A Study of the Thematic Interpretation of Wahbah Az-Zuhaili on Magic and *Santet* Verses in the Socio-Religious Context in Indonesia

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Abstract

This study aims to examine Wahbah Az-Zuhaili's views on the practice of magic and black magic in Islam as explained in Tafsir al-Munir. Using qualitative methods with tahlili and descriptive-analytical approaches, this study analyzes three main verses: Surah Al-Baqarah: 102, Al-Falaq: 4, and Thaha: 66–70. The research process was carried out through a literature study of the interpretation text, complemented by a comparison with classical literature and contextualization of black magic practices in Indonesia. The results of the study indicate that black magic is a form of deviation from the faith that can lead to disbelief, while black magic is categorized as a branch of black magic because it contains elements of manipulation through supernatural media. Az-Zuhaili emphasized that black magic is a major sin that deserves severe legal sanctions. The mitigation strategies offered include strengthening monotheism, ruqyah syar'iyyah, and Islamic education as preventive measures. This research emphasizes the importance of Tafsir al-Munir as a reference for contemporary interpretation that is not only normative but also responsive to modern socio-religious challenges. The novelty of this research lies in the integration of tafsir, fiqh, and the local Indonesian context in explaining magic and witchcraft in an applied manner.

Keywords: *Magic; Witchcraft; Tafsir al-Munir; Wahbah Az-Zuhaili.*

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Introduction

The phenomenon of magic and witchcraft is part of the cultural heritage of the Indonesian people that is still alive today. These practices often cause fear and social unrest because they are believed to involve supernatural forces to harm others. In many cases, witchcraft is associated with traditional beliefs mixed with magical elements. In the perspective of Islam, witchcraft is not only considered a deviation from the principle of monotheism, but is also categorized as a great sin that can shake one's faith [1]. The prohibition of witchcraft in Islam is not only theological, but also concerns moral and social aspects because of its impact on individuals and communities [2].

In the historical and cultural trajectory of Indonesian society, the practice of magic and witchcraft has not only become a phenomenon of traditional beliefs, but has formed a complex social space, full of ambiguity, and sometimes triggers horizontal conflicts between individuals and between communities [3]. This reality shows that magic is not only perceived as a supernatural entity, but also as an instrument of symbolic power in social relations. In many cases, witchcraft is used as a tool to vent vengeance, assert hidden dominance, or even become a form of "informal justice" that is institutionalized through oral culture [2]. Therefore, it is important to place the study of magic not only in a purely theological framework, but also in a historical-anthropological and sociological perspective [5].

The attention of the academic world to this phenomenon is increasing, especially in the discourse of contemporary thematic interpretation that aims to answer the problems of the ummah in a contextual manner. However, there is still a gap between the normative interpretation approach and the social reality of the Indonesian Muslim community who are still actively interacting with these supernatural practices. This is where the position *of Tafsir al-Munir* by Wahbah Az-Zuhaili becomes important, as it not only provides a strong theological understanding, but also offers a comprehensive legal and social perspective to deal with this issue in an integrative manner [3]

The study of the Qur'anic interpretation of magic has been done a lot. However, there are still very limited studies that specifically link local practices such as witchcraft with authoritative contemporary interpretations. One of the important figures in the study of modern interpretation is Wahbah Az-Zuhaili, a Syrian scholar, who in his monumental work Tafsir al-Munir systematically discusses the theme of magic with thematic and contextual approaches. He applied the method of tafsir maudhū'i by collecting verses of the Qur'an related to magic, then interpreting them based on the postulates of naqli and rational fiqhiyyah analysis [4]. This approach has become particularly relevant in

response to occult practices such as witchcraft in the lives of contemporary Muslim societies.

The main problem raised in this study is the lack of clear classification of witchcraft in contemporary Islamic law. The Qur'an does expressly condemn the practice of witchcraft, but the term "witchcraft" as a local cultural phenomenon is not explicitly mentioned in classical religious texts. As a result, many Muslims are hesitant to position witchcraft: is it haram or is it a permissible traditional practice? Previous research has mostly only discussed the normative aspects of magic, without paying attention to the practical aspects of local cultures such as witchcraft that are still alive in society [5].

The solution offered is a modern thematic interpretation approach that is able to bridge the gap between text and context. Tafsir is not only a tool for interpreting revelation, but also an instrument to answer the sociocultural challenges of the ummah [9]. In this context, Az-Zuhaili's Tafsir al-Munir has a strategic position because it presents the interpretation of magic verses with an integrated theological, legal, and social approach [6].

Az-Zuhaili's interpretation of Surah Al-Baqarah verse 102 shows that magic has the potential to damage social relationships and faith, such as separating husband and wife and creating illusions that deviate from reality. He asserted that magic is a form of satanic interference and is contrary to monotheism [7]. In his commentary on Surah Al-Falaq verse 4, Az-Zuhaili mentions the practice of blowing a knot as a form of magic that is identical to the practice of witchcraft, which often uses media such as a rope knot or a doll [11] While in the commentary of Surah Thaha verses 66–70, he emphasizes that magic has no true power without Allah's permission, and faith is the strongest bulwark against the influence of magic [8].

Until now, the majority of the study of magic in Islamic interpretation is still dominated by a normative-legalistic approach. The sociological and psychological aspects of witchcraft and witchcraft practices are often overlooked, even though these aspects are very important to understand the real impact of occult practices in society [13]. There have also not been many studies that highlight the direct relationship between Tafsir al-Munir and local cultural practices such as witchcraft in Southeast Asia. In fact, Az-Zuhaili's approach to interpretation is very inclusive and contextual, making it important as the basis of contemporary hermeneutics [6].

