



The Hadith's Perspective on Zina and its Implications for Human Health: A Textual and Contextual Analysis

Rohmansyah

Universitas Muhammadiyah Yogyakarta, Indonesia

Email: rohmansyah@umy.ac.id

Received: 16-12-2025

Reviewed: 18-01-2026

Accepted: 02-02-2026

Abstract

Zina is a bad act that is prohibited in the teachings of Islam. It is not in accordance with the religious norms set in the hadith of the Prophet. In the modern era, zina has spread and is rampant by some teenagers and the elderly. They seem to be used to doing it without paying attention to the impact on themselves and others. This phenomenon of zina is interesting to research; some academics raise zina in hadith, but they do not link their studies to human health problems. This study integrates zina in hadith and medicine. This study aims to explain the prohibition of zina in the view of hadith and its effect on health problems. The method used in this study is a qualitative approach based on literature data. The findings of this study are that zina, in the view of hadith, is a heinous act that is prohibited by Islam. Scientifically, the prohibition of the Prophet is related to the aspect of human health. So medically, zina will come as a disease that is difficult to cure. The perpetrator experienced a Sexually Transmitted Infection (ITS) in his genitals, causing Human Immunodeficiency Virus (HIV), and even Acquired Immune Deficiency Syndrome (AIDS). This virus attacks the entire immune system of the human body. Explicitly, this research greatly contributes to academics and the wider community by increasing knowledge about zina and its dangers to human health. Integratively, the Prophet strictly forbade his people from committing zina, because there is a negative influence on health problems.

Keywords: *Hadith, Zina, Human Health, Textual, Contextual.*

Introduction

Today, a major challenge facing nations worldwide is zina. Zina has not disappeared from the Jahiliyah period to the present day. The teachings of Islam in the hadith that explain the prohibition of zina are not widely studied, even though the hadith, which is positioned as the second source after the Qur'an, serves as *a bayān* that explains the global Qur'an (Rohmansyah & Hidayat, 2024). One of them, the hadith, explains the prohibition of committing zina in all its forms. During the Jāhiliyah, people engaged in zina without a valid marriage contract, such as a husband and wife. Changing partners between men and women is common (Rohmansyah, 2019a). This is said to be natural because the teachings of Islam have not yet arrived. However, after the Prophet came to straighten out their morals, some of them abandoned their heinous deeds (Zumaro, 2021).

In the era of digitalisation, zina is still practised by some people, and it is increasingly visible in the media. Even though they have sufficient religious knowledge and ability, as evidenced by access to research results on zina online. In practice, zina continues to occur, according to media reports in both print and electronic media. This suggests that continuous

practices can affect lifestyle changes and daily behaviours, such as zina and other harmful acts. The rise of zina in the current era reflects the erosion of national morals. The information media said that there was a father who tamed his child until he became pregnant, and teenagers had unlimited free sex that led to a fight over their spouses and others. These problems continue endlessly, both offline and online (Gustaf et al., 2019).

The phenomenon of zina that has occurred recently has raised the attention of all people in the Islamic world, and this behaviour occurs in developing countries (Mancini, 2010). This phenomenon has emerged to the public because it has become so widespread that it has gone viral to make people aware of today's sexual conditions. This phenomenon of sexual freedom is a record for nations in the world, that the human problem related to the right to freedom to live a normal life in accordance with religious teachings and applicable norms is still a polemic and has not been resolved. This is a long-term problem that must be solved completely because of the danger to the descendants of the millennial generation (Purwaningsih et al., 2019). This sexual freedom is not only carried out by teenagers and students but also by the elderly. Molestation and rape are carried out by all groups, both young and old. It occurs in various countries worldwide. According to WHO data, promiscuous sexual behaviour continues to increase from year to year and is more prevalent among adolescents, who number 85% (Wahani et al., 2021). This figure is quite terrible for the Muslim-majority Indonesian nation.

The problem of zina requires examination from the perspective of the Prophet's hadith. How the Prophet Muhammad SAW took preventive measures in response to free sexual behaviour carried out by humans who follow their desires freely. It is important to identify a solution that can be handled by humans without causing sinful acts or infectious diseases. The disease in question is not only a physical disease but a psychological one that spreads negative behaviour to others. Physically, promiscuous sex offenders will get the wrath of Allah, namely the HIV-AIDS disease that eats away at human health, even though they look healthy, even though they have health problems that cause death. Therefore, it can be formulated in a question: how do the Prophet's hadiths talk about free sex and its context today? How did the Prophet act in preventing promiscuous sexual behaviour, and how does it affect human health?

Literature review

The problem of zina is a concern for many people. Many people and academics discuss free sex carried out by some people, especially teenagers, young people, and the elderly. Free sex, or free sex in various studies, is defined as sexual relations without the bond of marriage. Sociologically, Sexual behavior can actually be changed by giving them advice and lectures, and as a result, more or less change their lifestyle (Susilowati et al., 2024). In a study conducted by Nyovani Madise, it was stated that promiscuous sex behavior was also mentioned due to economic factors or poverty. This means that it is necessary to take a socio-economic approach (Madise et al., 2007).

