

The Concept of Prohibiting "Approaching Adultery" and Efforts to Avoid it From The Perception of Generation Z

Himmatul Khoiroh^{1*}

¹Universitas Islam Negeri Sunan Ampel Surabaya

okhk07@gmail.com

*Corresponding Author

Article History:

Received: xx-xx-xxx

Revision: xx-xx-xxx

Accepted: xx-xx-xxx

Published:xx-xx-xxx

DOI:

<https://doi.org/10.62032/aijit.v1i1.20>

Abstract: This research represents the concept of prohibiting "approaching adultery" and efforts to stay away from it, according to the perception of Generation Z (often shortened to Gen Z), colloquially known as Zoomers. Currently, there is a proliferation of relationships between men and women who have feelings of love but without marital status. This research uses qualitative methods with the type of field research or field research with data collection techniques carried out using interviews and questionnaires. This research was conducted by several respondents in various areas in Sidoarjo, including Sidoarjo, Sukodono, and Prambon subdistricts. The statements used during the interview show that Generation Z has different views regarding the prohibition on approaching adultery. Generation Z, who are firm in their stance with the thoughts and knowledge gained in Islamic Boarding Schools and a supportive environment, will not influence their views regarding the prohibition of adultery, even though Generation Z is developing in a world of technology that is developing rapidly, most of them have a circle that builds a good identity. On the other hand, Generation Z, who have a non-Islamic boarding school background, feel that behavior approaching adultery is normal.

Keywords: *Approaching Zina, Generation Z, Youth perception*

INTRODUCTION

The Qur'an has the meaning of the word *qira'ah*, namely gathering and collecting, which is the *maşdar* of the word *qara'a*, which means something that is read. This means encouraging Muslims to read the Qur'an, which contains several letters, words, and sentences that rhyme in an orderly manner with a neat arrangement (Anshori, 2013).

The Qur'an consists of 114 letters and 6236 verses describing various life issues related to the universe and its phenomena. Seven hundred fifty verses expressly describe things about life; almost one-eighth of the verse content admonishes believers to study the universe to think, use the best possible reasoning, and make scientific activities an inseparable part of their lives. People's lives. (Shihab, 2012) Therefore, to believe in the Qur'an, you can read, understand, and practice it in daily life with the aim of what people experience to bring the Qur'an to life either textually, verbally, or culturally.

Allah revealed the Qur'an to the Prophet Muhammad *Ṣallahu 'alayhi wa Sallam* more than 14 centuries ago, as *al-furqān* and *al-bayān* for the people in *kāffah*, bringing authentic evidence that cannot be refuted by science and history (Baidan, 2016). The Qur'an serves as a differentiator or separator between *haq* (truth) and *bāṭil* (false) and as a carrier of advice for pious people. Advice in the Qur'an usually relates to an event used as a lesson for people in the present or future (Anshori, 2013). One example that can be taken is the issue of approaching adultery; it is explained that a Muslim is prohibited from having excessive relations with the opposite sex before it becomes halal through marriage.

In terms of terminology, adultery is sexual intercourse between a man and a woman without the legal ties of marriage according to religion. Adultery can occur because someone, both male and female, has a passionate sexual desire to vent without any desire to justify it within the bonds of marriage (Hasbi, 2014).

Committing adultery is a heinous thing that must be avoided by everyone, especially Muslims, because there are several disadvantages to it, one of which is contracting an STI (Sexually Transmitted Infection). This disease is caused by promiscuous sexual behavior and changing partners (Betan & Pannyiwi, 2020).

Regarding the law of adultery itself, the majority of Islamic jurisprudence scholars, both classical and contemporary, absolutely forbid it because of the many disadvantages that arise from the practice of adultery, such as the unclear lineage of children and several other negative impacts. (Hasbi, 2014)

It is not only the act of adultery that is prohibited by religion, as stated in the Qur'an. However, approaching adultery is also not allowed. Approaching adultery can be interpreted as associating with the opposite sex without any restrictions, for example, holding hands, embracing, hugging, etc., because doing this will trigger someone to commit adultery. In the Qur'an, Surah Al-Isra: 32, it is explained that this act is forbidden by Allah *Subḥānahu wa Ta'ālā*

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا

Moreover, do not approach adultery; in fact, adultery is a heinous act. And a bad way (Agama RI, 2016)

According to Stillman's research (2017), Generation Z is the young generation born between 1997 and 2012. (Alfaruqy, 2022) This generation is transitioning to the Millennial Generation with increasingly developing technology. She was born at the end of the 20th century until the beginning of the 21st century and will become the nation's next generation, expected to have a glorious future.

