data from journals, books, newspapers, magazines, and other sources. Through this method, the researcher can access various perspectives and interpretations regarding occultism in the two holy books. The method applied is a description-analysis of the documentation data that has been collected, thus enabling the researcher to provide a comprehensive picture of this phenomenon.

The material object of this research is the conception of occultism, which includes the various practices and beliefs adopted by individuals or groups involved in occultism. In this case, the formal object uses a comparative study to compare the views and teachings contained in the Qur'an and the Bible, both Old and New Testaments. This context is crucial as it provides a framework for understanding how each scripture views the occult and related practices. For example, while the Qur'an condemns witchcraft and shamanic practices, the Bible also gives similar warnings, but with different emphases depending on the historical and theological context.

Analysis of the data collected shows that despite differences in approach and emphasis, both the Qur'an and the Bible have in common the rejection of practices that are deemed to violate spiritual and moral norms. This finding indicates a collective awareness among both religious traditions regarding

the dangers posed by the Occult. Therefore, this study serves not only to understand the Occult from a theological perspective but also to provide insights into how religious teachings can serve as a guide in dealing with practices that are considered harmful. As such, this research is expected to make a meaningful contribution to interdisciplinary studies in the fields of theology, sociology, and psychology, as well as encourage wider discussion regarding the influence of the Occult in modern society.

RESULTS AND DISCUSSION

Definition of Occultist

The appearance of the term occult is not specific and valid found in some literature, and there is Trithemius 1650 made a kind of sigil/symbol that indicates and is used for "black magic". Even in the 17th century, there were 72 symbols of Lemegeton (Gettings, 1981). The English Dictionary by John M. Echols and Hassan Shadily interprets the word occult (adj) as occult (Echols & Shadily, 2007). This understanding is also similar to the Big Indonesian Dictionary (KBBI). The term "occultist" has its Latin roots meaning "to hide from sight or exposure". Although the physical eye cannot see the supernatural realm, it can be accessed through spiritual inner visions as well as through psychic instincts. In the modern context, occultists can refer to three things. First, the study of human experience beyond the limits of the senses. Second, some philosophical discourse results from these experiences. Third, social structures are formed by those who have extrasensory experiences, continue to create and develop them, or believe that such experiences are important in everyday life (Musadad, 2017).

When it comes to the Occult, it's hard to ignore its connection to religion. In Indonesia, traces of the occultist's past are still visible through some religious practices that have occult elements. One of them is the use of shamanism, which uses Arabic mantras; some even use verses of the Qur'an or Hadith and local languages. The tradition of chanting mantras in the archipelago has become an indispensable part of the oral literary heritage that has a broader meaning, not only related to Hinduism (Mantra, Yantra, Tantra), which refers to a series of phrases with poetic power to create magical effects (Ni'am, 2022).

Occultists are often associated with belief in supernatural things such as witchcraft. This concept is often misinterpreted by society as "supernatural knowledge". Occultists are more than that. The occultist is the study of the hidden knowledge that exists in the universe, in ourselves, and in our environment. It is a natural science that has to do with knowledge that has not been revealed in everyday life (Suharyanto, 2015).

This word occultist is used to denote something hidden from the uninitiated, which the normal senses cannot see, and thus refers to various magical beliefs and practices and divination, ranging from astrology, tarot, palmistry, numerology, and other divination arts, and mainly includes various forms of contact with spirits - spiritualism (and various intermediate forms), magic, and magic. This also applies to certain practices such as prediction of the future, exploring past lives (reincarnation), casting spells, and psychokinesis (thoughts over matter) (Melton, 2001).

. The Qur'anic concept of *Ummatan Wasatan* (middle nation or people of moderation) is enshrined in the following verse:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Similarly, We have made you (Muslims) a middle nation) so that you may be witnesses to the (actions of) mankind and that the Prophet (Prophet Muhammad) may be a witness to your (actions) (Al-Baqarah [2]: 148).

