

Between Light and Shadow: Angels, Satan, and Jinn in Islamic and Christian Perspectives

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ABSTRACT

The study of angels, demons, and jinn is a crucial theme in both Islamic and Christian theology, as it relates to faith, religious practices, and socio-cultural perceptions. This research employs a qualitative method through library research and a comparative approach, using the Qur'an and the Bible as primary sources, supported by classical commentaries of Ibn Kathir and Matthew Henry, along with academic works on demonology. The findings reveal that in Islam, angels are understood as obedient spiritual beings, demons originate from rebellious jinn, and jinn themselves are creatures with free will. In contrast, Christianity views angels as God's messengers, demons as fallen angels, while the concept of jinn aligns more closely with evil spirits. These differences influence not only theology but also spiritual practices, popular culture, and interfaith dialogue.

INTRODUCTION

In both Islamic and Christian theology, the topic of angels, demons, and jinn is very important. Faith in angels and supernatural beings is one of the six pillars of Islamic faith. In the Christian faith, angels are understood as spiritual beings sent by God, while jinn are created from fire and have free will, which allows them to do good as well as bad. Angels are considered holy beings who are always obedient to God, and demons are considered fallen angels because of their pride and rebellion against God. The sacred text shows supernatural beings; they also influence people's views of the real world. According to Islamic belief, jinn have the ability to interact with humans, even causing possession. On the other hand, in Christianity, exorcism and deliverance prayers indicate a faith's response to evil forces. Movies, folklore, and mystical practices are all influenced by this concept.

Indonesia, as a country with a majority Muslim and Christian population, is an ideal place to unite these two cosmologies. Not infrequently, people argue about angels, demons, and jinn. For example, the statement of some figures that the cross is a place where infidel jinn cause debates and conflicts between religious people. Instead, talk of the relationship between Lucifer and the Dajjal began to emerge in the contemporary Islamic tradition as a representation of the rebellion and slander of the end times. Therefore, the study "Between Light and Shadow: Angels, Satan, and Jinn in Islamic and Christian Perspectives" has more than a theological purpose; It also has a purpose related to the culture of the community. It aims to gain a broader understanding of the existence of supernatural beings that are often perceived as ambiguous: on the one hand light (angels), on the other side the shadow (demons and jinn).

Studies on supernatural beings in Islam and Christianity have been conducted by a number of researchers with different approaches. In a Comparison of the Concept of Demonology in Islam and Christianity, Febe Waryanti (2012) states that Islam recognizes the concept of good and evil jinn, while Christianity does not. While Satan is considered a jinn in Islam, Satan is considered a fallen angel in Christianity. In terms of faith, this difference is impactful. For example, Islam accepts the possibility of Satan being able to control humans, while Christianity rejects that for believers because of Christ's victory on the cross. In Khamid's (2024) work, "Occult Beings in the Perspective of Islamic and Christian Sacred Texts," interpretation is essential for understanding the text. He used the interpretation of the Qur'an from Ibn Kathir and the Bible from Matthew Henry. The result is that angels in Islam are considered obedient beings who will die like other beings. On the other hand, angels in Christianity are considered immortal spirits. In addition, Islam recognizes jinn as mukallaf beings. On the other hand, Christians do not consider the jinn to be demons or evil spirits. In his article entitled "The Relationship of Lucifer and Dajjal in the Perspective of Islamic Da'wah", Abdul Hadi (2023) compares Lucifer in Satanism to the devil in Islam. He concluded that in the Islamic tradition, Lucifer is equated with the devil, and the Dajjal is considered an eschatological character who will bring slander in the last days. The study shows that Lucifer, a symbol of rebellion, and Dajjal, a symbol of slander, are

often associated. Johannes Witoro (2024) published a book entitled *The Christian Faith's View of the Cross*. Although he concentrated on the symbol of the cross, he also addressed the accusation that the cross was a dwelling place for the infidel jinn. This study shows that a misunderstanding of mythical entities can lead to religious strife and disrupt social stability.

The above studies show that although a lot of research has been done on supernatural beings in Islam and Christianity, most have concentrated on only one aspect, which is angels, demons, or jinn. There are not many studies that specifically place angels, demons, and jinn in comparative contexts, both from texts and religious practices.