In some studies, it is stated that students engage in free sex or premarital sex not because of love but just to find pleasure. The main factor they have free sex is because of watching a lot of pornography, knowledge of contraceptives, the desire to marry their lover, and peer pressure (Akhtar Hossain, M., Quddus, 2020). The problem of free sex carried out by young people in Poland who are about to get married has become a common thing among socialists. However, it is different according to Catholics that free sex before marriage must pay attention

The Hadith's Perspective on Zina and its Implications for Human Health: A Textual and Contextual Analysis – Rohmansyah

to its responsibilities, sins, and risks (Jarska, N., & Ignaciuk, 2023). Study of health, in the context of adolescents, this behavior is one of the major reproductive health issues due to the potential risk of pregnancy out of wedlock and sexually transmitted diseases (Rahadi & Indarjo, 2017). Some literature says that the digital age and social media have widened access to sexual content, which can then influence adolescents' norms and behaviors related to free sex (Kamba et al., 2025).

Studies in Gresik show that there is a significant relationship between adolescents' knowledge levels and attitudes and promiscuous sex behavior. The higher the knowledge of the risks, the less likely one is to engage in promiscuous sex behaviors (Mutaqin & Ediyono, 2024). Subsequent research has shown that parental parenting is highly influential. Parenting that is too authoritarian, lacks communication, and lacks affection is a trigger for premarital sex behavior (True, 2022).

Several research results mention the negative impact of adultery on health, including: Adultery or premarital sex committed by adolescents affects health, namely being exposed to sexually transmitted infections, pregnancy at a young age, is vulnerable to the death of mothers and children (Kurniawan et al., 2021). In addition, adultery can exacerbate the psychological problems of a teenager and the reproduction of pregnancy at a young age, as happened in Bengkulu (Juli Andri et al., 2025). Cases of adultery have been happening for a long time, so that in 1991-1992, there were adulteries committed by 31%, sodomy by around 40% and rape 13% (Hagai et al., 2020). In Aceh, promiscuous sex or adultery behavior causes teenagers to experience syphilis or the lion king and for a woman to experience mental health issues, such as stress, depression and others (Kasim, 2014). It is mentioned in many places, including in Skane, that many couples who have sex experience mental health (Karle et al., 2023). This means that adultery has not only physical but also mental implications because she is forced to marry at an early age (Natalia et al., 2021). Zina, if committed by young teenagers, will cause Cervical Cancer (Idris et al., 2020).

Based on the description above, research on zina from the perspective of hadith has not been widely studied, particularly in integrating hadith with health science. This is an opportunity for the author to present the hadiths on the prohibition of zina, as explained in the books of sharia, hadith, and medical and health sciences. These two sciences are indispensable to explain the suitability of the prophet's prohibition on zina and its relationship with human health. This study was conducted to demonstrate the novelty that distinguishes it from prior research.

Research method

The research method used to address this problem is a qualitative library research approach that involves tracing hadiths and supporting documents based on the literature, both primary and secondary (Meleong, 2017). The data are processed using a descriptive-analytical approach to ensure the integrity of the research and to address the problem of free sex. The analysis used to explain the Prophet's hadith is based on the hadith book to inform the textual study of the hadith. From textual understanding to contextual understanding by integrating medical studies to obtain a comprehensive understanding (M. Syuhudi Ismail, 2009). Textual and contextual understanding is carried out to develop knowledge that is not only based on the

hadith texts that appeared in the past, but is contextualised in the present according to its time and place.

Results

A. Hadiths on the Prohibition of Zina

The hadith prohibiting zina appears in several hadith collections. All of them are classified into three discussions, namely the hadith about zina with the limbs, the hadith about *khalwat* and the hadith about the threat of zina. Everything will be explained through textual and contextual approaches, drawing on the socio-historical contexts of the past and present.

1. Hadith about zina with limbs

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الرَّئَا، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زِنَاهُمَا النَّظْرُ، وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَتَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ (رواه مسلم)

“From Abi Hurairah RA from the Prophet SAW said: It has become a letter that human fate is overshadowed by zina, he realises that it will be so. So the two eyes of zina are sight, the two ears of zina, the oral zina is the word, the hands of the adulterer act, the feet of the adulterer step up, and her heart begins to be turbulent and delusive until her sexual instincts begin to be influenced to accept or reject her.” (HR. Muslim).(Al-Husain, 1998)

The hadith is also found in other books that are a reference for Muslims, including: the book *al-Jam'u Baina as-Şaḥiḥaini al-Bukhāri wa Muslim* (Al-Bawwāb, n.d.) *Sunan al-Baihaqi* (Al-Baihaqi, 1352), *Jāmi' al-Uṣūl fi Aḥādīs ar-Rasūl* (Al-Jazarī, 1969), and *Kanzūl al-Amal fi al-Aqwal wa Afāl* (Al-Hindi, 1985). The authors of the book show their attitude towards sexual freedom, which is very detrimental to human beings as civilised, moral beings. Normatively, humans, as creatures of Allah, will follow the rules set forth in the hadith.

The above hadith is also narrated by a Muslim from Abu Hurairah, which is supported by other hadiths with slightly different redactions and sourced from the companions of Ibn Abbās, but the meaning is the same (*riwāyah bil Ma'na*). Explicitly, the hadith explains that the Prophet took preventive measures against free sex by providing restrictions through the limbs that have the potential to lead to heinous acts, namely both eyes, both ears, the mouth, both hands, both feet, and the heart. These limbs are the means that lead to the act of free sex. The act of free sex or zina is inserting a man's genitals into a woman's genitals, which is forbidden. Some people see or hear something haram that leads them to commit zina. This is what is called the cause of people having free sex. In addition, acts that lead to zina/free sex are touching a foreign woman or an unlawful woman with her hands, kissing with her mouth, and walking to commit zina. All of this caused him to not be able to survive and follow his will until he dared to put his farji on the opposite sex freely (Al-Nawawi, 1929).