This research shows an important gap in the literature on modern Qur'anic interpretation, particularly those that discuss magic within the framework of local culture. Previous studies have only emphasized the interpretation of magic in the text, but have not applied it to societal phenomena

such as witchcraft [14]. Therefore, this research is here to fill this void by building a bridge between normative interpretation and the sociocultural reality of the people [15].

This study aims to analyze Wahbah Az-Zuhaili's view of magic verses in the Qur'an and evaluate the extent to which his approach can be used to understand and deal with the practice of witchcraft in Indonesia. The main focus is directed on three letters: Al-Baqarah, Al-Falaq, and Thaha, as well as how Az-Zuhaili's thematic and fiqhiyyah approach reflects the substance of magic in a local context. In addition, this study also formulates a framework for spiritual handling of the phenomenon of witchcraft based on interpretation and principles of Islamic law [16].

The scientific novelty of this study lies in the integration between the interpretation of the Qur'an and local phenomena such as witchcraft. By making santet the entrance to interpretation, this study expands the scope of thematic interpretation and introduces the concept of "cultural magic" as a new approach that combines text, interpretation, and cultural context [17]. The scope of this research includes textual analysis, socio-cultural studies, and the formulation of educational and theological solutions in facing the challenges of contemporary magic practice.

Literature Review

Tafsir of Wahbah Az-Zuhaili and Thematic Approach

Tafsir *al-Munir* by Wahbah Az-Zuhaili is one of the contemporary tafsir works that stands out for its thematic, systematic, and moderate approach. In interpreting verses on magic, Az-Zuhaili not only uses the method of *tafsir bi al-ma'tsur* (narration-based) but also *bi al-ra'yi* (reason-based), thus allowing for a multidimensional exploration of a theme. For example, in Surah Al-Baqarah: 102, Al-Falaq: 4, and Thaha: 66–70, Az-Zuhaili presents theological, social, legal, and psychological analyses in explaining the nature of magic and its danger to the ummah.

The thematic approach (*tafsir maudhu'i*) applied by Az-Zuhaili groups verses related to magic and analyzes them in an integrated manner. This makes Tafsir *al-Munir* an authoritative source in understanding contemporary issues such as witchcraft in Indonesia which are not explicitly mentioned in the Qur'an, but have an essential structure similar to the concept of magic described in the text of revelation.

Sukron [7] notes that the strength of Tafsir *al-Munir* lies in the integration between textual and contextual approaches, as well as its ability to bridge the gap

between the postulates of naqli and the social realities faced by modern Muslims. Thus, Az-Zuhaili not only interprets the verse literally, but also emphasizes its relevance to actual problems, including deviations from the faith, supernatural manipulation, and other forms of spiritual threats.

This Az-Zuhaili approach becomes particularly relevant for examining local practices such as witchcraft, as it offers a strong normative foundation, as well as contextual educational and spiritual solutions. Therefore, this interpretation is considered to be able to make a great contribution to the hermeneutics of the Qur'an in answering the cultural and social challenges of Muslims today.

The Phenomenon of Magic and Witchcraft in the Islamic Context

The phenomenon of magic in Islam has long been a central theme in classic tafsir books such as *Tafsir al-Jami' li Ahkam al-Qur'an* by al-Qurtubi, *Tafsir Ibn Kathir*, and *Tafsir al-Tabari*. Generally, the approach used by these classical mufassir tends to be normative and legalistic—focusing on the origins of magic from the devil, its role in shattering the faith, and the punishment for the perpetrators. Witchcraft is seen as a form of gross deviation from the teachings of monotheism, and the perpetrator can be sentenced severely if proven to be causing real harm to others [8].

However, this normative approach lacks consideration of the cultural and psychosocial aspects of local magic practices such as santet, which are very much alive in Indonesia and Southeast Asia. Santet is often wrapped in the form of local culture that mixes tradition, spirituality, and elements of animism. In this regard, the existence of Wahbah Az-Zuhaili with Tafsir *al-Munir* presents a new dimension: it not only describes magic in the framework of Islamic theology and law, but also touches on a broader cultural context, making its interpretation very applicable to answer local problems such as witchcraft.

Ismatullah, Zulkifli, and Fisa [6] consider that Az-Zuhaili's approach in *al-Munir* is more inclusive than classical interpretation because it opens up space for social readings of magic verses, including the possibility of symbolic forms and psychological implications in the practice. Thus, Tafsir *al-Munir* not only explains magic from the point of view of evidence, but also bridges the understanding between religious texts and the empirical reality of Muslim society.

The absence of interpretive literature that discusses local phenomena such as witchcraft is the fundamental reason why Az-Zuhaili's thematic approach is so significant. This research fills this gap by presenting a mapping between cultural practices and authoritative Qur'anic narratives [18]. This study also

offers an integrative model of thematic interpretation and sociology of religion to analyze contemporary religious realities in Indonesia.

Islamic Law's View on Magic

In the Islamic legal tradition, magic is categorized as a great sin (*kabā'ir*) because it contains elements of shirk and deviations from the principle of monotheism. Wahbah Az-Zuhaili in *Islamic Fiqh wa Adillatuhu* emphasized that magic is a form of violation of the faith which, in some cases, can cause the perpetrator to become a disbeliever if he believes in a power other than Allah. The punishment was also very strict, including the death penalty if the magic caused death or great damage to the community [11]

This view is in line with the framework *of maqāṣid al-sharī'ah* which is oriented towards the protection of the five main things in Islamic law: religion, soul, intellect, descent, and property [19]. The practice of magic is considered to threaten all these aspects, so its eradication becomes an obligation of sharia. This is also reinforced by the opinion of the Shafi'i School, which is the main reference of Az-Zuhaili, that witchcraft is a great crime punishable by qishash if proven to cause real damage.

