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## **The Prohibition of Zina in Tafsir Badhawi and Its Relevance to *Virtual Sex* Analysis QS. Al-Isra: 32 with a Maqashidi Tafsir Approach**

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### **Abstract**

The issue of adultery has existed from prophetic times until now, but as technology advances adultery is carried out in complex ways, such as *virtual sex*. Adultery is forbidden in surah Al Isra' 32 but this issue is different from before, this activity is intercourse without physical contact. This research aims to understand how the interpretation of the prohibition of adultery in QS. Al-Isra': 32 in *Tafsir Anwar Al-Tanzil Wa Asrar Al-Ta'wil* in dealing with problem of *virtual sex*, which is analyzed using the *Tafsir Maqasidi* approach. This research is included in the type of library research, using qualitative research methods. The results of this study indicate that according to

Baidhawi the prohibition of adultery in Al-Isra': 32 is characterized by the presence of *la nahi* at the beginning of the sentence. The context of the prohibition of adultery in this verse is very broad, so that everything that approaches adultery and acts that resemble it is forbidden. The prohibition of adultery in this verse emphasizes the essence of the value of preserving offspring and maintaining individual honor. If analyzed using the *Tafsir Maqasidi* approach, this verse contains five elements of *maqasid syari'ah* which include *hifz al-din, hifz al-nafs, hifz nasb, hifz mal, hifz al-'aql*. The prohibition of adultery in Al-Isra': 32 also upholds the fundamental values of *al-'adalah, al-insaniyah, al-wasatiyah, and al-musawah, al-hurriyah ma'al mas'uliyah*. The relevance of the *maqasid* value of surah Al-Isra': 32 against virtual sex, is contradictory because it contains many disadvantages. Therefore, to create benefits in social life, the verse لَا تَقْرُبُوا الزَّوْجِي لَا تَقْرُبُوا also forbids all forms of adultery, both physically and by using digital media such as virtual sex.

**Kata kunci:** Prohibition of adultery, Tafsir Baidhawi, Virtual Sex, Tafsir Maqasidi.

### Abstrak

Persoalan zina telah ada dari zaman kenabian hingga sekarang, namun seiring kemajuan teknologi zina dilakukan dengan cara yang kompleks, seperti virtual sex. Perbuatan zina diharamkan dalam surah Al-Isra': 32, tetapi persoalan virtual sex berbeda dengan sebelumnya, aktivitas ini merupakan hubungan badan tanpa bersentuhan fisik. Penelitian ini bertujuan untuk memahami bagaimana interpretasi pengharaman zina pada QS. Al-Isra': 32 dalam Tafsir *Anwar Al-Tanzil Wa Asrar Al-Ta'wil* dalam menghadapi problem sosial virtual sex, yang dianalisis menggunakan pendekatan Tafsir Maqasidi. Penelitian ini termasuk dalam jenis studi putaka (library research), dengan menggunakan metode penelitian kualitatif. Hasil penelitian ini menunjukkan bahwa menurut Baidhawi pengharaman zina dalam Al-Isra': 32 ditandai dengan adanya *la nahi* pada awal kalimat. Konteks larangan zina dalam ayat ini sangat luas, sehingga segala hal yang mendekati zina dan perbuatan yang menyerupainya diharamkan. Larangan zina pada ayat ini menekankan esensi nilai menjaga keturunan dan menjaga kehormatan individu. Jika dianalisis menggunakan pendekatan Tafsir Maqasidi ayat ini mengandung lima unsur *maqasid syari'ah* yang meliputi *hifz al-din, hifz al-nafs, hifz nasb, hifz mal, hifz al-'aql*. Pengharaman zina dalam Al-Isra': 32 juga menjunjung nilai fundamental yakni *al-'adalah, al-insaniyah, al-wasatiyah, dan al-musawah, al-hurriyah ma'al mas'uliyah*. Relevansi nilai *maqasid* surah Al-Isra': 32 terhadap virtual sex, bertentangan karena mengandung banyak kemafsadatan. Oleh karena itu, untuk menciptakan *maslahah* pada kehidupan sosial, ayat لَا تَقْرُبُوا الزَّوْجِي juga mengharamkan segala bentuk zina, baik yang dilakukan secara fisik maupun dengan menggunakan media digital seperti *virtual sex*.

**Kata kunci:** Pengharaman Zina, Tafsir Baidhawi, Virtual Sex, Tafsir Maqashid

### Introduction

The issue of adultery has been existing in every era, even from the prophetic era until now. Adultery can occur because the women and men have a high sexual desire to vent it without wanting to decide it in their marriage (Rozy & Nirwana, 2022, p. 66). The practice of adultery is contrary to the values of the Koran, one of it is the QS. Al-Isra': 32. Baidhawi in his Tafsir *Anwar Al-Tanzil Wa Asrar Al-Ta'wil*. The lafadz *la nahi* shows the prohibition to near all acts adultery and this has been determined absolutely by God. so that no one will fall into committing acts previous people like Jahiliyyah society, because adultery is an abominable acts (Al-Baidhawi, 1988, p. 448).. Quraish Sihab's interpretation about *la taqrabu zina* is similar with Baidhawi's interpretation that the prohibition near adultery is complex and also contains sexual halusination because it contains elements of satisfying lust and delivered biological desires. (Shihab, 2021, p. 367). Beside that, Wahhab Zuhaili has the same perspective regarding prohibition the adultery of this verse. Actually sexual without relating in marriage, it is included a great sine because it can deliver family blood mixed. triggering mixing of lineages, the spread of deadly infectious diseases, and damage to honor (Al-Zuhaili, 2018, p.86).