Ummatan wasathan is referred to as a moderate ummah or as Wasathiyah Islam, a picture of a "middle" ummah that does not tend to the left or right, an ummah who mediates between other ummah. These people will later become intermediaries and guides for other people. In reality, humans cannot avoid things that are opposite. Therefore, Ummatan Wasathiyah implements the elements of rabbaniyyah (divinity) and insaniyyah (humanity), combines maddiyyah (materialism) and spiritualism (spiritualism), combines revelation (revelation) and reason (reason), between maslahah ammah (al-jamā'iyah) and individual maslahah (al-fardiyyah). Al-Asfahaniy defines "wasathan" with "sawa'un" which is the middle between the two limits, atan with fairness, the middle or standard or mediocre, wasathan also means to guard against ifrath and tafrih. The words wasath with various derivations in the Qur'an total 3 times, namely sura al-Baqarah verses 143, 238, sura al-Qalam verse 48.

Occultist Discourses in the Qur'an

1. *Q.S. Al-Baqarah: 102*

And follow what the devils recited to the king of Slim^ع and what blasphemy Slim and the devils were disbelievers teaching people magic and what was revealed to the two kings in Babylon Harut and Marut and they do not know from anyone even say that we are sedition so do not blaspheme So they learn from them what they differentiate between a person and his wife and what they are doing from anyone except with the permission of God and they learn what harms them And it does not benefit them, and they taught to the one who bought it what he has in the hereafter of creativity, and what bad they walked with themselves if they knew

They followed what the demons read during the Kingdom of Solomon. Solomon was not kufr, but it was the demons who were kufr. They taught magic to humans and what was revealed to two angels in Babylonia, Harut and Marut. Neither of them teaches anyone anything before saying, "Verily we are but slander (trials for you)³² therefore do not disbelieve!" So they learned from both (the angel) what (could) separate a man (husband) and his wife. They will not be able to harm anyone with their (magic), except with Allah's permission. They learn something that harms and does not benefit them. Indeed, they already know that whoever buys (uses magic) will undoubtedly not benefit in the afterlife. Indeed, it is terrible what a deed of those who sell themselves by magic if they know (it).

(And they followed) attached) to the 'nabadza' (what was read) long ago (by Satan, the devil), the period (the kingdom of Solomon) in the form of magic books that they buried under his throne when his kingdom collapsed. Or perhaps the demons sought to hear and mixed into the books lies and gave them

to magicians who kept them in mind so that word spread that jinns taught supernatural things. Solomon collected the books and buried them. When he died, the demons showed it to the people, and when they uncovered it turned out that there was witchcraft in it.

They said, "Your kingdom is founded by this!" Then they learned the witchcraft, and they rejected the books of their prophets. When the Jews say, "Look at Muhammad, he said Solomon was a prophet when he was nothing more than a sorcerer", then Allah also spoke to prove the truth of Solomon and refute the Jews, (whereas Solomon was not an infidel (meaning he did not do magic, because magic is an infidel (only) Some read 'lakinna' and some read 'lakin' (it is the demons who are infidels. They teach magic to humans). This phrase became a reference to the pronoun found in 'kafaruu' (and) taught them (what was revealed to the two angels) the meaning of witchcraft inspired to them.

Others read 'al-malikain' with lam lined down to mean two kings, namely those who were (in Babylon) a country in the fertile land of Iraq. (Harut and Marut) is the 'badal' or name and pronoun of the two angels, or athaf bayan, meaning explanatory relationship. According to Ibn Abbas, the two were sorcerers who taught witchcraft, and some say that they were two angels who were deliberately sent down by Allah to spread it as a test from Allah to mankind. (Whereas neither of them teaches to) 'min' is an addition (anyone before saying) or giving advice first ("We are only temptations"), a test from Allah against man by teaching him; whoever learns it falls into disbelief, and whoever leaves him he believes, (therefore do not disbelieve!") If he is still pressed to learn it, then they teach it.