The legal thinking of Wahbah Az-Zuhaili is in line with the views of contemporary scholars such as Yusuf al-Qaradawi and Ali Jum'ah. Al-Qaradawi in *Fatawa al-Qaradawi* emphasizes that magic is a form of polytheism that must be faced through the approach of da'wah and religious education. Meanwhile, Ali Jum'ah underlines the importance of spiritual rehabilitation for perpetrators and victims of witchcraft, as part of the protection of the ummah from destructive supernatural disturbances [12] [20]

Furthermore, Kamali [21] in his study of magic and black magic states that magic is a multidimensional offense in Islam because it injures the principles of rationality, justice, and spirituality. These views strengthen the legal framework developed by Az-Zuhaili, as well as the basis for legitimacy in establishing fatwas on the haram of witchcraft and witchcraft by fatwa institutions such as the Indonesian Ulema Council (MUI).

Thus, Az-Zuhaili's legal approach to magic is not only text-based and fiqh-based, but also considers social protection comprehensively. He made a significant contribution in formulating Islamic legal views that were responsive to local phenomena such as witchcraft, while maintaining the integrity of the principles of monotheism and justice.

Ruqyah Syar'iyyah and Educational Strategies

Ruqyah syar'iyyah is one of the preventive and curative strategies suggested by Wahbah Az-Zuhaili in dealing with magic and other spiritual disturbances. In *Tafsir al-Munir*, Az-Zuhaili explained that the most important form of self-protection from magic is to strengthen one's faith and practice dhikr and prayer derived from the Qur'an and Sunnah [22]. He expressly rejects any form of exorcism that contains elements of shirk, baseless mysticism, or shamanic practices that have no basis in sharia [7].

Abdillah and Jum'ah [23] corroborate this view by emphasizing that ruqyah syar'iyyah is a valid method of spiritual healing in Islam as long as it does not violate the principle of monotheism. They say that this method has become part of classical and modern Islamic healing traditions. Ruqyah not only aims to expel the interference of jinn or magic, but also to calm the psychological and spiritual victims of witchcraft.

Guritno [24] in his research shows the importance of harmonization between the Qur'an and Hadith in the Islamic education curriculum, including in socializing Islamic healing methods such as ruqyah syar'iyyah. This educational strategy is important to form critical reasoning as well as a solid spirituality in the midst of the rampant practice of deviant supernatural beliefs [25]. Therefore, ruqyah syar'iyyah can also be used as material for the religious curriculum in primary and secondary education.

In a broader context, Islamic education plays an important role as an instrument of prevention against the practice of magic and belief in forces other than Allah. Alamsyah [26] proposed strengthening children's spiritual education through the Children's Spirituality Education (CSE) program as a way to instill the value of monotheism from an early age. Meanwhile, Firmansyah et al. (2024) emphasized that the internalization of Pancasila values can also be a bridge for the harmonization of religious and social values in fortifying society from superstition and destructive mysticism [27].

Thus, ruqyah syar'iyyah and Islamic education are the two main approaches in dealing with magic comprehensively—both from a spiritual and social perspective. Az-Zuhaili, within the framework of his tafsir and fiqh, has made an important contribution in formulating a moderate and applicable approach to magic that can be adopted by contemporary Muslim society.

Symbolic and Sociological Analysis of Magic and Santet

The understanding of the practice of magic can not only be analyzed from a theological and legal perspective, but also requires a symbolic and sociological approach to understand the cultural and psychological aspects that surround it. In this regard, the semiotic approach and sociology of religion became very relevant. Mujahidin and Kim [2], for example, state that witchcraft practices such as witchcraft in Indonesia contain certain symbols—such as dolls, rope knots, or objects belonging to the victim—that serve as a medium of representation of evil intentions. These symbols are not only physically meaningful, but also form a symbolic reality that is believed to have transcendent powers [28].

Wahbah Az-Zuhaili in *Tafsir al-Munir* implicitly touches on this aspect when explaining Surah Al-Falaq:4 about *an-naffāthāt fil-'uqad* (blowing on a knot). He interpreted this practice as a form of active magic that often attacks individuals through specific symbols and mediums, an interpretation that opens up space for semiotic analysis of acts of magic [11]

The sociology of religion approach helps explain that the practice of witchcraft does not always stand alone as a spiritual act, but is often rooted in social conflict, jealousy, or inequality in power relations in society. Ibrahim [29] asserts that in multicultural societies such as Indonesia and Malaysia, acts of magic can be a form of sublimation of social conflict and an expression of disappointment that is not rationally channeled[30]. This suggests that the witch is not only a religious deviation, but also a complex social phenomenon.

This study also shows that contextual interpretation approaches such as those of Az-Zuhaili are better able to bridge the gap between the text of revelation and local cultural phenomena. Classical commentaries such as Ibn Kathir or al-Qurtubi do not explicitly discuss local phenomena such as witchcraft because they are not present in the classical Arabic context [31]. This is where the importance of contemporary interpretations that are responsive to the social dynamics of Muslim society today.