This research makes a significant contribution to interreligious studies by focusing on the concepts of angels, demons, and jinn in the Islamic and Christian traditions. First, from a theological point of view, the study of supernatural entities opens a window into understanding the cosmology of the two religions in knowing their origins, natures, and roles in facilitating the interpretation of the relationship between God and His creation and mediating the way humans manage their spiritual impulses. Second, the dimension of practical spirituality arises when belief in invisible beings influences worship patterns: Muslims offer prayers for protection against demons, while Christians rely on deliverance prayers and exorcisms. Third, the sociocultural dimension highlights how belief in supernatural entities is firmly embedded in popular narratives from pocong stories to horror films about jinn and Lucifer figures which further shape collective psychology, fostering syncretic practices, fear, and protective patterns. Fourth, interreligious dialogue can be optimized if it is realized that although there are theological similarities, there are also doctrinal differences that need to be articulated constructively to prevent conflict.

Based on the research questions, this study examines (1) the view of the Qur'an and classical interpretations of angels, demons, and jinn; (2) the Bible's traditional interpretation of angels and demons; (3) factors that produce conceptual differences between the two religions; and (4) the impact of such understanding on religious practices and interfaith dialogue. The main goal is to comprehensively describe the Islamic and Christian views of supernatural beings, while identifying similarities and critical differences between the two. Special emphasis is placed on the theological and spiritual dimensions of each tradition, as well as its consequences for religious life holistically, including its influence on rituals, social normativity, and the dynamics of interfaith dialogue. With a qualitative approach based on textual analysis and literature review, this research is expected to enrich theological discourse and offer a new conceptual framework for academics examining the relationship between supernatural beings and contemporary religious practices.

LITERATURE REVIEW

In both Islamic and Christian theology, the topic of angels, demons, and jinn is very important. Faith in angels and supernatural beings is one of the six pillars of Islamic faith. In the Christian faith, angels are understood as spiritual beings sent by God, while jinn are created from fire and have free will, which allows them to do good as well as bad. Indonesia, as a country with a majority Muslim and Christian population, is an ideal place to unite these two cosmologies. Not infrequently, people argue about angels, demons, and jinn. For example, the statement of some figures that the cross is a place where infidel jinn cause debates and conflicts between religious people. Instead, talk of the relationship between Lucifer and the Dajjal began to emerge in the contemporary Islamic tradition as a representation of the rebellion and slander of the end times.

METHODOLOGY

This study adopts a qualitative approach with a literature study method, which is sharpened through conceptual comparison. The holy texts of the Qur'an and the Book are used as primary sources, while Ibn Katsir's classical commentary and Matthew Henry's commentary serve as secondary references along with theses, journals, and academic articles on demonology. By referring to Marc Bloch's theoretical framework, researchers filter out analogous phenomena, trace the evolution of ideas, and identify similarities and contradictions in Islamic and Christian understandings of supernatural beings. Furthermore, hermeneutical analysis is applied to interpret the Qur'anic verses about angels, jinn, and demons as well as the Qur'anic verses that discuss angels and demons. This approach does not only interpret the text, but also relates it to religious practices and the perception of the people. It is hoped that the results of the study can produce a comprehensive synthesis between "light" (angels) and "shadows" (demons and jinn), as well as make a theoretical contribution to interreligious dialogue.

RESEARCH RESULT AND DISCUSSION

Discussions of supernatural entities such as jinn, demons, and angels are often sidelined in scientific discourse. This happens because the scientific method, which relies on observation, is not capable of detecting their presence. As a result, the existence of these entities is often questioned, and discussions about them are considered baseless and nonsense. In fact, scientific logic cannot absolutely prove the existence of something just because it cannot be measured sensibly or rationally. The Qur'an, as the source of Islamic teachings, affirms that angels, demons, and jinn are God's created beings. They were even created before humans, and belief in the existence of angels is one of the pillars of faith. Thus, the main issue is not a debate about the existence or absence of such entities, but rather how to place a proper understanding of their existence within a broader framework of thought.

In Arabic linguistics, the word "angel" is the plural form of the word "malak" (ملك). Etymologically, "malak" comes from the root word "alalukah" which means mission or treatise, so "malak" can be interpreted as a force or mission bearer. The concept of "mission bearer" is also often confused with the term Ar-Rasul (messenger). Meaningfully from the Islamic point of view, angels are one of the creatures of Allah SWT. who was created to always obey Him, as explained in QS. AlAnbiyaa' (21): 19-20. "*And to Him belongs all that is in heaven and on earth. And the angels who were by His side had no arrogance to worship Him, and they were not weary (19). They always pray night and day without ceasing (20)*".