So they learned from the two angels what can divorce a man and his wife) For example, by arousing anger and hatred on one side against the other, (And not they) that is, those sorcerers (can harm with it) mean by that witchcraft (from) 'min' here only as an addition (to anyone except with Allah's permission) or His will (And they learn what gives harm to them), that is, in The afterlife (and the one that does not give benefit) is magic. (And indeed) 'lam' indicates an oath (they know) i.e., the Jews are convinced (whose goods) 'lam' is lam ibtida that connects with the previous sentence, while 'man' *isim maushul* (who exchanged it) or replaced it (magic) with Kitabullah, (no part in the Hereafter) or luck in heaven, (and very bad is something) means their deeds (selling) exchanging (themselves with it) that is, selling their happiness in the Hereafter by studying magic because it will surely plunge them into In hell, (if they were aware of it) if they knew or realized the nature of the torment they would undergo in the afterlife, they would not want to learn it (Mahalli & Suyuthi, 2003).

2. *Q.S. Al-A'raf: 109-120*

The Mullah of the people of Pharaoh said this is not a free man who wants to drive you out of your land so what do you order They said shake him and his brother and send in the range of the two evils they will come to you with all the magic of knowing and the magicians came Pharaoh said that we have no reward if we are the majority He said yes and you are close to him They said Moses either to receive or to be the ones who meet the power said So when they threw magic in the eyes of the people and terrified them and came with great magic ﴿﴾ And we inspired Moses to throw your stick and if it catches

what they think of then the truth fell and what they were doing was nullified So they prevailed there and turned over and threw the magicians

109. The princes of the Pharaohs said, "Verily this man was indeed a very clever magician. 110. He will drive you out of your land." (Pharaoh said,) "Then, what is your suggestion?" 111. They (the princes) answered, "Give him and his brother toughness and send to the cities some people to gather (the witches) 112. (so that) they bring all the clever witches to you." 113. The witches came to Pharaoh. They said, "(Whether) we're going to get rewarded if we win?" 114. He (Pharaoh) replied, "Yes, even verily, you must be among those who are drawn (to me)." 115. They (the witches) said, "O Moses, will you cast (first) or we will throw?" 116. He (Moses) answered, "Throw (first)!" So, when they throw (rigging), they bewitch the eyes of the crowd and make them afraid. They show great magic (amazing). 117. We revealed to Moses, "Throw down your staff!" So, suddenly, he swallowed (finished) all their falsehoods. 118. Thus, the truth is proved, and everything they do is useless. 119. They were defeated in that place, and so they were despicable people. 120. The witches fell into a state of prostration.

The explanation in Jalalain's tafsir explains that 109. The princes of the Pharaohs said, "Surely this man was a very clever magician. 110. He will drive you out of your land." (Pharaoh said,) "Then, what is your suggestion?" 111. They (the princes) answered, "Give him and his brother toughness and send to the cities some people to gather (the witches) 112. (so that) they bring all the clever witches to you." 113. The witches came to Pharaoh. They said, "(Whether) we're going to get rewarded if we win?" 114. He (Pharaoh) replied, "Yes, even verily, you must be among those who are drawn (to me)." 115. They (the witches) said, "O Moses, will you cast (first) or we will throw?" 116. He (Moses) answered, "Throw (first)!" So, when they throw (rigging), they bewitch the eyes of the crowd and make them afraid. They show great magic (amazing). 117. We revealed to Moses, "Throw down your staff!" So, suddenly, he swallowed (finished) all their falsehoods. 118. Thus, the truth is proved, and everything they do is useless. 119. They were defeated in that place, and so they were despicable people. 120. The witches fell into a state of prostration (Mahalli & Suyuthi, 2003).

Occultist in the Bible

Christianity as a supernatural religion is very similar to customary/tribal and shamanic religions; Both acknowledge the existence of supernatural spirits behind this material realm, only Christianity believes that there is a personal and creative spirit of God and a smaller, personal but destructive spirit of demon/darkness. A believer in Christ is the only being who has received God's Holy Spirit (Redaktur, n.d.). The Christian faith is deeply rooted in the belief that there is no God but God (God the Father, Son, and Holy Spirit). This is the most fundamental faith in the Christian principle that does not place its fate on forces outside of God (Kusuma, 2010).