In the era of globalization, adultery is carried out in different ways such as *virtual sex*. Of course the arguments for adultery and its punishment have been stated in the Al-Qur'an and Hadith, but the problem of *virtual sex* this time is different from adultery through *farji*. The emergence of *virtual sex* is a new form of adultery, This activity is also included in the category of morality crime which Violates the Electronic Transaction Information (ITE). *Virtual Sex* is sexual activity carried out online by two or more people. Through websites, video calls, sex messenger, video call, sex messenger, phone sex, then sending pictures and sounds to each other to arouse sexual desire and do role playing, so that the perpetrators think they have had real sex accompanied by masturbation or matsubarsi. Virtual sex activities carried out via video call will use additional tools in the form of a web came, showing in his entire body without wearing clothes (Huwaidah et al., 2020, p. 335). Some people even use sexual stimulants (sex toys) such as imitations genitals (*vibrate rotate and vibrase*), sex robots and sex dolls to get sexual satisfaction (Zayyinah, 2020, p. 8). The issue of *virtual sex* has developed in modern society throughout the world and Goldberg said in his research "*An Exploratory Study about the Impact of Cybersex.*" that this phenomenon has increased in the last 10

years. This is proven by the existence of *virtual sex* on the social media platforms Ome TV, Tinder, Telegram and X. This activity has negative impacts, such as resulting in free sex pornography, child abuse, and other cyber crimes (Juditha, 2020, p. 12).

In analyzing this problem, the author uses Baidhawi's perspective related to the prohibition of adultery, and how the interpretation can be applied in the phenomenon of *virtual sex*. The writer needs to study more in using the *Tafsir Maqasidi* approach to explore the purpose of shari'ah (*maqasid syari'ah*) in the verse prohibition of adultery. The discussion will also focus on the initiation of Sharia law in order to achieve *maslahah* in the ukhrawi as well as the worldly. Thus, through the approach of *Tafsir Maqasidi* will expand our understanding of the fundamental values of QS. Al-Isra': 32 and also know the main meaning of the prohibition of adultery. So as to be able to apply the principle to the *modern* context. Starting from Baidhawi's interpretation of the prohibition of adultery and seeing the widespread *problem of virtual sex* that occurs in the era of globalization, the author is interested to research and discuss "The prohibition of adultery in Baidhawi's Tafsir and its relevance to *Virtual Sex* (Analysis of QS. Al-Isra': 32 with a *Tafsir Maqasidi* Approach". Of course, in the context of *modern* society, this issue is urgent to be discussed widely. The choice of this title is also relevant to the rise of the issue of *virtual sex*, so that it can contribute to strengthening understanding regarding the verse prohibition of adultery, so that it can overcome the challenges posed by this *modern* phenomenon.

The previous research that related to this research was written by Hamidi in an article entitled "Online Adultery in the Information Era of Electronic Transactions (ITE) from an Islamic Legal Perspective", in 2022. Then an article entitled "The Phenomenon of Online Sexual Behavior on the Ome Tv Social Media Platform ", written by Dirgamaya Adultsri in 2020. The article entitled "La Taqrabu Zina in QS. Al-Isra':32 (Comparative Study of Tafsir Al-Ahzar and Tafsir Al-Misbah)", written by Rozy Nirwana in 2022. The article entitled "Interpretation of Lataqrabu Zina Perspective of the Meaning of Cum Maghza in QS. Al-Isra': 32" written by Ewanti in 2024. The article entitled "Ali Shabuni's Interpretation of the Verses of Adultery", written by Ridho Riyadi in 2021, using the book Shafwah At-Tafsir. From the many studies that discuss the interpretation of adultery verses. This research has a different focus and discussion

point from previous research. This research focuses on Baidhawi's perspective in interpreting the verse prohibition of adultery and making it relevant to the issue of *virtual sex*.

This research examines QS. Al-Isra': 32 using the *Tafsir Maqasidi* approach based on Abdul Mustaqim's theory, to be applied to Tafsir *Anwar Al-Tanzil Wa Asrar Al-Ta'wil*. This study is still relatively new because it combines the use of Abdul Mutaqim's theory and is applied to classical interpretations of Baidhawi's works, which have not been explored more deeply in tafsir research. In more detail, this research aims to find out more about Baidhawi's interpretation regarding the prohibition of adultery in the QS. Al-Isra': 32, and analyzing QS. Al-Isra': 32 with the *Tafsir Maqasidi* approach, as well as relevant to the values contained in the QS. Al-Isra': 32 with the phenomenon of *virtual sex*.