By integrating semiotic theory, the sociology of religion, and thematic interpretation approaches, this study offers a new model of analysis of magic as a phenomenon across disciplines: theological, social, symbolic, and cultural. This understanding is essential for formulating strategies for witchcraft education and prevention that are not only doctrinal-based, but also take into account their cultural and structural roots.

Method

This research uses a qualitative research method with a thematic interpretation approach, namely an analytical-descriptive approach that aims to elaborate and explain Wahbah Az-Zuhaili's view on magic and witchcraft as reflected in Tafsir al-Munir [32]. The tahlili approach allows researchers to explore the meaning of relevant Qur'anic verses in depth, along with an explanation of the context, redaction, and theological and social implications of the interpretation studied [33]. This research also involves a thematic approach (maudhu'i) to group magic verses as well as an Islamic legal approach to analyze the legal status and consequences of the practice of witchcraft and witchcraft according to Az-Zuhaili [34].

The main material (primary data) used in this study is the book Tafsir al-Munir by Wahbah Az-Zuhaili, especially the section that interprets Surah Al-Baqarah:102, Al-Falaq:4, and Thaha:66–70. This interpretation was chosen because it presents a moderate and systematic approach in understanding the issue of magic, covering the dimensions of faith, social, and law. In addition, secondary data sources in the form of classical tafsir books such as Tafsir Al-Qurtubi, Tafsir Ibn Kathir, and Tafsir Al-Tabari are also used for comparative purposes. Other supporting literature includes academic articles and books that discuss the phenomenon of witchcraft and witchcraft in Islam, among others, which provide additional perspectives on spiritual protection, religious literacy, and the psychological aspects of belief in witchcraft [35] [36]

The first step in this research is to identify and collect relevant Qur'anic verses about magic that have been interpreted by Wahbah Az-Zuhaili. The data was then analyzed using the tahlili method to explore the meaning of the text and the interpretation of Az-Zuhaili, accompanied by direct quotations from Tafsir al-Munir. Furthermore, a comparative analysis was carried out to compare the views of Az-Zuhaili with other scholars such as Yusuf Al-Qaradawi and Ali Jum'ah. In this stage, the differences and similarities in the approach and conception of the law of magic are examined to show the contribution of the interpretation of Az-Zuhaili in enriching the Islamic discourse on magic.

This research also involves a historical approach in analyzing the background of the development of magic interpretations in Islam. This approach aims to assess how the understanding of magic has evolved from classical to contemporary times, as well as how socio-cultural dynamics have shaped Wahbah Az-Zuhaili's perspective in interpreting these verses. Special attention is paid to the social context of Muslim society, including local phenomena such as witchcraft in Indonesia, which have structural similarities to magic as described in the Qur'an and tafsir.

The main parameters analyzed in this study include four aspects: (1) theological, namely the relationship between magic and the violation of monotheism; (2) the law, which includes the classification of sins and the punishment of witchcraft according to Islamic fiqh; (3) socio-cultural, namely the impact of magic on the structure of society; and (4) preventive, in the form of protection strategies such as ruqyah syar'iyyah, prayer, and faith education. These parameters are systematically arranged to describe the dimensions of interpretation as a whole. Az-Zuhaili's view of ruqyah as an authentic method of healing, as affirmed by Abdillah & Jum'ah [23] and Guritno [24] is the focus in the preventive and strengthening aspects of monotheism [37].

To analyze the data, a qualitative content analysis technique is used. Analysis is carried out through an open coding stage to identify the main meanings of the text, followed by thematic groupings that reflect the theological, legal, and social dimensions of magic [38]. This process is complemented by data triangulation using contemporary sources of interpretation and fatwa such as Indraswara and Zafira [20] to ensure the validity of the interpretation. The results are presented in the form of a thematic narrative that describes Wahbah Az-Zuhaili's deep understanding of magic, along with its implications in the context of modern Islam [39]. Thus, tahlili-based qualitative methods, combined with comparative and historical approaches, allow this study to present a sharp, in-depth, and contextual analysis of Wahbah Az-Zuhaili's views on magic and witchcraft. This approach is not only relevant in an academic framework, but also makes a real contribution to the development of Islam in the midst of a Muslim society that is still exposed to practices and beliefs in forces other than Allah.

Tabel 1. Design and Stages of Research Method

Component	Explanation
Types of Research	Qualitative (literature review)
Pendekatan	Thematic Interpretation (Maudhu'i) and Tahlili
Primary Source	*Tafsir al-Munir* by Wahbah Az-Zuhaili (interpretation of Surah Al-Baqarah: 102, Al-Falaq: 4, and Thaha: 66–70)
Secondary Sources	Classical tafsir books (al-Qurtubi, Ibn Kathir, al-Tabari), fiqh books, scientific articles, as well as fatwas and social studies on magic and santet

Research Steps	(1) Identify magic verses. (2) Exploration of Az-Zuhaili's interpretation. (3) Comparative analysis with other mufassir4. Contextualization of the phenomenon of witchcraft in Indonesia
Analytical Techniques	Content analysis:- Open coding- Thematic categorization- Validation by triangulation of sources
Study Parameters	- Theological (monotheism and shirk)- Law (categories of sins, punishments)- Socio-cultural (societal implications)- Preventive (ruqyah, education)
Final Destination	Developing a model for dealing with witchcraft and witchcraft based on thematic interpretation and contextual Islamic law

Results and Discussion

Wahbah Az-Zuhaili's Interpretation of the Magic Verses in the Qur'an

Wahbah Az-Zuhaili in Tafsir al-Munir explains the thematic interpretation of magic verses that includes theological, spiritual, social, and legal aspects. His approach reflects the integration between the tafsir bil ma'tsur and bil ra'yi, enriching the study of tafsir through multidimensional analysis. The focus of the discussion is directed to the three main verses in the Qur'an that are often used as references in the study of magic, namely Surah Al-Baqarah: 102, Al-Falaq: 4, and Thaha: 66–70. Surah Al-Baqarah: 102 discusses the story of Harut and Marut who conveyed magic as a test, and Az-Zuhaili emphasizes that magic is a very serious form of deviation from the faith [40]. He reminded that magic can divide households and mislead people, thus violating the principle of monotheism. This is reinforced by Damanhuri [41] who considers that the practice of magic leads the perpetrator to disbelief because it places forces other than Allah as the source of power.