At this time, Gen Z teenagers reflect on Western culture, which has no boundaries between men and women. Many teenagers in Indonesia, the majority of whom are Muslim, forget that Islamic religious law has explained that they should limit themselves in interacting with people of the opposite sex so as not to cause bad things to happen to teenagers in the future.

Based on the explanation above, the researcher examines the concept of Generation Z's efforts to avoid the prohibition on approaching adultery, explained in the Qur'an, Surah Al-Isra: 32.

Research that discusses the prohibition of approaching adultery examines surah Al-Isra' verse 32 has been carried out by many previous researchers, including Yahya Fathur Rozy in his research entitled Interpretation of "*Lā Taqrab al-Zinā*" in surah Al-Isra' Verse 32 (Comparative Study Between Tafsir Al-Azhar by Buya Hamka and Tafsir Al-Mishbah by M. Quraish Shihab)". (Fathurrozi, 2022) Muhammad Wiranto and Nasri Akib in their research

entitled Prohibition of Approaching Adultery in Surah Al-Isra'/17: 32 (Analysis of Tahlil Studies).(Wiranto & Akib, 2022) Dinni Noer Sakinah et al., in their research entitled "Implications of Surah. Al-Isra': 32 Concerning Sex Education in Efforts to Avoid Adultery."(Sakinah et al., n.d.) Researchers want to study Surah Al-Isra':32 from this research by connecting with the current generation, commonly known as Generation Z.

This research aims to show readers that Generation Z needs to learn more and be guided again regarding the meaning of the prohibition on approaching adultery in a deep sense. Not only learning but also applying it to everyday life. The environment dramatically influences a teenager's development and thinking.

METHOD

This research uses a qualitative method with the type of field research, namely research in which data and information are obtained by going directly to the field to explain and describe the situation that occurred. Data collection was carried out by conducting interviews and questionnaires. The data analysis technique is carried out in several stages: data reduction, data presentation, and conclusions from the data obtained. This data was checked and tested for correctness using triangulation techniques, namely source triangulation and technical triangulation.

Qualitative research presents data taken in the field in a narrative that others can understand and inform. (Fadli, 2021) The author uses a descriptive approach with an interview method and asks questions using a questionnaire that will be given to Generation Z teenagers in three sub-districts of Sidoarjo city, namely Sidoarjo, Sukodono, and Prambon.

FINDING AND DISCUSSION

Understanding Zina According to Madhhab and Opinions of Several Imams

Researchers explain two types of understanding of adultery according to etymology and terminology. According to etymology, adultery is an act of unlawful sexual intercourse. Meanwhile, according to terminology, it is defined as the act of a man having sexual relations with a woman, which, according to human instincts, is considered normal but is prohibited by the Shari'a. (Nasikun, 1994)

The concept of Islamic law, Zina, includes sexual intercourse between men and women of the opposite sex outside of a legal marriage or without a legal marriage bond. According to the views of Madhab scholars, such as Malikiyah scholars, adultery is defined as a *Mukallaf waṭ'* (having sexual intercourse with) a woman's vagina (human being) that does not legally belong to her, without any *shubhah* and done intentionally. (Djazuli, 2000)

The definition above explains that if there are no sexual relations, such as making love, it is not considered adultery, although it is still prohibited. The meaning of what a *mukallaf* does is a person who has reached puberty, so if the perpetrator is a madman or a child, then it is not considered adultery.