Various forms of worship of God's power appear in the belief that God's people treat objects as energy sources that can be useful for life. As noted in Jer. 10:3-4, Jer 2:27 describes wood, stone, gold, and silver as worship, even saying that it is all something that gave birth to them. In addition, the occultist

group greatly admired the angels until he drifted away to worship the angels as contained in 2 Kings. 21:3 and Jer. 8:2. Even some church groups insert angelic words in their prayers, such as "O Lord, send thy angels to protect our journey". Such prayers need to be corrected with the conviction that "Moses objected to Israelites' journey being led only by angels" (Kusuma, 2010). Idolatry was a very hated act by God, even God warned the descendants of the son of Israel that the main reason He displaced the original inhabitants of the promised land (Canaan) was because of his occult actions (Agbo, 2019).

The Bible also explains that a spiritual dimension of reality is crucial to our understanding of this world. In the Gospel of John 4:24, it is stated that the form of God is Spirit, which indicates that the divine essence is not limited to physical matter but rather resides in a higher spiritual realm. Furthermore, in Hebrews 1:14, we find that the reality of angels is also a spirit which serves as God's messenger and protector of His people. This shows that there are unseen forces at work around us, which many people are often unaware of. Every human being also has an inherent spirit, as revealed in 1 Thessalonians 5:23, which affirms that man is made up of body, soul, and spirit, indicating that the spiritual aspect of man is an integral part of his existence. However, the Bible also recognizes the reality of evil spirits, as described in Mark 6:7, where Jesus empowered His disciples to cast out evil spirits. In this context, we are reminded of Satan, a former rebellious angel, as recorded in Ezekiel 28:11-19 and Isaiah 14:12-17. Satan and other evil spirits have the ability to influence people's lives and create chaos in the order that God has created. In 1 John 4:1-6, it is explained that different types of spirits can be classified into two main categories: those from God and those from evil spirits. This signifies that not all spiritual experiences are positive; some can be misleading. These spirits can distort supernatural forces, which can impact the natural world, as seen in the stories of Job and Daniel, where the intervention of these spirits changed the course of events. By understanding this spiritual dimension, we can be more aware of influences that may come from outside ourselves and endeavour to draw closer to the truth and divine light. Therefore, it is important that we have a deep understanding of this spiritual reality so that we can lead a balanced and harmonious life and differentiate between positive and negative influences in our daily lives (Watulingas, 2020).

The influence of the Occult in society can often be seen in the way individuals are affected by people who possess magical powers, influences and abilities. In this context, occultists can forge strong relationships with people who are fascinated by supernatural powers. This is seen in the story of Paul and Barnabas, who were once honoured as gods descending from heaven, as recorded in Acts 14:11-13. When people see them performing miracles, the reaction is one of excessive adoration, which in turn creates a dangerous spiritual dependency. In this sense, the relationship between followers and occult leaders can create a bond that is difficult to break, where followers feel emotionally and spiritually bound to a figure they perceive as having more power.

Furthermore, in 1 Corinthians 8:4-7, there is an emphasis on the rejection of meat offered to idols, indicating that there is no other God but God. This shows that there is a great challenge in society with

regard to the influence of other beliefs that can lead individuals away from monotheistic beliefs. In this context, many other verses also emphasize the invalidity of beliefs that do not conform to God's teachings, such as those in Exodus 22:18-20 and Leviticus 19:31. These verses underline the dangers posed by occult practices and shamanism, which often attract individuals with promises of unusual powers and knowledge. Therefore, it is important to understand that these teachings are not just a warning but also a call to return to true and pure belief.

A deeper analysis shows that occult influences and deviant practices can contribute to the spiritual and moral decay of individuals. When people get caught up in such practices, they often lose their sense of direction and purpose in life. This can create uncertainty and instability in daily life, ultimately affecting social relationships and the community as a whole. As such, it is important to take a comprehensive approach to addressing this issue, including education on the dangers of the Occult, reinforcement of positive spiritual values, and support for individuals trapped in false beliefs. These measures will not only help address the negative impact of the Occult but also encourage people to return to the true teachings and build a solid spiritual foundation.