In Surah Al-Falaq: 4, the phrase an-naffāthāt fīl-'uqad takes center stage. Az-Zuhaili explained that the practice of blowing a knot is a tangible form of active magic, and directs the people to take refuge in Allah through prayer as a spiritual protection mechanism. This view is in line with Robiansyah's thought [30] who emphasized that spiritual protection has great power in dealing with supernatural threats. Surah Thaha: 66–70 depicts a direct confrontation between

Moses and Pharaoh's witches. Az-Zuhaili's interpretation shows that divine miracles can defeat false magic that is only illusory. He emphasized that true power is possessed only by God, and this story teaches the importance of faith in the face of falsehood. Jaelani [42] notes that this narrative carries an educational message about the virtue of faith over the deceptions of the world.

Table 2. Comparison of Classical and Contemporary Interpretations

Aspects	Tafsir Klasik (Al-Qurtubi, Ibn Kathir, Al-Razi)	Contemporary Tafsir (Az-Zuhaili)
Focus	Laws, curses, the origin of magic from demons	Theological, social, educational, contextual
Pendekatan	Textual, legalistic	Thematic, applicative, spiritual-sociological
Symbolism	Lack of attention	Semiotic analysis of magic symbols
Local Context	Not discussed	Discussed in depth (the phenomenon of witchcraft)

With a thematic and analytical approach to interpretation, Az-Zuhaili places magic as a multidimensional issue, not just a violation of faith, but also as a social problem with a wide impact.

Contextualization of Santet in Magic Interpretation

This study identifies structural and symbolic similarities between witchcraft in Indonesia and witchcraft practices in the Qur'an, especially Surah Al-Falaq: 4. Witchcraft practices such as the use of dolls, hair, graveyards, and evil spells are essentially forms of an-naffāthāt fīl-'uqad, as understood by Az-Zuhaili. Through a semiotic approach, the symbols in the witchcraft function as a medium to convey evil intentions to the victim. The Mujahideen & Kim [4] stated that this action was a manipulation of reality that violated the principle of monotheism. In the sociological approach of religion, witchcraft emerges as an expression of social conflict sublimated in a magical form [29] This suggests that witchcraft is not only a form of spiritual deviation, but also a social symptom.

Comparison with classical interpretations shows that Az-Zuhaili's contextual interpretation is more inclusive of local practices. While classical commentators such as Ibn Kathir emphasize only the origins of magic from demons, Az-Zuhaili includes psychological and cultural dimensions in explaining the impact of magic on society. The theoretical implications of this

passage suggest that contemporary interpretations can bridge the gap between the text of revelation and the cultural context. Practically, these results can be used as a basis for the development of a religious education curriculum and a more adaptive da'wah approach.

Table 3. Symbols in Qur'anic Magic and Local Santet in Indonesia

Aspects	Symbols in the Qur'an (Magic)	Symbols in Local Santet Practices
Representative Objects	*'Uqad* (knot of rope), wand (Thaha: 66–70), talisman	Dolls, sacrificial hair, clothes, nails, black eggs, needles, and graveyard soil
Action Media	A blow on a knot (*an-naffāthāt fīl-'uqad*, QS. Al-Falaq: 4), verbal and visual magic	Spells, figures, incense, incense smoke, personal object soaking water, mystical audio/visual media
Drive Power	Jinn, Satan, Magic of Pharaoh (QS. Al-A'raf: 116)	Spirits, ancestors, local jinn, shamans who are thought to have *inherited magic*
General Purpose	Misleading the faith, corrupting the intellect, testing the prophets (QS. Al-Baqarah: 102)	Hurting the target (physical or mental), personal revenge, creating fear
Social Relations	Between humans and jinn or demons through secret contracts (*contractual magic*)	Social relations based on grudges, jealousy, or hidden conflicts in society
Qur'anic Response	Protection with *ruqyah*, dhikr, and tauhid	It is not discussed directly, but can be contextualized through magic verses and *sharia maqashid*

Implications of Law and Faith on Magic and Santet

In Islamic Fiqh wa Adillatuhu, Az-Zuhaili states that magic is a great sin (kabā'ir) and is a violation of the principle of monotheism. If it is done with confidence in a power other than Allah, then it is disbelief. The punishment is very severe and in some cases can reach the death penalty, especially if magic causes death or major social damage. This approach is in line with maqasid al-shariah which aims to protect five main things: religion, soul, intellect, heredity, and property. Magic interferes with all these aspects, hence it must be eradicated. The Shafi'i school, as a methodological reference of Az-Zuhaili, also classifies witchcraft as a grave sin and allows the death penalty for dangerous witchcraft perpetrators [21]

Support from contemporary figures such as Yusuf Al-Qaradawi and Ali Jum'ah reinforces this approach. Al-Qaradawi emphasized that magic is a form of polytheism that must be faced through da'wah and religious education. Ali Jum'ah added that in addition to punishment, spiritual rehabilitation is also important for perpetrators and victims of witchcraft [20] The MUI fatwa also positions witchcraft as haram and advocates ruqyah syar'iyyah as a legitimate method of spiritual protection. This fatwa became the legal and social basis for eradicating witchcraft in Indonesia [43] The academic implication of this section is to strengthen the synergy between interpretation, Islamic law, and public policy in dealing with witchcraft. Socially, inter-institutional collaboration is essential to tackle witchcraft as a phenomenon across sectors: theological, legal, and cultural.