This is different from the Hanafiyah School, which states that the definition of Zina is sexual intercourse carried out by a man on a woman's genitals, who is not the woman's slave. This definition explains that the criteria for adultery are that men and women commit it. If a man commits it with someone of the same sex or a woman with someone of the same sex, then it does not fall under the criteria for adultery, although it is still a sin. (Kuswanto, 2020)

Meanwhile, Djazuli quotes Asy-Syairazi, namely a scholar from the Shafi'iyah who has a different view regarding adultery, namely inserting the penis into the vagina, which is haram, not *shubhah*, and instinctively in a state of passionate desire. It can be interpreted as sexual relations carried out by a man with a woman, which is haram for him, that is, without a marriage contract or *shibbhu 'aqd* or an enslaved woman who is owned, in a state of mind, able to choose, able to differentiate and know the laws of halal and haram. (Djazuli, 2000) also explained in another article (Mariana, 2018)

Ibnu Rushd agrees, saying that adultery is any sexual intercourse that occurs not because of a valid marriage, not because of a *shubhah* (doubtful) marriage, and not because of slave ownership. (Rusyd, 2007) In this case, Abd al-Qadir Audah said that, although *fiqh* experts have different formulations regarding adultery, they agree that adultery must have two main elements, namely sexual intercourse, which is forbidden, and the intention of the perpetrator. (Audah, 2007)

From the above, it is clear that adultery is an act that Allah *Subhanahu wa Ta'ala* strictly prohibits. Many things in haram acts are prohibited. Not only is adultery prohibited, but it is also prohibited to approach things that lead to adultery.

Ibnu Katsir in "*al-Tafsir fi Zilal al-Qur'an*," quoted by Sayyid Qutb, stated: "Allah forbids His servants from committing adultery, as well as approaching them and doing things that encourage and cause adultery." (Sayyid, 2001)

The Qur'an prohibits even approaching the act of adultery to show greater caution and anticipatory action. Therefore, Islam applies laws to prevent adultery. Islam prohibits *Ikhtilath*, namely mixing between men and women. Islam also prohibits *khalwat*, namely men and women who are not *mahram* spending time together, because this will tempt Satan to do things that are inappropriate in Islamic law.

Quraish Shihab connects the interpretation of Surah. Al-Isra's verse 32 with the previous verse, namely Surah. Al-Isra' verse 31. In Surah. In Al-Isra's verse 31, it is stated that one of the factors that encouraged the murder of girls during the era of ignorance was the fear of being raped or committing adultery. So, in Surah. Al-Isra' of verse 32, Allah commands all members of society to avoid all causes that can lead to that direction. (Shihab, 2022)

According to Hamka, the impossibility of approaching things that are close to adultery is due to the sexual desire that exists in men and women. The surge of lust arises when men and women are close to each other. Hamka said: "If a man and a woman are close, it is difficult to prevent the growth of lust." (Fathurrozi, 2022)

Hamka above is supported by one of the hadiths of the Prophet *Salallahu 'Alayhi wa Sallam*, which Hamka quoted in his interpretation, "If a man and a woman have secluded each other, then the third is the devil." (Hamka, 1983)

As the hadith narrated by Bukhari and Muslim reads:

عن جابر، ان النبي ص.م قال من كان يؤمن بالله و اليوم الآخر فلا يخلون بامرأة ليس معها ذو محرم منها فان ثالثهما الشيطان

And whoever believes in Allah and the Day of Judgment, a woman will not be alone with her mahram unless the third party is the devil (Hr. Ahmad from Jabir hadith, no. 339) (al-Asqalani, 2001)

The scholars stated that there are two elements of adultery, namely *wat'* haram, and deliberate or evil intentions. A person who commits adultery even though he knows the dangers and prohibitions of adultery can be said to have evil intentions.