The Qur'an and Sunnah inform the names of the angels expressly as well as mention their respective functions. However, there are also verses that mention angels in the plural or in groups. The names of the angels that are expressly mentioned in the Qur'an and Sunnah include:

1. Angel Gabriel (A.s.) and Mikail A.s (Qs. al-Baqarah 2:97-98). Jibril's task is to convey revelation not only limited to the Prophet. Muhammad. In another verse it is explained that Jibril also came to Maryam, the mother of Isa A.s. Jibril was also in charge of teaching religion to the companions of the prophet (Hadith of Iman, Islam, and Ihsan). Jibril is also described as Dzi quwwah 'inda dzi 'arsy makiin (who has strength on the side of the Owner of the Most Exalted Arsy: at Takwir 81:20-21). Meanwhile, the angel Mikail, although his duties are not explained in the Qur'an, we can get information about his duties from the hadith which states that his job is to bring down rain and distribute sustenance.
2. Angel Malik (Qs. Zukhruf 43:77) is the leader of the angels in Hell.
3. Then Israfil A.s., although not directly mentioned, is in charge of blowing the trumpet to mark the Day of Resurrection and the resurrection of mankind (Qs. azZumar 39:68).
4. The angel of the soul plucking is the popular one named Izrail A.s.
5. Raqib and Atiid, are in charge of recording good deeds and bad deeds (Qs. Qaaf50:18).
6. Harut and Marut (Qs. al-Baqarah 1; 102). Two angels sent to earth to test humans. From these two scholars have concluded the beginning of the teaching of magic.

Angels also cannot be separated from the daily life of humans on earth. Allah makes angels as human companions, recording the deeds of good and bad human deeds. Knowing the whispers in the human conscience. The word "Atiid" means to be present and ready with the tools needed. While "raqib" means to appear upright to supervise something. The work of the angels will be collected in a book of charity records that will be handed over to each human being on the last day. He said, "And We have fixed every man his deeds (like a necklace) around his neck. And We will bring out for him on the Day of Resurrection a book which he finds open." (Qs. al-Isra' 17:13).

In addition, the relationship between angels and humans is also reflected in the angels who are specifically assigned to take care of humans, strengthen and keep humans in goodness. Istighfar and praying for people (Qs. al-Ahzab 33:56 and 43). But in addition to guarding and nurturing, angels are also in charge of taking human lives.

Satan or Satan in the Islamic View

The concepts of satan and devil are often mixed, but in the Islamic perspective, there is an explanation of the fundamental differences between the two. Satan is the origin or father of the demons, and he himself is of the jinn. The name Satan was given after he refused to prostrate himself to Adam because of his pride, which resulted in him being cursed and kept away from God's grace. From then on, he was determined to mislead all mankind, except the faithful servants of God. Meanwhile, in terms, Satan is defined as a descendant of Satan or can also refer to everything that is far from the truth and mercy of Allah. Satan is known as a human tempter who flows in man-like blood. They use various methods to mislead, ranging from inviting shirk to committing minor sins or even just preventing people from doing great good deeds.

The creation of Satan is seen as a form of test for humans, whose purpose is to distinguish between those who do good deeds and those who do not. Satan is also very glib and patient in plunging humans. From their persistence, it is known that they are phasing or strategizing in working (short-term programs) among them. The first stage is to invite people to associate with Allah. If the target is not achieved, he lowers it to the second level, which is to invite acts that are bid'ah in nature that will be able to lead to disbelief. The third level is to invite people to commit major sins such as murder, adultery, and/or disobedience to both parents. If it does not work, they descend in the fourth way by inviting people to commit minor sins. If this fourth method does not work, they will invite people to do bad things. The last or fifth way is to prevent man from doing work that has many benefits by diverting it to things that benefit little. If these various methods cannot be taken, Satan can also act anarchically by attacking human bodies. There is a lot of evidence, among others, the attack done to the Prophet PBUH through magic placed in his well; Then the case of Satan is included in human dreams when sleeping by highlighting things that can make you sad or suffer; also satanic intervention when a woman gives birth to her baby when she is menstruating and when a person faces her death. Satan can also be the cause of house burning at night through the mediation of animals that will ignite the fire. Their long-term program is to put humans in the fire of hell, forbidding heaven for humans.

Therefore, every Muslim is obliged to know and have weapons or ways to fend off the temptations of Satan and Satan. Among others are:

1. Always be alert and beware that Satan is always tempting people, and will not let go of him until the last day.
2. Adhering to the Qur'an and Sunnah
3. Return and take refuge in Allah (al isti'adzah). The meaning of Audzubillahmin as Shaithan ar rajim is, I ask for protection from the presence of Allah from the cursed devil, so that Satan cannot cause harm to me, both in terms of religion and my worldly life. For Satan and the jinn will not be able to give mudharat except with the permission of Allah (Qs. al-Baqarah 2:10).