## Theoretical Studies

### *Tafsir Maqasid*

*Tafsir Maqasidi* approach is an interpretation of the Qur'an that will emphasize *the maqasid* of the Qur'an and *maqasid syari'ah* and not only focuses on explaining the literal meaning of the text, but also reveal the meaning behind the implicit text of the Qur'an, and also explore *maqasid* which is the purpose, significance contained in every prohibition or command of Allah in the Qur'an. *Tafsir Maqasidi* will also pay attention to the movement of the text or what is called *harakiyyah al-nash*. Meanwhile, if the object of research is the interpretation of story verses, it will be studied further regarding the *maqasid* contained in the stories of the Qur'an. Abdul Mustaqim said that *Tafsir Maqasidi* has an urgency in research, one of which is in uncovering the meaning or purpose behind the verses of commands or prohibitions, so that the meaning of the legal determination in a case can be known.

This interpretation also completes the previous method, which did not include *maqasid syari'ah*. Apart from this, *Tafsir Maqasidi* has also functions as an etymological bridge between reality and the Koran which cannot be separated, and has the same goal (Mustaqim, 2019, p. 12-14).

The stages in applying the analysis of *Tafsir Maqasidi* Abdul Mustaqim are as follows: *First*, determine the theme or topic to be researched. *Second*, formulate the academic problem that will be answered in the research. *Third*, collect verses with the same theme and hadiths to support the issues found in the theme. *Fourth*, understand the verses of the Koran comprehensively regarding the issues contained in the research. *Fifth*, classify the verses regularly according to the basic concept of the issue being studied. *Sixth*, linguistic analysis related to keywords to gain understanding regarding the verses being studied, by looking at Arabic dictionaries and using tafsir books to explore the meaning contained and its dynamic development. *Seventh*, analyzing historical aspects in the form of *asbabun nuzul* and the condition of society when the verse was revealed and the verse's disaster to find *maqasid* and its dynamics. *Eighth*, distinguish which message of a verse is *wasilah*, the purpose of the revelation of the verse or *maqasid*. *Ninth*, analyzing the interpretation and connecting it with the *maqasid* theory. *Tenth*, make conclusions to answer the research formulation (Mustaqim, 2019, p. 39-40)

## **Method**

This research uses qualitative methods, which are used to understand a particular phenomenon by collecting data, then analyzing it inductively by considering theoretical views on non-numerical data. This research will emphasize the significance of the phenomenon studied, personal experience, and also the social context (Fiantika et al., 2020, p. 5). This research uses *library research* (library study), namely collecting data by taking notes, reading to process research material taken from library literature. The main data source in this research is the book *Tafsir Anwar Al-Tanzil Wa Asrar Al-Ta'wil*, with supporting sources being books, documents and journals related to the research object. In collecting research data, the author uses documentation techniques, namely data collection involving scientific documents, books, archives related to the problems in this research. The data is then organized appropriately for in-depth and comprehensive understanding (Sugiono, 2020, p.124-291).

## **Result and Discussion**

### *Biography of Imam Baidhawi*

Nashirudin Abul Khaiyr Abdullah bin Umar bin Muhammad bin Ali bin al-Baidhawi al-Syafi'i or known as Baidhawi was born and raised in the Badha' district, which is close to the city of Shiraz in Southern Iran. Imam Ibnu Habib said: "Some imams praised his composition". He was born in 613 AH, before writing several books he was appointed as a qadhi or Muslim judge in Syaraz. Then he resigned as qadi and settled in the city of Tibriz until his death in 685 H."At that time the political situation was uncertain and the weak leadership of Sultan Abu Bakar in Shiraz also resulted in a weak supremacy of justice. Then came the intervention of leaders in the enforcement of justice, which was feared would bring influence on the supreme judge to issue a fatwa that deviated from the Sharia, making Baidhawi resign as a judge (Alfurqan & Maizuddin, 2020, p. 102).

After that, Imam Baidhawi wrote down a lot of the knowledge he had in several books, both in the fields of tafsir, us}u>l fiqh, theology, mantiq and history, until he died. One of his works is Tafsir Anwar Al-Tanzil Wa Asrar Al-Ta'wil. This book was written after Baidhawi performed the istiharah prayer. His reasons for writing this book of interpretation are: First, the science of interpretation is this knowledge which is the basis and foundation of religion, only people who master religious knowledge such as linguistics, ushul, furu' and literature are able to understand it. Second, he had intended to write this book of interpretation for a long time, because he had learned knowledge from the companions, tabi'in and the Salaf. Baidhawi also studied various kinds of qira'at from eight imams that have been included in his tafsir works. When writing his tafsir book, Baidhawi received guidance from his teacher, Sheikh Muhammad Al-Khata'i. Baidhawi also tried to combine the interpretations of bi al-ma's\ur and bi al-ra'yi in his work. So in this tafsir we do not only write the history of the prophet Muhammad and his companions when interpreting a verse, but also use ijti had in order to strengthen the argument and clarify the analysis. Apart from that, this interpretation does not have a specific style, because it covers various styles such as aqidah, fiqh, linguistics, philosophy and Sufism. (Akram et al., 2024, p. 645-648)

*Baidhawi's Interpretation of the Prohibition of Adultery in QS. Al-Isra': 32*

The practice of adultery is hated by Allah because it is contrary to the values of the Koran and has a negative impact on both the person and others. This act is then prohibited based on the QS. Al-Isra': 32.