The act of zina is usually carried out freely without limits, starting from means that lead to free sex, such as handrails and others. Free sex is performed by unmarried people and married people. Thus, the Prophet SAW took preventive measures before zina occurred. In

addition, the Prophet provided important information that among the signs of the coming of the apocalypse is the occurrence of zina or free sex, as mentioned in the following hadith:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَلَا أُحَدِّثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَدِّثُكُمْ أَحَدٌ بَعْدِي سَمِعَهُ مِنْهُ «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَظْهَرَ الْجَهْلُ، وَيَفْشُو الرِّيَاءُ، وَيُشْرَبَ الْحُمْرُ، وَيَذْهَبَ الرِّجَالُ، وَتَبْقَى النِّسَاءُ حَتَّى يَكُونَ لِحَمْسِينَ امْرَأَةً قِيمَ وَاحِدٍ» (رواه مسلم)

“From Anas bin Malik said, remember, I will narrate a hadith that I heard from the Prophet SAW, no one will tell you after me that he has heard from him: indeed the signs of the apocalypse are the disappearance of knowledge, the rampant ignorance, the spread of zina, liquor, the decrease in men and the increase in women to 50 people, compared to one man.” (HR. Muslim).

The hadith is not only found in the book of Saḥīḥ Muslim but also found in other books: al-Jam'u Baina aṣ-Ṣaḥīḥaini, i.e. al-Bukhārī and Muslim (Al-Bawwāb, n.d.), Jāmi' al-Uṣūl fī Aḥādīs ar-Rasūl, Sunan Ibn Mājah (Al-Qazwīni, n.d.), Sunan At-Tirmizī (Saurah, 1968, p. 491), Ṣaḥīḥ Muslim (al- Naisābūrī, 1998, p. 2056), Musnad Aḥmad bin Ḥanbal (Ḥanbal, 2001, p. 196 dan 356), and Sunan An-Nasā'i (Al-Nasā'i, n.d., p. 390). The data indicate that hadith scholars responded by including the hadith in their books. This is a form of responsibility in overcoming free sex outside of marriage or zina. When humans on this earth engage in a lot of free sex, it is a sign that the apocalypse will occur. Therefore, the Prophet SAW forbade humans to have sexual intercourse, as a way to resist the coming of Allah's wrath, which caused the appearance of infectious diseases as a punishment from Him.

This hadith shows the Prophet's warning and prevention to his people not to engage in free sex that brings the wrath of Allah and even invites the time of the Day of Judgment. This action was clearly conveyed by the Prophet to the companions so that they would also convey it to the next generation and until the people of the last days. Free sex seems trivial even though it will cause a change in the physical impact of the perpetrator until he is exposed to a disease for which there is no cure, because it is a punishment for Allah who violates His prohibition. However, some Muslims still have free sex by changing partners. The spread of free sex acts on earth that used to be done to the people of Hijaz and Najd. They engage in promiscuous behavior due to water scarcity. Therefore, they are forbidden to approach zina as written in Surah al-Isrā verse 32 (Al-Ḥanafī, 2001) Surah al-Isra explains, "*Do not approach zina because it is an abominable deed and the worst of the way.*"

The hadith is corroborated by another hadith sourced from the narration of Ibn Mājah, which explains the spread of heinous acts such as free sex and others. This causes them to be tortured by Allah SWT, namely, hunger that has not happened to the people before. The Prophet took refuge in Allah so that his people would not commit vices that invited Allah's wrath (Al-Adawi, 1352). Therefore, the influence of free sex has a fairly wide impact that not only affects the perpetrators, but also affects society and the nation, as they do not commit free sex.

Sociologically, zina can arise unconsciously, beginning with a habit rooted in human limbs that cannot be controlled. Humanly, people commit zina starting with the eyes, then the

mouth, ears, hands, and feet. These five limbs, if not controlled and directed to positive things, will encourage people to commit zina. Therefore, the Prophet told all his people to take care of all their limbs on the basis of faith and surrender to Allah. Free sex is rampant among teenagers, especially in school circles. Even though they can, scientifically, distinguish between good and bad. However, due to the factor of unlimited promiscuity and the absence of parental control, they have extramarital relations (zina) (Hartati Bahar et al., 2025).

2. *Hadith on the Prohibition of Khalwat.*

The Prophet SAW warned his people not to khalwat with the opposite sex because it would lead to zina. Piles of information with various virtual media, such as YouTube, Instagram, Facebook, and others, are potential means of zina. *Khalwat* refers to activities that two men and women engage in in a quiet, hidden place, whether *offline* or *online*. This is prohibited based on the following hadith:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ وَلَا تُسَافِرُنَّ امْرَأَةٌ إِلَّا وَمَعَهَا مُحْرَمٌ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَكْتَتَبْتُ فِي غَزْوَةِ كَذَا وَكَذَا وَخَرَجْتُ امْرَأَتِي حَاجَّةً قَالَ أَذْهَبَ فَحُجَّ مَعَ امْرَأَتِكَ (رواه مسلم)

“From Ibn Abbas RA, he heard the Prophet say: Never should a man perform khalwat with a woman, and a woman should not perform safar except with her mahram. A man stood up and said, “O Messenger of Allah, I am obliged to fight like this and that, while my wife is going to perform Hajj to Baitullah? He replied, go, and go on Hajj with your wife.” (HR. Muslim).