The recommended times to read the isti'adzah include;

- a. When entering the toilet or bathroom.
 - b. When anger comes.
 - c. When to have a husband-wife relationship.
 - d. When going down a valley or when visiting a house or place.
 - e. When you hear the barking of a dog, the crowing of the rooster in the morning or when you hear the sound of khimar.
 - f. When you start reading the Qur'an.
 - g. Pray that Allah will provide protection to his family and descendants.
1. Always remember Allah at every opportunity (dzikrullah).
 2. Always join the congregation (in groups) with the Muslims, not happy with solitude.
 3. To study and expose the plans of Satan and the nets he uses.
 4. Disobeying what Satan commands. For example, so that we work slowly and fully planned on an action. Not in a hurry to do it. Because haste is the nature of the devil.
 5. Repent and istighfar to Allah.
 6. Resist all efforts of Satan over what he blows on us. Among them is avoiding something that is still syubhat (unclear).
 7. It is recommended to read surah al Baqarah, al-mu'awizatain (al Falaq and an Nas), read the end of surah al-Baqarah, the first three verses of Suratal Mukmin, and recite the verse of the chair.

Jinn in the Islamic View

The word "Jinn" according to the great Indonesian dictionary is interpreted as a spirit creature created from fire. While according to Arabic, it comes from three letters; Jim, Nancy, Dannun (Jannana). If assembled, it will contain the meaning of concealment and seclusion. Many verses of the Qur'an and hadith of the Prophet PBUH. Informing about their characteristics which include:

1. Being able to see people, while we cannot see them (Qs. al-A'raf:7:27).
2. To be able to live on earth (Qs. Al Baqarah: 2:36).
3. Able to do heavy work as in the time of Prophet Solomon (A.s. (Qs. Saba': 34:12-13).
4. Can sail through space and can live outside planet earth (Qs. alJin: 72:8-9).
5. Not all of them are rebellious or evil. There are also jinn who are Muslims (Qs. al-Jinn: 72:13) Also like the story of a group of jinn listening to the verses of the Qur'an to the Prophet (Qs. al-Ahqaf 46"29-32). There are even pious jinn who give advice to humans.
6. Able to understand human language (Qs. al-Jin: 72:1-2).
7. Having groups of people like humans (Qs. al-Rahman:55:33).
8. They also eat and drink and have children (Qs. al-Rahman: 55:46-52 and Qs. al-Isra': 17:64).
9. Able to change shape in various forms (Qs. al Anfal: 48). It can transform into human and animal forms. Such as snakes, scorpions, camels, donkeys, wolves, and goats.

In the hadith it is stated that there are three types of jinn, "Some have wings flying in the air, some are snakes and dogs, and some live and move around". In addition, as in the information from the Qur'an and the hadith of the Prophet (peace be upon him), that the jinn also consist of two sexes as much as humans (Qs. al-Jinn: 6). Another proof is the recommendation of the Prophet (peace be upon him) to his people that we should every one of us who wants to go to the toilet to recite the prayer for protection from Allah from the disturbance of anal-khubusti (male jinn) and al-khabaaist (female jinn). If they consist of two sexes, of course they will also have sex (jima) and will give birth to offspring or grandchildren (Qs. al-kahfi: 50) Descendants will gather into a society and will be grouped (qabilah), as in QS. al-A'raf: 27. Although humans cannot see the jinn in their original form, there is an opinion that states that if the jinn appears in another form, the testimony of the human is acceptable. Regarding man's ability to subdue the jinn, this power is a special gift from Allah given to Prophets such as Solomon and Muhammad. Using the help of jinn, especially evil jinn, is forbidden because it will bring evil to mankind.

The Bible's and Christian Theology's View of Angels, Satan, and Jinn

In various beliefs and religions, the existence of supernatural beings such as angels, demons, and jinn is an important topic. In Christianity, the Bible provides a strong theological basis for angels and demons, while the term "jinn" is not found explicitly, but the concept of evil spirits is often taken as equivalent. This paper will discuss the views of the Bible and Christian theologians on these supernatural beings, as well as how believers should behave toward them.

Understanding and Role of Supernatural Beings in the Bible ***Angel***

Angels are spiritual creatures created by God who serve as messengers and protectors of His people. Hebrews 1:14 explains that they are "ministering spirits, sent forth to minister to those who are to be saved." Other verses, such as Psalm 91:11 and Luke 1:26–28, show the active role of angels in conveying the message and protection of God's people.