*Meaning: "And do not approach adultery; (adultery) is truly a heinous act, and a bad way."*

In Tafsir *Anwar Al-Tanzil Wa Asrar Al-Ta'wil* the prohibition of adultery with the lafaz *وَلَا تَقْرُبُوا الزَّوْجَىٰ*, begins with *la> nahi* which is a sign of the prohibition of adulterous behavior and everything that approaches it. This verse does not only prohibits adultery, but also prohibits everything that can trigger adultery. Baidhawi also emphasized that Muslims must strengthen their faith, so that they can stay away from things that approach adultery with full steadfastness and avoid the behavior of previous people, namely the ignorant society. Baidhawi interprets the words "*فَاجْشَاءَ إِنَّهُ كَانَ*" as a heinous act, because it can damage an individual's honor and purity. Meanwhile, "*سَبِيلًا وَسَاءَ*" or bad roads are a consequence of the practice of adultery. According to Baidhawi, adultery has not only impacts the destruction of individual morals, but also damages the social order, such as: disconnection of lineages, negative criticism from society, destruction of family pillars and many more. (Al-Baidhawi, 1988, p. 448). The prohibition of adultery in this verse implicitly emphasizes the essence of protecting one's offspring, maintaining one's honor and purity.

Baidhawi's interpretation of the prohibition of adultery in surah Al-Isra': 32 is supported by Quraish Shihab and Wahbah Zuhaili. Quraish Shihab's view in his interpretation regarding the lafaz "*وَلَا تَقْرُبُوا الزَّوْجَىٰ*" includes the prohibition of everything that is close to adultery, even such as imagining or thinking about committing adultery.

The word *فَاجْشَاءَ* in this verse means actions that go beyond the limits, including actions that are very heinous in any measure and "*سَبِيلًا وَسَاءَ*" is a very bad path if carried out by humans, because it contains elements of channeling and satisfying biological needs (Shihab, 2021, p. 367) Wahbah Zuhaili in his interpretation also emphasizes that *la taqrabu* covers a broad meaning. This verse prohibits all situations, behavior, actions that trigger adultery (Al-Zuhaili, 2018, p. 86)



Thus, the prohibition on adultery is very broad in scope, the issue of adultery has been explained in the following hadith by Imam Muslim:

*From Abu Hurairah, from the Prophet. said: God has decreed on Adam's descendants their share of adultery. That the two eyes commit adultery with the gaze (which is prohibited). The ear commits adultery by listening (to what is prohibited). The tongue commits adultery through (forbidden) words. The hand commits adultery by holding something forbidden. The foot commits adultery by stepping (to a forbidden place) and the heart commits adultery by doing what is forbidden, while the farji can justify or deny it. (Muslim, no.4820)*

That everything that approaches zina, whether kissing, holding or touching, is an act of *zina majazi*. Meanwhile, adultery committed by having sexual intercourse is called *zina haqiqi*.

a. Micro and Macro Concepts

In understanding the verse prohibiting adultery in QS. Al-Isra': 32 comprehensively, then it is necessary to review from a micro aspect about *asbabun nuzul*, which is found in a hadith and narrated by Imam Tirmidhi:

*Imam Ahmad said that there was a man who came to the Prophet Muhammad SAW and asked, "O Messenger of Allah, allow me to commit adultery". Then the friend looked at the man and said, "Shut up, shut up!" The Prophet said, "Bring him close to me". So the man approached and the Messenger of Allah said "Sit down!" The man sat down and the Messenger of Allah asked him, "Do you like adultery committed against your mother, your daughter, and your sister, even your paternal and maternal aunt?" the young man replied, "No, for God's sake, may God make me your ransom". The Messenger of Allah said, "Other people will not like it if that is done to their family." Then the Messenger of Allah put his hand on the young man's chest and prayed: O Allah, forgive his sins and cleanse his heart and protect his private parts. (At-Tirmidzi, no. 2595)*

This verse was revealed to coincide with the arrival of a man to the Messenger of Allah, asking permission to commit adultery with a woman. After this incident, the prohibition on committing adultery was revealed in Surah Al-Isra': 32. Meanwhile, if viewed from a macro aspect, it concerns the condition of society (social setting) when

the verse was revealed. Surah Al-Isra': 32 is included in the Makkiyah surah, which means it came down before the Prophet Muhammad migrated. At the time this verse was revealed, the people of Mecca lived by enjoying pleasure. Meanwhile, morally, the ignorant Arab society has committed many sins such as committing adultery, worshipping idols and committing abominable acts. This was also seen by the arrival of a man from the group of friends who asked the Messenger of Allah for permission to commit adultery (Abubakar, 2020, p 38).

b. Munasabah

Surah Al-Isra': 32 and Surah Al-Isra': 31 have a correlation with the verse that follows, namely Al-Isra': 33 which contains a prohibition on killing souls without rights. This is based on the prohibition of adultery in Surah Al-Isra': 32, because it will result in obscurity of lineages and the murder of the fetus. The reasons adulterers commit murder of their children are because they are afraid of poverty, bad stigma and being ostracized by society. This is a bad view of Allah, the giver of sustenance, so that they are classified as despicable people (Wiranto & Akib, 2022, p 40). This problem is also in accordance with the following verse, namely QS. Al-Isra': 31 which discusses prohibitions against killing children just because they are afraid that poverty will befall their lives (Azzahroh, 2022, p. 64). After that in QS. Al-Isra': 33 confirms the previous verse, that killing a soul without the element of *haq* is prohibited in Islam. This prohibition applies to humanity, as does killing children or fetuses resulting from adultery, even children who have no fault (Wiranto & Akib, 2022, p. 40).