The Comparison between the Qur'an and Bible on the occultist

The comparative study step is an attempt to develop any type of research as it creates a process of generalization and classification, which in turn makes it easier to see similarities as well as differences in the resulting consequences. This process not only assists researchers in understanding complex phenomena but also allows them to identify patterns that may not be apparent in more focused research. According to Friedrich, the most fundamental technique in this approach is discriminant presentation, which presents differences without in-depth analysis. This technique provides a clear picture of the existing variation but does not necessarily explain why the differences arise or their implications. Researchers using this technique usually just note the differences and explain the extent of their impact. This can be a limitation, especially if it is not followed by a more in-depth analysis of the factors underlying the differences. In the context of social research, for example, differences in educational outcomes between ethnic groups may be apparent, but without deeper analysis, it is difficult to determine the underlying causes, such as access to resources or government policies. Therefore, it is important for researchers to not only note differences but also dig deeper so as to generate more comprehensive insights. Thus, a more holistic and analytical approach in comparative studies can contribute more significantly to our understanding of various social and cultural phenomena.(Freidenreich, 2004). Therefore, the discussion in this subchapter tries to explore the differences between the Occult in the Qur'an and the Bible.

The Qur'an views occult activities as something along the lines of the practices of sorcerers, magicians, fortune-tellers, and the like. These occultic activities are considered to deviate from the teaching of tawhid, which is the central teaching in Islam that emphasizes the oneness of God. In this context, belief in shamans or kahins, as well as belief in magical powers that can provide resistance from

harm, indicates a shift in an individual's faith. For example, the belief that one can be protected from physical attacks or illness through certain practices, such as the use of amulets or mantras, creates a dependence on forces other than Allah. This leads to a loss of tawhid, where individuals no longer consider that safety and protection come solely from Allah SWT. Research shows that such practices often flourish in societies experiencing spiritual or social crises, where individuals seek alternative solutions to cope with uncertainty in their lives. The findings suggest the need for educational approaches and a deeper understanding of Islamic teachings to address these deviations. Thus, it is important for Muslims to return to the principles of tawhid and strengthen their faith in order to avoid occult influences that could undermine their faith and belief in Allah (Sukahar, 2012).

The term occult does not have a clear meaning, but a similar concept is often equated with the term magic. In Tafsir Al-Misbah, Quraish Shihab explains that magic comes from the Arabic word سحر, which means the end of night and the beginning of dawn. At this time, darkness and light mix, creating an atmosphere where everything becomes unclear or vague. This explanation shows that magic is not just a practice that is performed but also reflects a state of transition between two worlds, namely the real world and the invisible world. In this context, magic can be understood as a form of manipulation of the forces in the universe, which often aims to influence or alter reality. This indicates that magic has a deep spiritual dimension, where the practitioner attempts to bridge between the physical and metaphysical worlds. Thus, an understanding of magic as ambiguous and complex calls for caution in assessing practices that are considered supernatural, as well as the importance of a more holistic approach to understanding this phenomenon. Therefore, further exploration of witchcraft and its impact on various cultures may open new insights into how humans interact with greater forces beyond their control. (Shihab, 2002).

The Bible explicitly describes occult practices, although it does not directly use the term. In the context of shamanism, there is a recognition of two types of natural spirits, namely evil and good spirits, both of which can be controlled by humans. Shamanism focuses on the mastery of natural spirit forces, where a shaman is considered to have the ability to interact with and control these forces. This is in contrast to mysticism and personal development, where the spirits of the universe are only considered a source of power, while in shamanism, nature spirits are seen as entities with real power and existence. This fundamental difference shows that shamanism is not just a spiritual practice but also involves a more complex relationship between humans and the spiritual world. Therefore, we must be careful in observing practices that may have similarities between Christianity and shamanism, as they relate to two different aspects of spirituality. These similarities can lead to confusion and potential deviations in the understanding of faith. In this context, it is important to deepen our understanding of how these two belief systems operate and interact and to recognize the potential risks that may arise from the incorporation of such practices. Thus, in order to maintain the authenticity of Christianity's teachings, we need to reflect deeply and critically on the influence of shamanism and ensure that our spiritual

practices remain rooted in the principles of true faith and in accordance with the teachings of the Bible. (Redaktur, n.d.).