Devil

Satan or Satan is an angel who falls because of rebellion against God. He is an enemy of God's people, a tempter, a deceiver, and a persecutor (Revelation 12:9–10; 1 Peter 5:8). In Isaiah 14:12–15 and Ezekiel 28:12–17, his fall is described as the result of pride.

Oblique pl. of/ Demon

The term "jinn" comes from Arab/Islamic culture and is not found literally in the Bible. However, some older translations, such as Leviticus 17:7, mention "jinn" in place of the term "evil spirit." The Bible refers to them as unclean spirits that often possess people (Mark 5:1–20) and deceive (1 Timothy 4:1).

The Theologians' Views

Angel

1. Thomas Aquinas: Angels are purely spiritual beings who have a hierarchy (Summa Theologica).
2. Karl Barth: Angels are servants of God, not objects of worship.
3. Wayne Grudem: Angels are active to this day as messengers and protectors of God.

Devil

1. Augustine: Satan fell because of pride, not because of evil.
2. John Calvin: Satan is under God's control, used to test faith.
3. C.S. Lewis: Satan disguises and deceives; danger when considered unreal.

Jin

1. Millard Erickson: Calling "evil spirits" a manifestation of a trance.
2. Walter Wink: Evil spirits are part of "the powers" in the world system (Ephesians 6:12).

The Duties of the Divine Beings According to the Bible
Duties of Angels

Table 1. Duties of Angels

Assignment	Explanation	Verse
Worshipping God	Angels glorify God in heaven	Revelation 5:11-12
Conveying a message	Example: Gabriel to Mary	Luke 1:26-38
Protecting the people	Protecting people from danger	Psalm 91:11
Punish	The instrument of God's judgment	Genesis 19:13; Revelation 8-9
Strengthening	Angels strengthened Jesus	Luke 22:43

Satan's Task

Table 2. Satan's Task

Activity	Explanation	Verse
Tempt	Seducing humans	Matthew 4:1-11
Misleading	Twisting the word of God	Genesis 3:1-5
Accuse	As the accuser of the people	Revelation 12:10
Killing	Destroy human life	1 Peter 5:8

Duties of Evil Spirits (Jinn Equivalent)

Table 3. Duties of Evil Spirits (Jinn Equivalent)

Activity	Explanation	Verse
Possessing humans	Causing people to become possessed	Markus 5:1-20
Spiritually bound	Through the practice of magic/occultism	Kisah 16:16-18
Hindering the Gospel	Disrupting service	Kisah 13:8-10

Christians' Attitude Toward Angels, Satan, and Jinn
Against the Angels

1. Honor as a servant of God (Revelation 22:8-9)
2. Do not worship or glorify excessively (Colossians 2:18)

Against Satan and Evil Spirits

1. Resist and resist (James 4:7).
2. Be vigilant and put on spiritual equipment (Ephesians 6:11-12).
3. Staying away from occult practices (Deuteronomy 18:10-12).
4. The Bible affirms that angels are God's creatures who serve and protect His people. On the other hand, demons and evil spirits (in Arabic culture called jinn) are beings who oppose Allah and seek to mislead people. The views of theologians enrich our understanding that all spiritual beings are subject to God's sovereignty. The attitude of Christians is to worship God alone, to honor angels without worship, and to resist the influence of evil spirits with firm faith.

CONCLUSIONS AND RECOMMENDATIONS

The study of angels, demons, and jinn from the perspective of Islam and Christianity shows that there are similarities as well as fundamental differences. In Islam, angels are understood as holy beings who are always obedient, while Satan comes from the group of disobedient jinn, and the jinn themselves are free-will creatures who can obey or disobey. Meanwhile, in the Christian tradition, angels are seen as messengers and servants of God, demons are understood as angels who fall out of pride, while the term "jinn" is not explicitly known, but rather closer to the concept of evil spirits or unclean spirits.

Previous studies have shown that these differences in conception have an impact on the practice of faith. For example, Islam emphasizes protection from Satan through prayer, dhikr, and certain readings, while the Christian faith emphasizes Christ's victory on the cross as a guarantee that the power of Satan cannot control believers. In addition, misunderstandings about supernatural beings can cause social conflicts and misperceptions in society.

Thus, it can be concluded that the understanding of angels, demons, and jinn has not only theological implications, but also spiritual, socio-cultural, and even interreligious dialogue. Therefore, this comparative research emphasizes that conceptual differences should not be a source of conflict, but rather a bridge to deepen faith while enriching interfaith dialogue.

ADVANCED RESEARCH

Still doing further research to find out more about Between Light and Shadow: Angels, Satan, and Jinn in Islamic and Christian Perspectives.

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