c. Language Aspect

*First*, a language review. The word الرِّئَى comes from the lafaz *zana* which means committing insults, whereas in terms it is all forms of sexual relations between men and women without marriage and property rights. Meanwhile, the basic word قَرِيبٌ is تَقَرُّبُوا which means close. فَاحِشَةٌ means all dirty and transgressive actions (Fauzi, 2020, p. 274). The word وَسَاءٌ means بِس or very bad, and سَبِيلًا which means the way, refers to the bad way of life due to adultery (Al-Darwisy, 2011, p. 42). *Kedua*, irab. Lafaz “وَلَا تَقْرُبُوا الرِّئَى” dalam surah Al-Isra': 32 yang diawali dengan menggunakan *la* > *nahi*, yang digunakan untuk melarang suatu perbuatan.

*Second, Irab.* The word "وَلَا تَقْرُبُوا الزَّانِيَةَ" in surah Al-Isra': 32 begins with *la nahi*, which is used to prohibit an action. After that there is the word تَقْرُبُوا which is *fi'il mudhari* 'in the plural form', so it means "you should not approach" and الزَّانِيَةَ as *maful bih* yang *mansub*, this word is an *isim* which indicates the act of adultery (Al-Darwisy, 2011, p. 442). The use of *la nahi* in the sentence لَا تَقْرُبُوا الزَّانِيَةَ does not directly refer to adultery, but is accompanied by the word *taqrabu* (approaching). Because the prohibition in this verse includes *muqaddimat al-zina* (the initial process that leads to adultery), such as kissing, touching, looking and so on. This prohibition indicates that adultery is prohibited, because even doing things that trigger adultery is prohibited, let alone engaging in sexual activity. (Mukammiluddin, 2020, p. 68).

The word إِنَّهُ كَانَ فَاحِشَةً there is a *taukid* letter, namely إِنَّ, which is useful for emphasizing the sentence that follows. *Dhamir muttasil hu* becomes *isim inna* and is a conjunction that refers to adultery. Meanwhile, كَانَ here is *fiil naqis*, which means. The use of *kana* in QS. Al-Isra': 32 to show that adultery has been, is, and will remain a heinous act. The word فَاحِشَةً becomes *h}abar kana* yang *mansub*. The word *fahisyah* shows how bad this action is not only from a religious aspect but also morally and socially (Al-Darwisy, 2011, p. 443).

After that, Allah again emphasized or clarified with the words "سَبِيلًا وَسَاءً" (bad path). Confirming that this act brings destruction to personal and social life, such as mixing lineages, loss of honor, exposure to infectious diseases, and even killing babies or fetuses.

### *Analysis of the Prohibition of Adultery Verses with the Tafsir Maqasidi*

#### *Approach*

Through *Tafsir Maqasidi* Abdul Mustaqim's approach, there are several fundamental values that must be considered in realizing *maqasid syari'ah* such as human values, justice values, freedom and responsibility values, moderation values, and equality values (Mustaqim, 2019, p. 33).

- a. Value of Justice (*Al-'Adalah*)

Prohibition of adultery in QS. Al-Isra': 32 reflects the value of justice, because even though adultery is committed with agreement between both parties, adultery damages the moral order, is contrary to social justice, and there is no justice in the family. If *zina > muhs}an* is committed it will be injustice for the family. This act of adultery will betray the partner's trust, damage the household and cause emotional damage to the children. One of the serious impacts of adultery is the birth of children outside of marriage which often face social injustice, such as not having the same rights as children born in marriage, both in terms of family recognition and legal rights, one of which is inheritance rights. (Abid et al., 2024, p.14). This verse prohibiting adultery indirectly prevents the injustice caused by the act of adultery.

b. Human Value (*Insaniyah*)

The phrase "وَلَا تُقْرَبُوا الزَّوْجَىٰ" is an affirmation of protecting human dignity and honor. Sexual relations outside of marriage, even if carried out on the basis of mutual agreement, can degrade individual dignity, especially in the social context of society. This also contradicts the moral values and norms of the Islamic religion. The word *سَاءَ سَبِيلًا* refers to a bad way of life due to adultery. As sexual relations outside marriage can cause the infection of deadly sexual diseases, such as syphilis, gonorrhea and HIV (Ramadhani et al., 2023, p. 78). In the context of adultery, this verse protects individual honor and human safety by avoiding promiscuous sexual behavior which is a way to spread deadly diseases.