The hadith was narrated by other observers with almost the same redaction as the above hadith. The narrators are al-Bukhāri (Al-Bukhāri, 1422, p. 59), Aḥmad bin Ḥanbal,(Ḥanbal, 2001, p. 462) Sunan At-Tirmizi,Saurah, Presented by At-Tirmizī, 465. Sahih Ibn Hibban (Al-Bustī, 1993, p. 441), Sunan an-Nasā’i (Al-Nasā’i, n.d., p. 387), and Sunan al-Baihaqī (Al-Baihaqī, 1352, p. 139). Measures to prevent free sex are carried out by the Prophet PBUH and hadith scholars. It is evident that they follow and quote the hadith in response to acts that invite sexual freedom carried out by adults, men, and women.

The hadith very emphatically affirms that the Prophet reminded his people not to be alone in a lonely place unless accompanied by one person or persons because there is a third person who tempts them to commit an act of free sex, which is Satan (al- Qurtūbī, 1967) & (Al-Mubārakfūri, n.d.). This is related to another hadith, in which the Prophet never touched women or shook hands with them while praying. Satan will whisper to people to engage in free sex or zina. According to ash-Shan'ani, it is haram for a man and a woman to perform khalwat with a stranger because it is feared that fitnah will occur (al-Ṣan’āni, 2006, p. 183). Al-Mihlab corroborates the opinion of Ashan'ani, the Prophet forbade visiting foreign women or men who were not his brothers to avoid prejudice and interference from Satan (Al-Mālik, 2003, p. 357). It is forbidden for a man to go to a woman alone without a mahram except for two or three persons, as mentioned in the Muslim narration (Al-Asqalānī, n.d.).

Sociologically, the prohibition of *khalwat* has negative implications for the existence of a man and a woman in a lonely place. Humans would think that a man and a woman who are not husband and wife in a closed place are considered to have committed zina. It will give a negative name to the perpetrator even if he does not have sexual intercourse. As a Prophet, he has a social spirit and concern for his people in order to avoid actions that are close to deeds that are detrimental to him. The prohibition of *khalwat* is in line with the Qur'an, which states, "Do not approach zina because zina is a heinous act and a bad path". Because this *khalwat* has greater harm than benefits, so choosing to marfsadat or damage is prioritized over the future benefits (Kayadibi, 2019).

3. Hadith on the Threat of Zina.

The Prophet gave threats to promiscuous sex offenders as an anticipatory measure to stay away from reprehensible and disgusting acts. This is as affirmed in the following hadith:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَهُمْ عَدَابٌ أَلِيمٌ شَيْخٌ زَانٍ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ (رواه أحمد)

“From Abu Hurairah said, the Prophet SAW said: The three people whom Allah speaks to on the Day of Resurrection, he does not see and he does not purify and receive a painful punishment are adulterers, rulers who are liars and poor people who are arrogant.” (HR. Ahmad).

The hadith has received enough responses from Islamic scholars, especially fiqh and hadith experts. The narrators were Muslim (Al-Husain, 1998, p. 102), Sunan al-Kubra al-Baihaqi (Al-Baihaqī, 1352, p. 161), and al-Mu'jam al-Kabīr (Al-Thabrani, n.d., p. 184). The threat to perpetrators of free sex was conveyed by the Prophet PBUH as a form of concern for his people, as well as what hadith scholars who are also very attentive to the Muslim generation do to stay away from zina that invites the wrath of Allah so that they are left in an accident on the Day of Resurrection.

The hadith mentions a threat to the perpetrator of zina without a clear reason, by imagining an evil that leads to immoral acts to encourage him to commit sexual acts (Al-Suyūṭi, 1996, p. 196). It is a disgrace for a married parent, to have free sex with someone who is not his wife until Allah strongly condemns Hell. This act makes people far from faith in Allah. So it can be said that the adulterer does not believe in Him. However, when he finishes committing zina, he realizes that the act is wrong, so his faith will return. This is affirmed in the following:

عَنْ أَبِي هُرَيْرَةَ يَقُولُ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- إِذَا زَنِى الرَّجُلُ حَرَجَ مِنْهُ الْإِيمَانُ كَانَ عَلَيْهِ كَالظَّلَّةِ فَإِذَا انْقَطَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ (رواه أبو داود)

“Abu Hurairah said, the Prophet SAW said: When a man commits zina, then faith comes out of him, as if it were a cloud of clouds, when he finishes committing zina or free sex, then his faith will return to him.” (HR. Abu Dāwud) (Abū Dāwud Sulaimān bin al-Asy'as al-Sijistāni, n.d.).

The above hadith is almost the same as the narration of al-Hakim, which says, a person who commits zina or promiscuous sex, and consumes hard drink, Allah will take away his faith just as a man takes off his shirt or shirt from his head.(Al-Naisābūri, n.d., p. 73). At-Tabrani said that if a person commits zina and drinks khamr because of teaching, then he is in a state of disbelief, but if a person continues to repent, Allah accepts his repentance (Al-Thabrani, n.d., p. 310). This is a solution for people who have free sex; they should not give up hope and still try to do good deeds and replace them with worship of their Lord while repenting. Repentance in the Islamic view will erase all previous sins.