The Bible forbids shamanism (Exodus 22:18-20; Leviticus 19:31-20:6,27; Deuteronomy 18:9-13; Isaiah 8:19-20) and must be cast off (I Samuel 28:3, 9), even Isaiah reminds us that the sin of shamanism is a great sin that brings God's wrath (Isaiah 19:3-4). However, it should be realized that shamanism was not far from believing in God because Saul was tempted to go to a shaman in Endor after he failed to connect with God (I Samuel 28). This was Saul's greatest mistake (I Chronicles 10:13-14). The history of shamanism goes on, even in the New Testament, such practices still occur frequently in line with the preaching of the gospel. In Samaria Peter and John confronted Simon the Magic (Acts 8:4–25); Paul in Cyprus confronts Barjesus, a sorcerer and false prophet (Acts 13:4–12); in Philippi faced witches (Acts 16:16–18). And in Ephesus faced Jewish guarantors (Acts 19:13–20).

From the experiences of Peter and Paul, there are similarities between the symptoms of charismatic miracles and shamanic miracles. Simon, recorded in Acts 8, witnessed a miracle performed by Peter and considered it similar to his own miracle, albeit with much greater power, so he believed in Peter's power. However, because his heart was not sincere before God, Simon was later severely rebuked by Peter and John, showing that not everything that seems extraordinary has a true foundation. In the same context, the woman possessed by a spirit of divination in Acts 16 also proclaimed praise and worship similar to Christ's followers, but Paul firmly rejected the spirit's influence, showing that not all professions of faith are sincere. In addition, the sons of Sceva in Acts 19 attempted to perform an exorcism by invoking the name of the Lord Jesus. Still, they failed because the Holy Spirit was not with them, confirming that divine power cannot be used carelessly by those who do not have a true relationship with God. Baryesus, a sorcerer, was also labeled a false prophet, making it clear that there are many impostors who claim to have spiritual power but are actually misleading. In the run-up to Jesus' second coming, as stated in II Thessalonians 2:1-12, disobedient people will appear with signs and wonders, signaling that deceptive spiritual phenomena will become more prevalent. Therefore, the faithful need to have wisdom and a deep understanding of the source and nature of the miracles they witness to avoid deception that could lead to spiritual loss.

CONCLUSION

The narratives of the two religions regarding the occult show a deep harmony. This is not only for theological reasons but also as an attempt to raise people's awareness of the need to always try and pray to the Creator instead of looking for shortcuts to fulfil all desires. In the Qur'an, an incident related to the Occult can be found in the story of Prophet Moses (Q.S. Al-A'raf: 109-120), where there is a mention of the word 'sakti', which refers to a sorcerer. On the other hand, in the Bible, the term 'occult' is not found explicitly, but there is a rejection of meat offered to idols in 1 Corinthians 8:4-7, which affirms that there is no God but one God. This difference in terminology in the Qur'an and Injil regarding the

Occult suggests that the Qur'an places more emphasis on the practice of magic. At the same time, the Bible refers to the recognition of another God who claims to have an understanding of or bond with supernatural beings. Despite differences in terminology and approach, both Islam and Christianity agree in rejecting occult practices as a form of deviation from the true teachings. This rejection reflects both religions' desire to emphasise the importance of genuine faith and a close relationship with God, as well as encouraging people to avoid any form of practice that could distract from the true spiritual quest. Thus, the attempt to understand and avoid the Occult is not only an invitation to avoid things that are perceived as negative but also a call to strengthen faith and commitment to the teachings believed. This confirms that in the search for spiritual truth, people are encouraged to adhere to the principles that have been taught by prophets and their scriptures and to place belief in God at the center of all efforts and prayers.

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