c. Value Moderation

The value of *wasathiyah* or moderation in the Qur'an includes several aspects such as: balance, being in the middle (not extreme), tolerance, including straight and firm actions such as putting things in their place, carrying out rights and fulfilling obligations proportionally (Faiz, 2020, p. 208). If we observe the value of *washatiyah* in the context of adultery, it can be seen as a rejection of moral extremism. Because on the one hand, there are countries or cultures that allow free sexual acts without being bound by rules. Meanwhile, in certain religious teachings, there are rules that are excessively restrictive, even to the point of ignoring the fulfillment of human biological needs, such as forced celibacy in religion, or the prohibition of marriage at adulthood without any reason. The Islamic religion itself places moderate rules, namely rejecting free sex

without rules, this is also stated in the QS. Al-Isra': 32 regarding the prohibition of approaching adultery because it damages morals and social order.

d. Values of Freedom and Responsibility (*Hurriyah Mas'uliyah*)

Humans are given freedom by God to act and determine decisions in their lives, both right and wrong actions. However, every action is always accompanied by consequences and responsibilities (Huda, 2019, p. 10). In the religion of Islam, people are given instructions either in the form of commands or prohibitions written in the Qur'an, which are useful to direct people to the right path. As the pronunciation of *لَا تَقْرُبُوا الزَّوْجَىٰ* in QS. Al-Isra': 32, which is the basis of illegal law when someone approaches or commits adultery. The prohibition in this verse holds responsibility for those who violate it. Because if you continue to carry out haram laws, you will receive sin and retribution, and vice versa, those who stay away from them will receive a reward. If you look at the relationship between this verse and the previous one, namely QS. Al-Isra': 31, has an explicit meaning by emphasizing the value of responsibility not to verbally or physically kill children born from adultery. Through QS. Al-Isra': 32 should encourage Muslims to use this freedom wisely (not violating religious and social norms)

e. Equality Value (*Al-Musawamah*)

*Al-Musawamah* or the value of equality in the Qur'an means that every individual has the same position before Allah, both in terms of rights, obligations and punishment, there is no difference, while what differentiates is the value of devotion to each individual (Huda, 2019, p. 5). Prohibition of adultery in QS. Al-Isra': 32 which is written with the pronunciation "*لَا تَقْرُبُوا الزَّوْجَىٰ*" has the value of equality or *musawamah*. This verse does not discriminate between men and women in terms of the prohibition on approaching adultery. Both have the same obligation to maintain their own honor equally. Because everyone has the right to the same honor, but the act of adultery can damage a person's dignity.

Through the *Tafsir Maqashid* approach, there are several aspects of *maqashid* contained in the prohibition of adultery verses, namely:

1. *Hifz al-Nafs*

The large number of adultery practices has resulted in an increase in the legality of abortion in certain countries, such as Japan. This action is caused by fear of poverty or worry about disrupting future careers, inability to care for children, and even the bad stigma of society.(Arlendo, 2023, p. 26). In this problem QS. Al-Isra': 32 is a form of Allah's protection for the human soul, so that the prohibition of adultery can suppress the murder of fetuses. This verse is closely related to the previous verse, namely QS. Al-Isra': 31 which discusses the prohibition on killing children. On the other hand, adultery also has an impact on the transmission of sexually transmitted diseases such as HIV, syphilis, gonorrhoea, genital herpes and condyloma acuminata.(Ramadhani et al., 2023, p. 78). Through the prohibition of approaching adultery, Islam seeks to protect humans by preventing the transmission of sexual diseases which can result in death. So the element of *hifz nafs* in لَا تَقْرُبُوا الزُّنَىٰ, is by protecting humans from deadly diseases and maintaining the honor of the human soul.

## 2. *Hifz al-Mal*

Maintaining assets or *hifz al-mal* includes managing, protecting and using assets appropriately, as well as obtaining assets in the correct way in accordance with sharia principles. In this case, it is related to QS. Al-Isra': 32 indirectly contains elements of *hifz al-mal*, because by avoiding adultery, a person will not use his wealth for things that are forbidden. Such as paying for portition, renting a place to commit adultery, and buying goods related to the act. So the prohibition on approaching adultery in this verse also contributes to the protection of one's property.

### 1. *Hifz al-Nas}b*

In Islam, *hifz nas}b* is an important aspect in creating *mas}lah}ah* in everyday life. One way in which Islam emphasizes *hifz nas}b* is by lowering the QS. Al-Isra': 32. This verse prohibits humans from approaching the act of adultery. In the context of Al-Baidhawi's interpretation, the word سَبِيلًا سَاءًا refers to a bad way of life caused by adultery, one of which is the mixing of lineages or even the breaking of lineages. Even though in the modern era a child's genetics can be identified using DNA testing, in the context of Islamic law, children born as a result of adultery have their lineage cut off from their biological father and are only connected to their mother. This will have implications for

social status, inheritance rights and parental responsibilities from a sharia perspective (Abid et al., 2024, p. 14).

Apart from that, the prohibition of adultery in Surah Al-Isra': 32 can indirectly protect the welfare of children. In social life, children born out of wedlock often experience bad stigma, discrimination in society, and neglect or abandonment of children, which can cause psychological damage to children. (Arlendo, 2023, p. 26). This is a form of verbal assassination or child's character assassination.