This hadith clearly explains that the person who commits zina or has free sex already exists, so that he does it without shame and follows his lust. Such a condition is experienced by students and parents who cannot control their lust until they fall into the trap of the devil. Satan invites people to do evil and keep people away from good. Zina can spiritually take away faith in humans and present animalistic traits, such as animals that eat their prey (Riḍa, 1947).

The Prophet's warning in the above hadiths hints that he is very loving and affectionate to his people, so that they are not complacent with the glittering of worldly life by having sex. Because it is impossible for a Prophet to allow the people to be harmed, he continuously, on several occasions, told his companions not to commit zina in different languages, but the intention was the same. The tenderness and love of the Prophet SAW is a role model for the people who cannot match him as the best example for his people. However, the Prophet's warning cannot be taken lightly or underestimated, as it reveals the logical consequences that must be borne by his people, both his orders and his prohibitions. The prohibition applies not only to people who lived in the past but also to people today. The Prophet SAW did to his people as a way to carry out maqashid asy-Sharia or sharia goals, namely to protect religion, soul, and descendants (Rohmansyah, 2019b). First, maintaining religion or *hifz al-Dīn* means carrying out the commands of the Prophet and staying away from its prohibitions by staying away from promiscuous sexual behavior that undermines religious teachings. Second, protecting the soul or *hifz an-Nafs* means protecting oneself from danger and damage to the soul from the consequences of adulterous behavior, with the emergence of diseases that afflict humans.

Hadiths that talk about zina or promiscuous sexual behavior with varying wording are quite a lot associated with other bad behaviors. It explicitly shows that the act of zina is committed at any time and in any place, and under what conditions. Therefore, on every occasion, the prophet always warns the people not to take actions that are contrary to religious teachings. Religion provides guidelines and limits on association in order to avoid vices that harm the perpetrator (Rohmansyah, 2017).

Socially, this threat not only applies in the hereafter, but also applies in the world. Adulterers receive physical punishment, namely whipping. For those who are married (*muhshan*), they are stoned to death, while for adulterers, *ghair muhshan*, or those who are unmarried, they are whipped for 100 lashes. This accords with the provisions of Islamic law. The determination of punishment for zina in some Indonesian societies, such as in Aceh, has enforced this law (Fahmi et al., 2022). From a social-humane perspective, punishment serves as a deterrent to prevent the perpetrator from repeating the act. This also serves as a warning to those who have never committed zina to think first before acting. When they commit zina, they are ostracized by their society and receive insults and reproach.

B. The Implications of Zina on Health.

The Prophet's hadiths that explain the prohibition of humans from committing zina, khalwat, and threats to adulterers, scientifically have implications for human health. When people obey the Prophet's hadith by refraining from zina, they have saved themselves from evil. The ibrah obtained from the Prophet's lesson is to stay away from and not violate a prohibition so as not to be trapped in the temptation of Satan so as to legalize zina, ultimately damaging the order of human life patterns who have legitimate offspring based on religion. Therefore, Islamic teachings impose limits on associating not freely, thereby maintaining human offspring, or *hifz al-nasl*. In addition, if wild sexual freedom or zina becomes a habit of human life, it causes *the disease of tā'ūn*, which is a disease that has no cure except for much repentance and worship of Him by not repeating the sinful act.

Integrally, the act of zina is related to medical science; it was found that people who change partners freely (zina) and continuously, their genitals are irritated to the point of causing a disease called HIV-AIDS (Interview with Ardani, 2022). This disease is difficult to cure if one does not try to abandon the act of free sex or zina. The chances of recovery are very small. The Prophet's warning to his people against committing zina remains relevant in the modern era. Doctors are deployed to deal with the disease according to their field of expertise. HIV-AIDS is a disease of society, so it takes a long time to heal by getting along well, being diligent in worship, and praying a lot to Allah to be healed. If left unchecked, this disease becomes a habit that adversely affects health.

HIV-AIDS is an infectious disease that attacks the body's immunity and infects others through marital contact, breast milk, and injectable fluids. Genital infections due to frequent zina can be transmitted to others. Sexually Transmitted Infections (STIs) are concrete evidence that can be seen from the frequent changes of partners. This is based on information from dermatologists who treat patients in hospitals. The perpetrators turned out to be not only teenagers, but also married couples. His wife has been doing it many times to meet her living expenses, while her husband takes care of the children at home. The factor is the unmet needs of life, so she indulges in zina with a man who is not her husband.

A mother who suffers from HIV-AIDS has a high risk for herself and her baby. Because the virus will be transmitted through its milk, which is transmitted to the baby, even though it can still survive for 12 months, on the condition of doing ARV or Antiretroviral therapy. ARV is one of the drugs used to treat people with HIV-AIDS. This ARV not only applies to the mother as a sufferer but also to the baby she is breastfeeding (Ghazali & Maulida, 2019). In addition to transmission through breast milk, this disease can be transmitted through injected needles. Those who consumed illegal drugs such as drugs through syringe fluid and had free sex, either with men/homosexuals or with women, were exposed to the virus on average 39.6%. This occurs frequently in developing countries, including the United States. They are affected by AIDS by about 7,215 people who are on average around 20-40 years old (Simanjuntak, 2010).

The negative impact experienced by people who do not follow the rules conveyed by the Prophet through preventive measures to avoid having sex. People who suffer from the disease are punished in the world. However, some people remain unafraid of such a disease. This is

proven by the many acts of free sex carried out in various regions and countries in the world. Free sex is not only done by the opposite sex but by the same sex. This happened during the time of the Prophet Luth until now, especially with the spread of the LGBT virus, namely Lesbian, Gay, Bisexual, and Transgender. The lifestyle of this group is free from limits to Islamic teachings (Harahap, 2016). The hadiths of the Prophet that were conveyed about zina were preventive measures so that Muslims would not commit zina, and avoid diseases that endanger human lives.