Haram sexual intercourse (*wat'*) is sexual intercourse with the genitals of a woman who is not his wife or servant and entering the penis is similar to a "bucket entering a wellr" and is

still categorized as zina even though there is a barrier between the penis and the vagina as long as the barrier does not hinder pleasure. (Djazuli, 2000)

The basis for the prohibition of adultery in Islamic law is the word of Allah *Subhanahu wa Ta'ala* in surah Al-Mu'minun:5-7 say :

وَالَّذِينَ هُمْ لِأُزُوجِهِمْ حَافِظُونَ. إِلَّا عَلَىٰ أَرْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ. فَمَنْ أَتَّبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

Moreover, those who guard their private parts, except for their wives or the enslaved people they own; So, in fact, they are not blameless in this matter. Those who look for what is behind it are those who go beyond the limits. (Agama RI, 2019)

From this verse, it can be understood that the prohibition of adultery is by the rule which reads:

ما أدى الى الحرام فهو الحرام

Anything that brings about something that is haram, then the action resulting from that act is haram. (Djazuli, 2000)

The above rules are included in adopting Islamic Law with *Saddud Azzari'ah*. *Saddud Az-zari'ah* is composed of two words, namely *Sadd al-Dhari'ah*. *Saddu* means barrier, while *al-Dhari'ah* means path. This means blocking all paths that can lead to immorality or damage. (Sanusi, 2015)

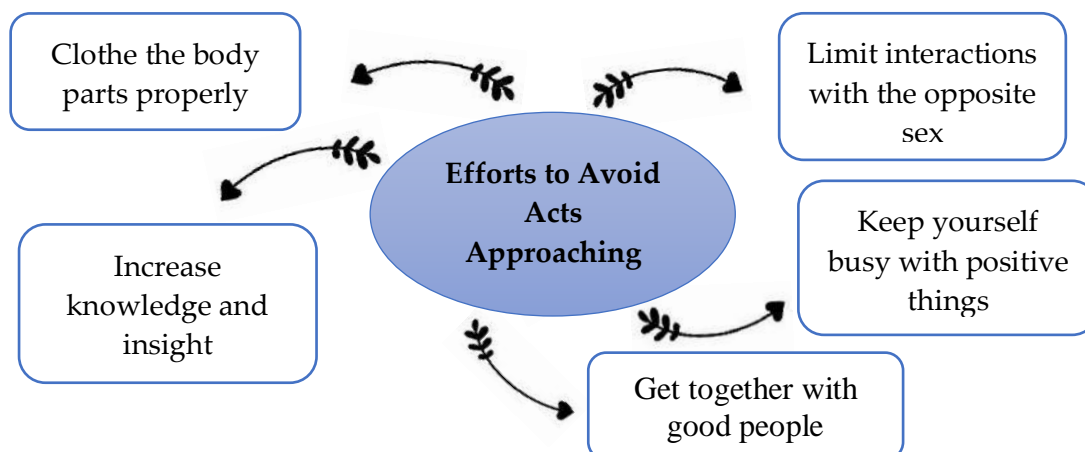
Sadd al-Dhari'ah, in enacting laws, has the aim to facilitate the achievement of benefits, prevent damage, or avoid immoral acts. This is the aim of the Shari'a: to call for the commandment of goodness and keep away from corruption and immorality. Some can be carried out immediately of these orders and prohibitions, and others precede some before carrying them out. (Sanusi, 2015)

The information above shows that being close to approaching adultery is prohibited, especially committing adultery, which is, of course, strictly prohibited. This also shows that the verse prevents adultery from occurring because several actions can trigger adultery.

Efforts to Avoid Acts Approaching Adultery

In this case, the researcher will present data from research results in the field using data collection techniques through interviews. Researchers present data in graphical, tabular, or descriptive form. Based on the results of interviews conducted with six informants, the results of the analysis found that there were five critical indicators regarding how to avoid committing adultery and behavior that could lead to this act.

Picture 1. Description of Efforts to Avoid Acts Approaching Adultery



Based on Figure 1, the author can explain that after holding in-depth interviews with informants, there are five indicators of efforts to avoid acts that are close to adultery. These five indicators are 1) limiting interactions with the opposite sex, 2) clothe the body parts correctly, 3) increasing knowledge and insight into actions that are close to adultery, 4) Getting together with good people, and 5) keeping yourself busy by doing positive things. Researchers will display the results of the interview using the following table:

Table 1. First Indicator Interview Results

Indicator	Informant	Interview Result
Limit interactions with the opposite sex.	Informant I	I am not having contact with the opposite sex because I know what sin and punishment will be if I commit this action.
	Informant II	Be indifferent to the opposite sex so that he does not feel like you are giving him more attention, and we can be good friends even though we are not intensely close. Friendship between men and women is impossible without feelings arising in one of them.