The difference in approach between classical and contemporary interpretations in looking at magic provides a more complete understanding of the dimensions of law and belief. Classical commentaries such as *al-Qurṭubī* and *Ibn Kathīr* focus on the prohibition of witchcraft based on the evidence of naqli and threats against the perpetrator. In their perspective, magic is synonymous with communion with satanism and a fatal form of deviation from monotheism. The perpetrator is not only a sinner, but can be sentenced to a disbeliever if he believes in a power other than Allah [8]

Wahbah Az-Zuhaili, in *Tafsir al-Munir*, provides a more integrative approach. He not only condemned witchcraft in terms of sharia law, but also mapped out the social and psychological structures that allowed practices such as witchcraft to flourish. According to Az-Zuhaili, the handling of magic must be carried out through synergy between strengthening the faith (monotheism), public education, and sharia law enforcement. He adopted the *framework of maqāṣid al-sharī'ah* to justify that magic is a threat to the five main purposes of the Shari'ah: religion, soul, intellect, descent, and wealth.

Az-Zuhaili's approach shows epistemic progress because it combines legal and religious aspects while opening up space for interpretation as a contextual solution to local practices such as santet. Thus, contemporary interpretation plays an important role in building a framework for sharia responsiveness to supernatural cultural phenomena that endanger the faith of the people.

Strategies for Countering and Educating the People on Magic and Santet

Preventive and curative strategies against magic are an important focus in Az-Zuhaili's work. He recommends protection through prayer, strengthening the faith, and the use of ruqyah syar'iyyah. In his commentary on Surah Al-Falaq: 4, Az-Zuhaili emphasizes the importance of taking refuge in Allah from an-naffāthāt fīl-'uqad as a manifest form of magic. Ruqyah syar'iyyah is the main method of healing that is recognized in sharia, as long as it does not contain elements of shirk. Az-Zuhaili rejects the practice of extreme exorcism and mysticism that is not based on shari'i evidence. He prioritizes a moderate approach based on monotheism and education.

Alamsyah [26] underlined the importance of Islamic education as a medium of education about the dangers of magic. The educational curriculum must include the dangers of witchcraft in faith, social, and legal terms. Firmansyah [44] emphasized that education must be accompanied by strengthening critical reasoning so that the younger generation does not fall into superstition. From the point of view of religious psychology, witchcraft can trigger social anxiety and family conflicts [45]. Therefore, a holistic approach to Islamic counseling is needed to deal with the trauma of witchcraft victims. Gazali pointed out that spiritual-based counseling is effective in restoring the psychic stability of witchcraft victims.

This strategy not only leads to the eradication of magic, but also to form a more empowered and rational society. Education based on monotheism and Qur'anic values will strengthen the resistance of the ummah to spiritual disturbances and local myths [46]. Wahbah Az-Zuhaili in Tafsir al-Munir offers a thematic interpretation approach that is able to contextualize magic into socio-cultural phenomena such as witchcraft. By combining semiotic theory, maqasid al-shariah, and the epistemology of contextual interpretation, this interpretation is relevant as a foothold in the development of public policy and Islamic education in the contemporary era [47]. Az-Zuhaili's approach emphasizes the importance of a comprehensive, integrative, and applicative Islamic response to

the phenomenon of magic, both as a theological, social, and cultural threat. Thus, this research not only contributes to the development of tafsir studies, but also to the development of educational strategies and spiritual protection of Muslims against the influence of magic and local practices such as witchcraft.

Table 4. Strategies for Countering Magic according to Wahbah Az-Zuhaili

Strategic Aspects	Form Strategy	Explanation
Theological	Strengthening Tauhid	Teaching the importance of relying only on Allah and staying away from all forms of shirk, including believing in the power of magic independently.
	Ruqyah Syar'iyyah	Qur'anic recitations (such as Al-Falaq, An-Nas, Verse of the Chair) are used for spiritual protection from magical disturbances.
	Daily Do'a and Dhikr	Getting used to morning and evening prayer as a spiritual shield from metaphysical disorders
Social	Sharia Law Enforcement	Witchcraft is a grave sin and in some cases can be punished with strict punishment such as ta'zīr or the death penalty if it endangers life.
	Fatwa of Official Institutions	Encourage institutions such as the MUI to issue a fatwa prohibiting the practice of shamanic and witchcraft in the community.
	Community Awareness	Providing legal and social education so that people are not tempted to use the services of shamans or take spiritual revenge.
Educational	Islamic Education Curriculum	Include the theme of magic and the protection of faith in the curriculum of