Conclusion

Zina, in the view of the hadith, is an act that is prohibited in Islam. The prohibition of zina is a preventive measure conveyed by the Prophet in his hadiths to avoid sins that bring greater danger. Therefore, it is strictly forbidden to commit acts that lead to zina, such as acts of limbs, khalwat and others. Sociologically, the act of zina violates the human rights and honor protected by Islamic law and state law (positive law). So that the threat of punishment for zina under Islamic law is to be stoned for adulterers *muḥṣan* (married) and whipped 100 times for adulterers *ghair muḥṣan* (unmarried). Medically, it turns out that zina has implications for human health, namely causing the perpetrator to be afflicted with ṭā'ūn disease or, in medical terms, diseases due to Sexually Transmitted Infections (STIs) that cause the HIV virus. This virus attacks the immunity of adulterers and causes AIDS. Scientific integration, according to hadith and medicine, holds that zina is a behaviour that endangers human health. Therefore, there is a correlation between the prohibition of zina and medical health problems. Physically, humans avoid contracting infectious diseases by refraining from sexual activity.

References

- Abū Dāwud Sulaimān bin al-Asy'aṣ al-Sijistāni. (n.d.). *Sunan Abī Dāwud* (vol. 2). Bait al-Afkār al-Dawliyyah.
- Akter Hossen, M., Quddus, A. H. G. (2020). Prevalence and Determinants of Premarital Sex Among University Students of Bangladesh. *Sexuality & Culture*, 25, 255–274., <https://doi.org/https://doi.org/10.1007/s12119-020-09768-8>
- al-Naisābūrī, A. Ḥusain M. bin al-Ḥajāj al-Q. (1998). *Ṣaḥīḥ Muslim* (Vol. 4). Bait al-Afkār al-Dawliyyah.
- al-Qurtubī, M. bin A. al-B. bin Ā. al-N. (1967). *At-Tamhīd limā fi al-Muwaṭṭā min al-Ma'ānī wa al-Asānīdi* (vol. 1). Rabāṭ.
- Al-Adawi, M. A. (1352). *Miftāh al-Khiṭābah*. Maṭba'ah al-Istiḳāmah.
- Al-Asqalānī, A. bin A. bin Ḥajar. (n.d.). *Fatḥ al-Bārī bi Syarḥ Ṣaḥīḥ al-Bukhārī* (vol. 9). Dār al-Ma'rifah.
- Al-Baihaqī, A. bin al-Ḥusain bin A. (1352). *Sunan al-Kubrā lil al-Baihaqī*. Dāirat al-Ma'ārif al-'Arabiyah.
- Al-Bawwāb, A. Ḥusain. (n.d.). *al-Jam'u Baina aṣ-Ṣaḥīḥaini al-Bukhārī wa Muslim*. Dār Ibni Ḥazm.
- Al-Bukhārī, M. bin I. bin I. bin al-M. al-J. (1422). *Ṣaḥīḥ al-Bukhārī* (vol. 8). Dār al-Ṭūq al-Najāḥ.
- Al-Bustī, M. bin Ḥibbān bin A. A. Ḥātim al-T. (1993). *Ṣaḥīḥ Ibnu Ḥibbān bi Tartīb Ibnu Balbān* (vol. 13). Al-Muassasah al-Risālah.
- Al-Ḥanafī, B. al-'Aini. (2001). *Umdah al-Qārī Syarḥ Ṣaḥīḥ al-Bukhārī* (vol. 3). Dār al-Kutub al-Ilmiyyah.

The Hadith's Perspective on Zina and its Implications for Human Health: A Textual and Contextual Analysis – Rohmansyah