Based on the interview above, the researcher concluded that to limit interactions with the opposite sex, namely reducing interactions with the opposite sex, such as being less humble towards the opposite sex to limit that there is a distance that must be closed between women and men in one way: not touching each other. Physical contact with the opposite sex because small touches can lead to significant touches that can have fatal consequences. Moreover, according to the second informant, there is no friendship between a man and a woman who does not have feelings for either of them. The second indicator is covering the intimate parts properly. Here is the table:

Table 2. Second Indicator Interview Results

Indicator	Informant	Interview Result
Clothe the body parts properly.	Informant III	Clothing the body parts properly is not just wearing a hijab wrapped around your neck because, in my opinion, such a hijab still brings lust to men if the clothes are too tight. It does not cover essential parts of his body.
	Informant II	Yes, I agree with that that we, as Muslim women, must avoid looking attractive in front of members of the opposite sex who are not their mahram. If possible, wear closed clothes.

From the interview above, it can be concluded that covering the private parts is something that many Generation Z youth consider trivial. Generation Z follows the fashion styles seen on TV, Instagram, etc. Which only cover parts that should not be shown to the opposite sex without knowing. The true meaning of covering one's private parts. When it comes to women's private parts, cover them by wearing loose clothing that does not show the curves of the body, using a headscarf that sticks out more than the chest, and not tied at the back of the neck so as not to arouse the desires of the opposite sex and prevent them from looking attractive in front of them.

The third indicator is increasing knowledge by frequently participating in studies or opening content on YouTube, TikTok, or Instagram, which reminds teenagers that they are not yet ready to get married, so they are advised to fast. The fasting referred to here is fasting to maintain one's perspective, guard against feelings that should not arise, and instill in oneself so that one does not approach actions that trigger adultery as in the following table:

Table 3. Third Indicator Interview Results

Indicator	Informant	Interview Result
Increase knowledge and insight regarding acts that are close to adultery	Informant IV	Yes, you can watch studies on <i>YouTube</i> , <i>Instagram</i> , and other social media to put the brakes on and advise yourself so you do not fall into adultery. Also, teach yourself a lesson in a situation that is becoming commonplace. Namely, teenagers getting pregnant out of wedlock.
	Informant V	That is right, especially now that gaining and broadening your knowledge is not difficult; you can do it at home. Look for the content we want on <i>YouTube</i> , <i>Instagram</i> , and <i>TikTok</i> to make our social media more colorful, not just for pointless scrolling.

The fourth indicator is get together with good people, which will be presented in the following table:

Table 4. Fourth Indicator Interview Results

Indicator	Informant	Interview Results
Get together with good people.	Informant VI	I was seeing who we associate with because that environment influences our lives. So, if we can gather with good and pious people, we will change our thought patterns and actions so that we do not commit acts that are close to adultery.

From the interview results above, it can be concluded that the environment influences the development of thought patterns and actions. Generation Z teenagers are asked to choose a suitable environment so they do not fall into things forbidden by religion.

According to two of the six informants, the fifth indicator said that the effort to avoid acts that are close to adultery is to keep yourself busy doing positive things in your daily life. For example, doing your hobbies and carrying out your current profession. The results of the interview will be presented in the following table:

Table 5. Fifth Indicator Interview Results

Indicator	Informant	Interview Results
Keep yourself busy by doing positive things	Informant V	I keep myself busy with positive things, for example, doing daily activities, helping my mother at home, and doing the profession I am currently working on.
	Informant VI	Do positive things by spending time with hobbies

Generation Z's Perception of Approaching Adultery

Generation Z are people born in the internet generation, which has enjoyed the wonders of technology after the birth of the internet. In general, Generation Z was born between 1997 and 2012.(Andriani et al., 2023)

Rapidly developing internet technology has dramatically impacted Generation Z. Nowadays, young people prefer to watch *Netflix* rather than television, order food via applications, study with online teachers, and more. One of the popular internet technologies is entertainment. Games and social media such as *Instagram*, *YouTube*, *Twitter*, and *Facebook* are a means of entertainment for Generation Z.(Andriani et al., 2022)

Generation Z are Indonesian youth who, as the nation's children and grandchildren, will continue the struggle of the warriors who liberated the Indonesian nation from colonialism, so it is the obligation of the nation's children, namely the younger generation, to be careful. Youth is the age most vulnerable to external cultural influences, so foreign culture can easily change the lifestyle of young people so that they tend to be more Westernized.