### 3. *Hifz al-'Aql*

Allah forbids humans from approaching adultery as stated in the QS. Al-Isra': 32. This verse contains the value of maintaining reason (*hifz aql*) by prohibiting people from having free sex. Repeated casual sex can affect the function of nerve cells in the brain and a person's behavior. This activity will affect brain neuroplasticity, namely the brain's ability to make changes, adapt and reorganize structures, and respond to damage. Excessive casual sex can activate the brain's reward system (pleasure focus) which is the same as nicotine addiction. Benny Liberg's research on "Neural and behavioral correlates of sexual stimuli anticipation points to addiction like mechanisms in compulsive sexual behavior disorder" shows that people who are addicted to sex can change the dopamine system in the midbrain, thus making free sex the main activity in getting pleasure.

This will certainly create compulsive or hypersexual sexual behavior, namely sexual activity that is continuous and cannot be controlled. Hypersexuals tend to have thoughts that are dominated by sex, which can have a negative impact on mental health. This also risks reducing empathy and sexual objectification in women, so that they can act obscenely. People who are hypersexual are susceptible to mental problems in the form of depression, feelings of low self-esteem and anxiety. (Walton et al., 2020, p. 10). So the solution stated in QS. Al-Isra': 32 is quite relevant in preventing hypersexuality and can prevent damage to brain performance.

### 4. *Hifz al-din*

The prohibition of adultery that Allah has stipulated in the Qur'an aims to create benefits for Muslims. This verse contains the value of protecting religion (*hifz din*) by

prioritizing protective aspects and developing productive aspects. The protective aspect is a preventive measure against things that could endanger and damage the Islamic religious order. In this verse, the value of *hifz din* is carried out by prohibiting adultery and approaching everything that causes adultery. Islam places adultery as a major sin, besides that the practice of adultery can also damage morals and social order. So by preventing adultery, Muslims can maintain their personal honor and social environment and avoid moral damage. This can help practice and defend religious teachings. Apart from that, the productive aspect in surah Al-Isra': 32 is found implicitly. The word لَا تَقْرُبُوا الزَّانِيَ is not only interpreted as a prohibition on approaching adultery. In today's context, the application of *hifz din* values can be transformed into a more productive and active effort. Through early sexual education, it can help teenagers understand the boundaries set out in the paragraph prohibiting adultery. In developing of scientific knowledge in academia, the research toward adulterous or promiscuous sexual behavior, we can provide solutions to maintain social order and defend the teachings of the Islamic religion.

### *Analysis of the Relevance of Values Contained in QS. Al-Isra': 32 with the Virtual Sex Phenomenon.*

As technology advances, free sex experiences very complex developments. Where sex is no longer done physically, but through digital media. This problem is known as virtual sex, where technology can facilitate sexual stimulation between two or more people. Usually the person interacts using several website pages and applications, to make video calls, sex messages, phone sex, and send images that can arouse sexual desire. (Juditha, 2020, p. 2). Virtual sex activities via video calls usually use a web cam application so that a person can show their whole body without wearing clothes. This is accompanied by the act of matsurbation or masturbation by doing role playing, namely believing that you are having real sex. Some people also use sex toys to achieve orgasm or sexual satisfaction (Zayyinah, 2020, p. 28).

The emergence of *virtual sex* has caused unrest, because many digital media users are trapped in this activity, causing negative impacts on mental health, damaging morals and social relationships. The development of *virtual sex* in the era of



globalization makes adultery increasingly difficult to control, because cyberspace should be used for positive things. Through QS. Al-Isra': 32 can emphasize that adultery can not only be committed physically, but also anything that leads to adultery such as virtual sex. In the digital world, the boundaries of adultery are often taboo. This phenomenon is a new challenge for the Islamic religion in facing increasingly rapid technological advances, so it requires a deep understanding of the value of *maqasid* contained in surah Al-Isra': 32. Elements of *maqasid syari'ah* in surah Al-Isra': 32 includes *hifz al-din*, *hifz al-nafs*, *hifz nasb*, *hifz mal*, *hifz al-'aql*.

Based on Benny Liberg's research on "Neural and behavioral correlates of sexual stimuli anticipation points to addiction like mechanisms in compulsive sexual behavior disorder", the practice of adultery and virtual sex activities influence brain neuroplasticity, thus triggering compulsive sexual behavior in a person, which dominates sexual thoughts in a person. brain performance and sexual objectification of others. Compulsive sexual behavior often triggers mental disorders, feelings of depression, anxiety, guilt, and difficulty in making rational decisions in accordance with the principles of *hifz 'aql* (Liberg et al., 2022, p. 528). On the other hand, compulsive sexual behavior also results in uncontrolled sexual acts, which of course will threaten the existence of women, teenagers or even children who are nearby. So if virtual sex is not controlled it will result in rape, harassment and pedophilia (Walton et al., 2020, p. 10). If viewed through the values of *hifz nafs* and *hifz 'aql* contained in QS. Al-Isra': 32, then this verse certainly opposes the act of virtual sex, because it contains elements of *mafsadahan*. So through this verse we can set limits on using digital media and stay away from virtual sex acts, which can trigger adultery in the future.