- Al-Hindi, A. A. al-M. bin H. ad-D. (1985). *Kanzul al-Amal fi al-Aqwal wa Af'al* (vol. 5). Al-Muassasah Ar-Risalah.
- Al-Husain, A. M. bin al-H. al-Q. A.-N. (1998). *Shahih Muslim* (vol. 4). Bait al-Afkār al-Dawliyyah.
- Al-Jazarī, I. A. (1969). *Jāmi' al-Usūl fi Ahādīs ar-Rasūl* (vol. 2). Maktabah Dār al-Bayān.
- Al-Mālik, A. bin K. bin A. (2003). *Syarḥ Shahih al-Bukhārī li Ibnī Baṭṭāl* (vol. 9). Maktabah Ar-Rusyd.
- Al-Mubārakfūri, M. A. bin A. (n.d.). *Tuḥfat al-Aḥwāzī bi Syarḥ Jāmi al-Tirmizī* (vol. 6). Dār al-Fikr.
- Al-Naisābūri, A.-I. al-Ḥāfiẓ A. A. al-Ḥākīm. (n.d.). *al-Mustadrak 'ala al-Ṣaḥīḥaini* (vol. 4). Dār al-Ma'rifah.
- Al-Nasā'i, A. A. bin A. bin S. (n.d.). *Sunan An-Nasā'i* (vol. 2). Dār al-Ma'rifah.
- Al-Nawawī, A. Z. Y. bin S. bin M. (1929). *Syarḥ al-Nawawī 'ala Muslim* (vol. 16). Al-Maṭba'ah al-Miṣriyyah bi al-Azhar.
- Al-Qazwīni, A. A. M. bin Y. (n.d.). *Sunan Ibnu Mājah* (vol. 3). Dār al-Iḥyā' al-Kutub al-Arabi.
- al-Ṣan' āni, M. bin I. (2006). *Subulus al-Salām Syarḥ Bulūgh al-Marām* (Vol. 4). Maktabah al-Ma'ārif.
- Al-Suyūṭi, J. A. bin A. B. (1996). *Al-Dībāj 'ala Ṣaḥīḥ Muslim ibni al-Ḥajāj*. Dār Ibnī Affān.
- Al-Thabrani, A.-H. A. S. bin A. (n.d.). *Al-Mu'jam al-Kabir li al-Thabrani* (vol. 1). Maktabah Ibnu Taimiyyah.
- Fahmi, M., Hasan, N. A., Usman, I., Abdullah, A., & Hanafiyah, M. (2022). Punishment for Zina Muhsān Offenders in Aceh Qanun No. 6 of 2014 in the Perspective of Fiqh al-Siyāsah. *Samarah*, 6(1), 346–368. <https://doi.org/10.22373/sjhk.v6i1.13363>
- Ghazali, P. L., & Maulida, F. (2019). Perilaku Menyusui pada Ibu dengan HIV-AIDS di Kota Yogyakarta. *Media Kesehatan Masyarakat Indonesia*, 15(4), 376. <https://doi.org/10.30597/mkmi.v15i4.7931>
- Gustaf, M. A. M., Pambudi, E. D., Fatkhurrozi, M., & Anwar, S. (2019). Pergaulan Bebas di Kalangan Mahasiswa dalam Tinjauan Kriminologi dan Hukum. *Law Research Review Quarterly*, 5(2), 138–158.
- Hagai, E. Ben, Annechino, R., Young, N., & Antin, T. (2020). Intersecting sexual identities, oppressions, and social justice work: Comparing LGBTQ Baby Boomers to Millennials who came of age after the 1980s AIDS epidemic. *Journal of Social Issues*, 76(4), 971–992. <https://doi.org/10.1111/josi.12405>
- Ḥanbal, A. bin. (2001). *Musnad al-Imām Aḥmad bin Ḥanbal* (vol. 5). Al-Muassasah Ar-Risalah.
- Harahap, R. D. (2016). LGBT DI INDONESIA : Perspektif Hukum Islam, HAM, Psikologi dan Pendekatan Maṣlaḥah. *Al-Ahkam*, 26(2), 223. <https://doi.org/10.21580/ahkam.2016.26.2.991>
- Hartati Bahar, Shabilla Ananta Putri Baso, Gita Marzan Cahyani, Wa Ode Fazrah Fatimah, Putri Kalsum, Taty Devina Pratiwi6, & Tabita Sombo. (2025). Efektivitas Edukasi Bahaya Pergaulan Bebas dan HIV/AIDS pada Siswa MTSN 1 Konawe Selatan. *Antigen : Jurnal Kesehatan Masyarakat Dan Ilmu Gizi*, 3(3), 281–291. <https://doi.org/https://doi.org/10.57213/antigen.v3i3.759>
- Idris, I. M., Angka, R. N., Christina, S., Mexcorry, E., Kedokteran, F., Kristen, U., Wacana, K., Anatomi, D. H., Kedokteran, F., & Krida, U. K. (2020). Aktivitas Seksual Usia Dini dan Paritas Tinggi Meningkatkan Risiko Kanker Serviks. *Jurnal Kedokteran Medik*, 27(3), 306–316. <https://doi.org/https://doi.org/10.36452/jkdoktmeditek.v27i3.1997>
- Jarska, N., & Ignaciuk, A. (2023). Premarital Sex in State-Socialist Poland: A Generational Perspective. *East European Politics and Societies*, 37(2), 656–677. <https://doi.org/https://doi.org/10.1177/08883254221093644>