Nowadays, teenagers increasingly like K-pop artists and imitate their glamorous lifestyle, which contrasts with the local culture that seems polite and closed. In Indonesia, many women become pregnant illegally; many of them still have children at school age and commit inappropriate actions, namely abortion; they consider local culture to be old-fashioned and boring, and they consider foreign culture to be more relaxed. This bad lifestyle also sets a bad example for future generations. It will only worsen without self-awareness or efforts to minimize the negative impacts.

Researchers collected data using a questionnaire statement via Google Forms for eight respondents, which obtained the following results:

To the statement, "If someone wanted to approach you for dating, you would reject them," there were five neutral answers, two agreed answers, and one strongly Agreed answer. From the results of this questionnaire, it can be concluded that four out of eight respondents answered neutral, indicating that some Generation Z consider forbidden relationships, such as dating, normal. Respondents who answered neutral had a school background, not at a Madrasah or Islamic boarding school, so they that the environment around them was much dating and that legalized dating with an Islamic label, for example, termed dating with the word *ta'aruf*, which means introductions between men and women who will continue to marriage. Furthermore, two of them answered that they agreed to refuse dating, and one respondent who answered strongly agreed that they did not want to be invited to a relationship that was close to adultery. Various respondents' answers show that background also influences the mindset of today's teenagers,

The second statement, namely, "Guard your feelings and his feelings so as not to approach adultery by frequently meeting and going out together." Four answers are Disagree, two are Agree, one is Strongly Disagree, and one is Neutral. It can be concluded from the respondents' answers that many people meet only sometimes and go out just the two.

The third statement, "You agree with Islamic dating, which only involves going out together without touching or committing immoral acts." Two answers Strongly Disagree, two Disagree, three Neutral, and one Agree. From these answers, it can be concluded that strongly disagree and disagree, respectively, indicating that Generation Z does not agree with Islamic dating.

The fourth statement, "Guard your heart from approaching adultery by ignoring attempts to approach the opposite sex." Three Neutral, three Agree, 1 Disagree, and 1 Strongly Disagree. The respondents' answers show that Generation Z chooses to protect their hearts from feelings that should not occur before there is a halal bond, namely marriage, by ignoring the attempts of the opposite sex to approach them.

The fifth statement, "Minimize friendships with the opposite sex so as not to fall into immorality, which includes approaching adultery." Three answers Agree, 2 Disagree, 2 Neutral, and 1 Strongly Agree. There was a significant difference in the respondents' answers; three answered that they agreed, and two disagreed. Disagree to minimize friends of the opposite sex for the reason that in the world, Allah *Subhanahu wa Ta'ala* created women and men so that they can be friends with the opposite sex like members of the same sex.

In opposite-sex friendships, men tend to be closer to their female friends than their male friends and perceive sexuality in their relationships. In contrast, female intimacy is based on talking and affection to female and male friends. (Budyatna & Leila, 2011).

Men and women have a tendency or attraction to each other, so they must be careful in friendships between the opposite sex. In Islam, limits are stated so as not to fall into slander and adultery. As explained in the Qur'an Surah An-Nur verse 30.

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Say to the men who believe: Let them restrain their gaze and protect their private parts; that is purer for them. Indeed, Allah is Aware of what they do. (Agama RI, 2019)

This is also reinforced by the Prophet's hadith, whose essence is: The eyes commit adultery; the heart also commits adultery. Adultery of the eyes is by seeing (which is forbidden), and adultery of the heart is by imagining (which triggers lust, which is forbidden).