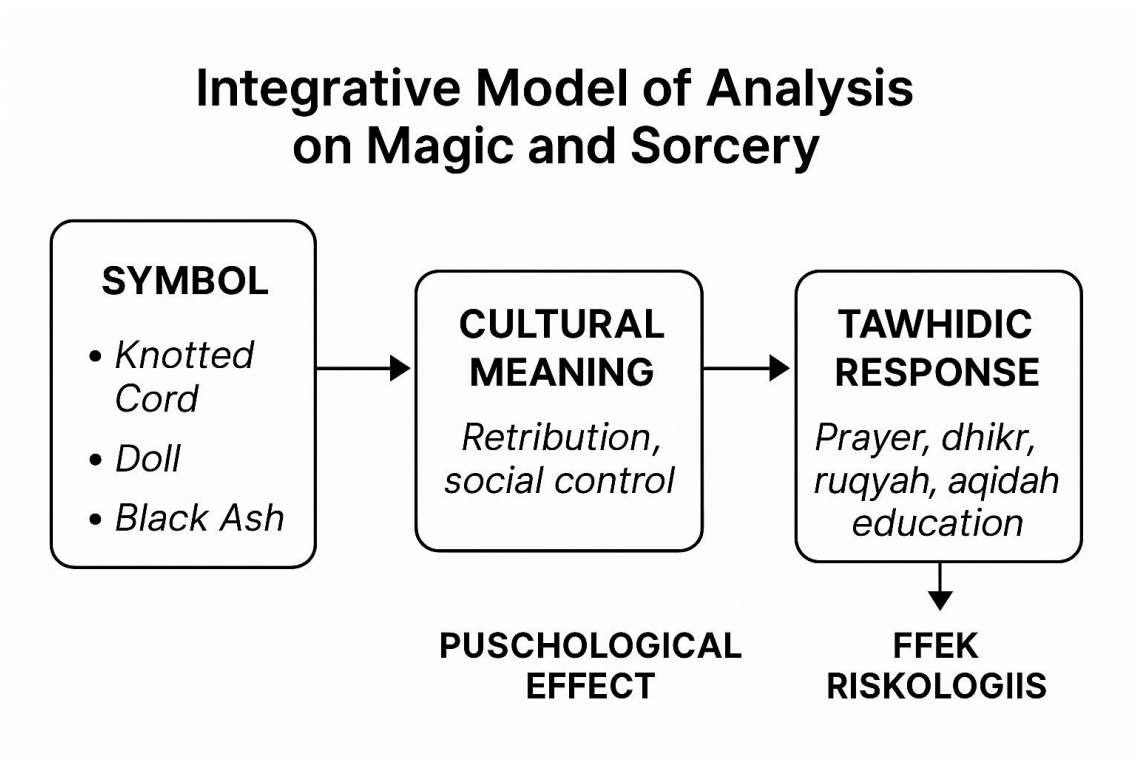|		
		madrasas and pesantren in a proportionate manner
	Critical Faith Education	Instilling critical thinking skills in religion so that the younger generation does not easily believe in myths of magic and mysticism is detrimental
	Revitalizing the Role of Scholars	Scholars play the role of guides for the people to understand and face magic in the right way, not to be part of an aberration.

Integrative Model of Analysis on Magic and Sorcery

SYMBOL
- *Knotted Cord*
- *Doll*
- *Black Ash*

→

CULTURAL MEANING

Retribution, social control

→

TAWHIDIC RESPONSE

Prayer, dhikr, ruqyah, aqidah education

PUSCHOLOGICAL EFFECT

FFEK RISKOLOGIIS

Figure 1. Integrative Scheme of Magic Countermeasures Strategy according to Wahbah Az-Zuhaili

Psychological Relevance and Social Traumatization of Witchcraft Practices

One aspect that has not been highlighted much in classical and contemporary studies is the psychological dimension of the victims of witchcraft. Wahbah Az-Zuhaili does not explicitly examine psychological trauma in his interpretation, but the thematic interpretation approach used opens up new interpretations of the impact of magic not only spiritual, but also mental and emotional. In Indonesian society, victims of witchcraft often experience anxiety disorders, delusions, and even severe depression, which ultimately requires integrative psychospiritual treatment [48].

The act of witchcraft or witchcraft creates the nocebo effect (the negative effect of bad suggestions), which has been scientifically proven to affect a person's psychosomatic health. In this case, the ruqyah syar'iyyah approach not only serves as theological protection, but can also be understood as psychoreligious therapy that calms the mind and strengthens positive suggestions [23]

From the perspective of the sociology of religion, the practice of witchcraft—including witchcraft—serves as a symbolic tool to assert power, conquer enemies non-physically, and maintain dominance in hierarchical social structures. Mujahideen & Kim [4] explain that magic is often motivated by motives of revenge, social jealousy, or economic competition that are not resolved legally. Therefore, Az-Zuhaili's thematic interpretation approach that opens up a space of social understanding is very relevant in highlighting the dimension of power behind the practice of magic [49].

Az-Zuhaili in his interpretation of QS. Al-Baqarah: 102 underlines that magic can separate marital relations and disrupt the social order, signaling the destructive function of magic in society [11] This implication is important in the context of Indonesia's multicultural society which still holds to the values of supernatural powers as a mechanism for resolving latent conflicts.

One of Az-Zuhaili's important contributions is his ability to bridge the verses of the Qur'an with local cultural phenomena, in this case santet. He does not get stuck in textual descriptions, but tries to outline how the practice of magic in society can be contextualized within the framework of monotheism and Islamic law. This strengthens the position of interpretation as a product of thought that is dynamic, responsive, and contributory to social dynamics [7] Thus, the discussion of Wahbah Az-Zuhaili does not stop at the prohibition of

magic, but leads to the development of the ummah spiritually, educationally, and socially [50]. This strategy allows the formation of an Islamic paradigm that is not only dogmatic, but also solutive in facing contemporary challenges such as witchcraft.