- Juli Andri, Larra Fredrika, & Mukhlizar. (2025). Bahaya Seks Bebas Pada Remaja Di SMA Negeri 4 Kota Bengkulu. *Jurnal Pengabdian Masyarakat*, 4(8), 34–43. <https://doi.org/https://doi.org/10.70570/jpkmmc.v4i8.1851>
- Kamba, R. A., Mulyani, E., Handajani, D. O., & Safriana, R. E. (2025). Hubungan Tingkat Pengetahuan Dan Sikap Mengenai Seks Bebas Dengan Perilaku Seks Bebas Pada Remaja. *Indonesian Journal of Midwifery*, 5(1), 11–20. <https://doi.org/https://doi.org/10.30587/ijmt.v5i1.10424>
- Karle, A., Agardh, A., Larsson, M., & Arunda, M. O. (2023). Risky sexual behavior and self-rated mental health among young adults in Skåne, Sweden – a cross-sectional study. *BMC Public Health*, 23(1), 1–13. <https://doi.org/10.1186/s12889-022-14823-0>
- Kasim, F. (2014). Dampak Perilaku Seks Berisiko terhadap Kesehatan Reproduksi dan Upaya Penanganannya (Studi tentang Perilaku Seks Berisiko pada Usia Muda di Aceh). *Jurnal Studi Pemuda*, 3(1), 39–48. <https://doi.org/https://doi.org/10.22146/studipemudaugm.32037>
- Kayadibi, S. (2019). The State as an Essential Value (Darūriyyāt) of the Maqāsid al-Sharī‘ah. *AHKAM: Jurnal Ilmu Syariah*, 19(1), 1–18. <https://doi.org/doi.org/10.15408/ajis.v19i1.6256>
- Kurniawan, Y. S., Priyanga, K. T. A., Krisbiantoro, P. A., & Imawan, A. C. (2021). Analisis Faktor Yang Mempengaruhi Niatan Siswa Untuk Mencegah Perilaku Seks Bebas Di SMK Negeri 1 Indramayu. *Journal of Multidisciplinary Applied Natural Science*, 1(1), 1–12. <https://doi.org/10.56338/mppki.v3i2.1075>
- M. Syuhudi Ismail. (2009). *Hadis Nabi yang Tekstual dan Kontekstual*. Bulan Bintang.
- Madise, N., Zulu, E., Ciera, J., & Health, A. J. R. (2007). Is Poverty a Driver for Risky Sexual Behaviour? Evidence from National Surveys. *African Journal of Reproductive Health Introduction*, 11(3). <https://www.ajrh.info/index.php/ajrh/article/view/1093>
- Mancini, E. (2010). *Magnus Hirschfeld and the Quest for Sexual Freedom A History of the First International Sexual Freedom Movemen*. Palgrave Macmillan.
- Meleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Remaja Rosdakarya.
- Mutaqin, Z. Z., & Ediyono, S. (2024). Pengaruh Media Sosial terhadap Perilaku Seks Bebas Remaja : Literature Review the Influence of Social Media on Youth Casual Sex : *JMSWH Journal of Midwifery Science and Women's Health Volume*, 5(47), 32–39. <https://doi.org/10.36082/jmswh.v5i1.1972>
- Natalia, S., Sekarsari, I., Rahmayanti, F., & Febriani, N. (2021). Resiko Seks Bebas dan Pernikahan Dini Bagi Kesehatan Reproduksi Pada Remaja. *Journal of Community Engagement in Health*, 4(1), 76–81. <https://doi.org/https://doi.org/10.30994/jceh.v4i1.113>
- Purwaningsih, P., Indarwati, R., & Wahyuni, H. M. (2019). Dampak Efikasi Diri dalam Mencegah Perilaku Seks Bebas pada Remaja. *Indonesian Journal of Community Health Nursing*, 4(1), 17. <https://doi.org/10.20473/ijchn.v4i1.12354>
- Rahadi, D. S., & Indarjo, S. (2017). Perilaku Seks Bebas Pada Anggota Club Motor X Kota Semarang Tahun 2017. *Journal of Health Education*, 2(2), 115–121. <https://doi.org/10.15294/jhe.v2i2.14170>
- Riḍa, M. R. (1947). *Tafsīr al-Manār*. Dār al-Manār.
- Rohmansyah. (2019a). Analisa Pendekatan Bahasa dan Historis terhadap Poligami dalam Hadis Nabi. *Kalimah*, 17(1), 59–74. <https://doi.org/https://doi.org/10.21111/klm.v17i1.2940>
- Rohmansyah, R. (2017). Pendidikan Akhlak Bermasyarakat dalam Perspektif Hadis Nabi. *Edukasi*, 5(2), 25–46. <https://doi.org/https://doi.org/10.54956/edukasi.v5i2.207>
- Rohmansyah, R. (2019b). Contextualization of Hadical understanding about corruption. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 20(2), 147–157.

The Hadith's Perspective on Zina and its Implications for Human Health: A Textual and Contextual Analysis – Rohmansyah

<https://doi.org/https://doi.org/10.14421/esensia.v20i2.2104>

- Rohmansyah, R., & Hidayat, Y. (2024). Efforts To Prevent the Spread of Covid-19 According To the Doctrine of Muhammadiyah in Indonesia: Hadith Studies. *Jurnal Ilmiah Islam Futura*, 24(2), 398. <https://doi.org/10.22373/jiif.v24i2.15056>
- Saurah, M. bin Ī. bin. (1968). *Sunan At-Tirmizī* (vol. 3). Maktabah al-Ma'rifah.
- Sejati, P. E. (2022). Premarital Sexual Behavior in Adolescents in Terms of Parenting : Meta-Ethnography. *Journal for Quality in Women's Health*, 5(1), 32–35. <https://doi.org/https://doi.org/10.30994/jqwh.v5i1.146>
- Simanjuntak, E. (2010). Analisis Faktor Resiko Penularan HIV/AIDS di Kota Medan. *Jurnal Pembangunan Manusia*, 4(12), 1–8. <https://doi.org/https://doi.org/10.46774/pptk.v4i3.194>
- Susilowati, L., Yati, D., & Yulaikhah, L. (2024). The Effect of Flashcard Education on Premarital Sexual Behavior in Adolescent. *Journal of Nursing Practice*, 8(1), 170–175. <https://doi.org/https://doi.org/10.30994/jnp.v8i1.534>
- Wahani, S. M. P., Umboh, J. M. L., & Tendean, L. (2021). Faktor-faktor yang Berhubungan dengan Perilaku Seks Pranikah pada Remaja. *Indonesian Journal of Public Health and Community Medicine*, 2(2), 21–30. <https://doi.org/https://doi.org/10.35801/ijphcm.v2i2.34686>
- Zumaro, A. (2021). Konsep Pencegahan Zina Dalam Hadits Nabi SAW. *Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadist*, 15(1), 139–160. <https://doi.org/10.24042/al-dzikra.v15i1.8408>