The essence of the *hifz nasb* value contained in QS. Al-Isra': 32, opposes current *virtual sex* activities, because it will have a negative impact on the continuity of offspring. Just as uncontrolled *virtual sex* will allow someone to have free sexual relations, this will result in disconnection of the lineage and abandonment of children born from adultery.(Arlendo, 2023, p. 26). However, in certain countries such as Japan, the presence of *virtual sex* actually has a negative impact on generations. The problem is that quite a few Japanese citizens are actually interested in having sexual relations without a human partner. In fact, Japan has normalized sex culture (*sekkusu dora*) to fulfill human biological needs, namely by engaging in sexuality using sex dolls or sex

robots, accompanied by viewing some sexual content in order to increase sexual desire. So many Japanese people do this and this results in a decline in marriage and birth rates in that country (Nurasih, 2020, p. 115).

Meanwhile, *virtual sex* activities are carried out by accessing sexual content or videos via the internet, which is relatively cheap. However, there are also many people who use *sex toys* to increase sexual satisfaction, in the form of vibrators (artificial genitals), *sex dolls* or even *sex robots* designed to do this. These tools are usually quite expensive depending on their quality (Zayyinah, 2020, p.8). Even so, the use of property, both cheap and expensive, in harm, certainly contradicts the principle of *hifz ma>l* contained in surah Al-Isra':32.

However, on the other hand, *virtual sex* carried out under marriage is not part of adultery. Even though sexual relations are within the bounds of marriage, and looking at the wife's private parts is permitted. In Islam, there are several things to consider regarding *virtual sex* for husband and wife who are undergoing *long distance marriage* (LDM). One of them is *hifz irdh* (maintaining honor), *virtual sex* activities carry the risk of privacy leaks, can cause slander, are not in accordance with Islamic ethics and trigger acts of *istimna' bi yadin nafsi*. So *mas}lah}ah* here is created by fasting, increasing worship, managing sexual desires, and meeting one's wife. If you cannot meet your wife and your sexual desires cannot be controlled, resulting in the potential for adultery (*zina> muhs}an*), so you are permitted to engage in *virtual sex* activities. The use of *sex toys* or *istimna'* in *virtual sex* is prohibited by ulama, Imam Hanafi and Hanbali but in an emergency it is permitted. However, Imam Syafi'i absolutely forbids it, while there are still other ways to take it (Prayoga & Mukhsin, 2024, p. 264). So in this case the level of sexual needs of each individual is different, if it reaches the *daruriyyah* level, to avoid major *mafsadah*, *virtual sex* activities are permitted.

Thus, even though Surah Al-Isra':32 was revealed during the time of the Prophet Muhammad, this verse is still relevant and able to answer moral issues in the modern era such as *virtual sex*. The context of virtual sex, which allows someone to have sex without sexual intercourse, is contrary to the *maqasid syari'ah* value because it contains many harms. Therefore, to realize *mas}lah}ah* in social life, the verse لَا تَقْرَبُوا الزَّوْجَى لَا also prohibits all forms of adultery, whether committed physically or using digital media

such as *virtual sex*. However, if *virtual sex* is carried out within the framework of marriage, it is not said to be a prohibited act of adultery. Only the use of sex toys or *istimna'* becomes *khilafiyah* for ulama.

## Conclusion

Baidhawi's interpretation of the prohibition of adultery in QS. Al-Isra': 32, encourages Muslims to firmly stay away from everything that triggers adultery. In this verse Baidhawi emphasizes that the use of *la nahi* in لا تُقْرَبُوا الزَّانِيَةَ functions as an absolute prohibition. This verse implicitly contains elements of *hifz nas}ab* (protecting offspring), *hifz al-nafs* (includes maintaining individual honor), because the impact of adultery includes damage to self-honor, severance of lineage and even child murder, destruction of pillars of the family and others.

Next, QS analysis. Al-Isra': 32 with the *Tafsir Maqasid* approach, this verse prohibits adultery, because it has a bad impact on oneself and others. Adulterous behavior is contrary to fundamental values which include the value of equality, the value of justice, the value of humanity, the value of moderation, the value of freedom and responsibility. The prohibition on approaching adultery when viewed from the *Maqasid syari'ah* does not only cover the *hifz nas}ab* aspect, but also several other aspects such as *hifz al-din*, *hifz al-nafs*, *hifz mal*, *hifz al-'aql*. So that the existence of this verse can create *mas}lah}ah* and distance *mafsadah* in social life

The relevance of the value of *maqa>}s}idi* in the verse prohibiting adultery with the current *virtual sex* phenomenon. The act of *virtual sex* is contrary to the *maqa>}s}idi* elements in the QS. Al-Isra': 32 because virtual sex activities result in mafsadah in social life. Some of the negative impacts include: *First*, changing the brain's neuroplastic system, which will change dopamine in the brain so that it can cause hypersexuality. *Second*, uncontrolled sexual relations often result in acts of rape, pedophilia, obscenity and promiscuous sex. *Third*, children born as a result of adultery can have their birthright cut off from their biological father, whereas in Japan, virtual sex results in sexual relations with dolls or sex robots, resulting in a decline in birth rates. *Fourth*, squandering property for harm such as buying sex aids and accessing sexual content. *Fifth*, *virtual sex* activities can damage religious norms and teachings, as well as violate

the limits that have been set in Islam. The context of *virtual sex* that allows a person to have sex without physical contact is contrary to the value of *maqasid syari'ah* because it contains many harms.

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