Strengthening the Role of Ruqyah and Islamic Education in Prevention of Witchcraft

One of the important dimensions of the prevention strategy against witchcraft, according to Wahbah Az-Zuhaili, is the synergy between spiritual (ruqyah syar'iyyah) and educational (Islamic education) approaches. In his interpretation of Surah Al-Falaq: 4, Az-Zuhaili emphasizes the importance of practicing self-protection through the verses of the Qur'an as a preventive measure against magical attacks, especially those that are witchcraft or other metaphysical attacks. Readings such as the Verse of the Chair, the last two verses of Surah Al-Baqarah, as well as Surah Al-Falaq and An-Nas are recommended as spiritually effective daily dhikr [11]

Az-Zuhaili also criticized the practice of exorcism that deviated from the guidance of the shari'i, and strongly rejected shamanic methods cloaked in religion. This view is strengthened by Abdillah and Jum'ah [23] who state that ruqyah is only valid if it is free from the elements of sharia, uses verses of the Qur'an, and is carried out by people who believe and understand the Islamic faith deeply.

In addition, Islamic education is seen as a strategic pillar in fortifying the ummah from the influence of magic. Firmansyah [44] emphasized the need for an Islamic curriculum that touches on aspects of faith, monotheism, and religious critical reasoning so that the younger generation does not easily fall into superstition [51]. This effort is important considering that the practice of witchcraft often appears in the form of popular culture and wild spiritualism practices that actually attract the interest of the general public [52].

In this context, Tafsir al-Munir plays a role as an Islamic educational medium that not only educates normatively, but also contextualizes Qur'anic values in the real life of Muslims in Indonesia [53]. This interpretation-based education that touches on social, theological, and symbolic aspects is an important foundation in building the spiritual resilience of modern society to witchcraft and witchcraft disturbances.

The Integration of Qur'anic Values and Their Relevance to Contemporary Social Challenges

Wahbah Az-Zuhaili's approach in *Tafsir al-Munir* does not stop at the description of the prohibition of witchcraft as an act contrary to the Islamic creed, but also leads to the internalization of Qur'anic values that can serve as a spiritual and social fortress for the ummah [54]. In interpreting verses such as Surah Al-Baqarah: 102 and Al-Falaq: 4, Az-Zuhaili not only explains the theological dimension of magic, but also relates it to the need of contemporary society to build a strong monotheistic awareness and psychological stability in the face of social challenges such as conflict, injustice, and fear of supernatural forces [11]

The values of *al-ikhlāṣ* (sincerity in worship), *at-tawakkul* (surrender to Allah), and *aṣ-ṣabr* (fortitude) are displayed by Az-Zuhaili as the main spiritual foundation in dealing with the disorders of witchcraft and witchcraft practices. These three values have direct implications for the resilience of the ummah's soul: *al-ikhlāṣ* keeps away from hidden shirk practices; *At-tawakkul* fosters a sense of security towards divine protection; while *aṣ-ṣabr* forms social sensitivity in response to trials and slander. All of this builds a strong framework of spiritual resistance in a society that is often plagued by social unrest and dependence on clerical practices [55].

In the context of a plural and still strong Indonesian society with local traditions such as shamanism and black magic, Az-Zuhaili's interpretation offers an inclusive but still critical approach [56]. He does not necessarily reject cultural phenomena, but encourages the people to reinterpret them through the lens of revelation and creed. This is in line with efforts to Islamize science and transform local culture within the framework of monotheism [6]. In other words, tafsir becomes a medium of cultural reconstruction and spirituality that is able to form empowered societies — both theologically and sociologically [57].

This integrative approach is important to overcome the practice of witchcraft that often arises in response to social injustice or interpersonal conflicts that are not legally resolved. Tafsir Az-Zuhaili places this problem not only as a moral deviation, but also as a social phenomenon that must be overcome through spiritual engineering, legal education, and strengthening Qur'anic awareness. Thus, thematic interpretation becomes not only a method of reading verse, but also a means of forming a healthy social habitus in contemporary Muslim society.

Conclusion

This study concludes that Wahbah Az-Zuhaili through *Tafsir al-Munir* makes an important contribution to understanding the phenomenon of magic and witchcraft through a moderate, contextual, and monotheism-based thematic interpretation approach. Magic is categorized as a great sin that can lead to disbelief, especially if the perpetrator believes in a power other than Allah. In his interpretation of Surah Al-Baqarah: 102, Al-Falaq: 4, and Thaha: 66–70, Az-Zuhaili emphasizes that magic is manipulative, destructive, and needs to be prevented and dealt with strictly. Although the term witchcraft is not mentioned in the Qur'an, the practice has characteristics that are identical to magic, such as the use of intermediaries, blowing on knots, and the intention to harm supernaturally. Az-Zuhaili views it as part of magic whose laws are haram. He advocated countermeasures through strengthening the faith, Islamic education that makes the ummah aware of spiritual deviations, and ruqyah syar'iyyah as a method of protection in accordance with sharia.

This research shows the relevance of the interpretation of Az-Zuhaili in fostering society towards a rational and monotheistic understanding of Islam, as well as contributing an integrative perspective between interpretation, Islamic law, and religious sociology. The limitations of this research lie in the empirical aspect, so it is recommended for future research to explore the community's response to this interpretation through field studies or perception surveys, as well as research the integration of thematic interpretations in education policies and spiritual rehabilitation programs based on pesantren or community da'wah.

Author Contributions

Arrahman Aji Prabowo: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Nawir Yuslem**: Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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