While the cock confirms or belies all that." (Hr. Ahmad). Prophet *Ṣallahu 'Alayhi wa Sallam* was not at a Madrasah or Islamic boarding school, so the environment around them was much dating and legalized dating with an Islamic label, for example, termed dating with the word *ta'āruf*, explained starting from adultery of the eyes, then adultery of the heart/mind, hands, feet, and genitals. Sexual adultery is proof of all adultery if, in the end, it is adultery.

The sixth statement, "You believe that being friends with the opposite sex has nothing to do with matters of the heart that result in approaching adultery." There are three Neutral answers, three Agree answers, and two Disagree answers. From these responses, it can be concluded that respondents believe there is no effect if they are friends with the opposite sex. As explained above, there are no ordinary friendships between men and women.

The seventh statement, "The act of approaching adultery is an action that can push oneself to commit adultery. For example, adultery of the eyes, adultery of the hands when touching the skin of the opposite sex, and adultery of the heart." seven answered Agree, and one Strongly Agree. As explained above, the act of adultery has a trigger, and some of the triggers are as in this seventh statement. Likewise, in the eighth statement, "Limit yourself to stay away from things that could approach adultery by not responding to teasing and seduction from the opposite sex." Get seven Agree answers and one Strongly Agree.

The ninth statement, "Limit yourself from communicating frequently with someone you love." Get four answers: Agree, two Neutral, one Disagree, and one Strongly Agree. In this case, most respondents agreed to limit themselves from interacting frequently with someone they loved before marriage.

The tenth statement, "Show your feelings for the person you love with small attention so that he or she is attracted to you." I received four neutral answers: one strongly disagreed, and one disagreed.

The eleventh statement, "You pray not to be brought close to him when you are still not ready to go to the next level." There were three Agree answers, three Strongly Agree, one Disagree, and one Neutral.

The twelfth statement is, "There is an opportunity for you to approach him, and you are happy to approach that opportunity." There were four Neutral answers, two Disagree, one Strongly Disagree, and one Agree. One respondent out of eight respondents who answered in the affirmative proved that Generation Z deviated from verse 32 of the Qur'an because he was happy to take an approach that would later fall into something close to adultery.

The thirteenth statement, "If you love someone, you always think about them and do not try to get rid of those thoughts." There were three Agree answers, two Disagree, two Neutral, and one Strongly Disagree.

The fourteenth statement, "You only approach someone you love on a serious level." I received five agree answers and three strongly agree answers. Respondents' answers show that in their application, they approach the opposite sex severely.

The statements above show that Generation Z has different views regarding the prohibition on approaching adultery. Generation Z, who are firm in their stance with the thoughts and knowledge gained in Islamic boarding schools and a supportive environment, will not influence their views on the prohibition of approaching adultery, and even though Generation Z is developing in a world of technology that is developing rapidly, most of them have a circle that builds a good identity. On the other hand, Generation Z, who have a non-Islamic boarding school background, will oppose what is explained in the Qur'an in Surah Al-Isra' verse 32.

CONCLUSION

Based on the description above, it can be concluded that the concept of prohibiting "approaching adultery" according to Generation Z has different views. Generation Z has a background of having received education at Islamic boarding schools, and those who have not. Researchers divide two concepts of efforts to prevent the prohibition of adultery in Generation Z, who have studied at Islamic boarding schools, and those who are not from Islamic boarding schools in terms of faith and steadfastness. Students with strong faith will not be affected by temptations from the opposite sex. Behind that, they also have a good environment and often go to study so that their faith will be continuously recharged. When they approach adultery, their friends will remind them and pull them back to the right path. Likewise, Generation Z has never studied at an Islamic boarding school with an environment that supports not committing adultery. Amid technological developments, Generation Z will get various information, depending on how Generation Z uses technology to find information. Teenagers with solid faith and determination will look for helpful information for their lives and improve themselves. With the information they are looking for on YouTube, Instagram, etc. The second Generation Z, namely Generation Z, who have studied at an Islamic boarding school or not, have low or slack faith and determination. They consider that acts that are close to adultery, such as dating and being alone with a man and a woman, are expected and everyday things because what they see on social media shows this, so those who have no religious basis or have a religious basis. However, they will imitate what he sees if they are not faithful. So Generation Z is advised to be able to sort the content they view so as not to fall into immorality that feels good.

REFERENCES

- Agama RI, K. (2016). *Mushaf Al-Qur'anul Karim dan Terjemahannya*. CV. Penerbit Diponegoro.
- Agama RI, K. (2019). *Al-Qur'an dan Terjemahannya*.
- al-Asqalani, I. H. (2001). *Fath al-Baari*. Dar Misri litiba'ah.
- Alfaruqy, M. Z. (2022). *Generasi Z dan Nilai-Nilai yang Dipersepsikan dari Orangtuanya*. 4.
- Andriani, N. K. K., Kusuma, P. I. M. W. W., & Sarwani, N. A. (2022). *Peran Generasi Z Dalam Pemanfaatan Teknologi Pada Era Society 5.0*.
- Andriani, N. K. K., Kusuma, P. I. M. W. W., & Sarwani, N. K. A. (2023). *Peranan Generasi Z Dalam Melestarikan Budaya dan Lingkungan Pada Era Globalisasi Demi Mewujudkan Indonesia Emas*. 3.
- Anshori. (2013). *Ulumul Qur'an*. Rajawali Press.
- Audah, A. Q. (2007). *Ensiklopedia Hukum Pidana Islam*. Kharisma Ilmu.
- Baidan, N. (2016). *Wawasan Baru Ilmu Tafsir*. Pustaka Pelajar.
- Betan, A., & Pannyiwi, R. (2020). *Analisis Angka Kejadian Penyakit Infeksi Menular Seksual*. 9. <https://doi.org/10.35816/jiskh.v10i2.416>
- Djazuli, A. (2000). *Fiqih Zinayah: Upaya Menanggulangi Kejahatan dalam Islam*. Grafindo Persada.
- Fadli, M. R. (2021). *Memahami desain metode penelitian kualitatif*. 21. <https://journal.uny.ac.id/index.php/humanika/article/view/38075>

- Fathurrozi, Y. (2022). *Penafsiran "La Taqrabu Al- Zina" Dalam QS. Al-Isra' Ayat 32 (Studi Komparatif Antara Tafsir Al-Azhar Karya Buya Hamka dan Tafsir Al-Misbah Karya M. Quraish Shihab)*. 1.
- Hamka, B. (1983). *Tafsir Al-Azhar*. Pustaka Panjimas.
- Hasbi, R. (2014). *Hamil Duluan Nikah Kemudian*. Daulat Riau.
- Kuswanto, B. (2020). *Studi Komparasi Pendapat Mazhab Hanafi dan Mazhab Syafi'i Tentang Hukum Istri Pasca Mula'anah*. 3.
- Mariana, M. (2018). *Perlindungan Hukum Islam Terhadap Istri yang Dituduh Melakukan Zina oleh Suami*. 3.
- Nasikun, R. (1994). *Tafsir Ahkam: Beberapa Perbuatan Pidana Dalam Hukum Islam*. Bina Ilmu.
- Rusyd, I. (2007). *Bidayatul Mujtahid: Analisa Fiqh Para Mujtahid*. Pustaka Amani.
- Sakinah, D. N., ASM, S., & Suhardini, A. D. (n.d.). *Implikasi dari Qs. Al-Isra':32 Tentang Pendidikan Seks Terhadap Upaya Menjauhi Zina*.
- Sanusi, A., & Sohari. (2015). *Ushul Fiqih*. Rajagrafindo persada.
- Sayyid, Q. (2001). *Tafsir Fi Zilalil Qur'an: Di bawah naungan Al-Qur'an*. Gema Insani Pers.
- Shihab, M. Q. (2012). *Al-Lubab (Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'an)*. Lentera Hati.
- Shihab, M. Q. (2022). *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian (Vol. 7)*. Lentera Hati.
- Wiranto, M., & Akib, N. (2022). *Larangan Mendekati Zina Dalam Qs Al-Isra'/17: 32 (Analisis Kajian Tahlil)*. Vol 2, No 1.