

# VARIETY OF ZINA IN HADITH AND ITS TRANSFORMATION IN THE MODERN ERA (FAZLUR RAHMAN DOUBLE MOVEMENT HERMENEUTIC ANALYSIS)

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## ABSTRACT

It is known among the great sins, one of which is the act of adultery which humans often underestimate. Zina can occur among young people, adults, and parents. In today's technological age, adultery can happen anywhere and even online via video call or chat. In the word of Allah Swt, it has been commanded, "and do not approach adultery, indeed adultery is a heinous act and a bad way (Q.S Al-Isra: 32)." So a concrete explanation is needed in this matter. So that this research has several objectives, namely to: Decrypt various kinds of adultery and Analyze the transformation of adultery. This research is a type of qualitative research based on a literature review. The source of the data in this study came from secondary data which was subsequently analyzed by Fazlur Rahman double movement hermeneutics. The result and discussion of this study are that the variety of adultery in the hadith and its transformation in modern times is as follows: Types of adultery according to HR. Imam Muslim No. 4802 covers the adultery of both eyes, the adultery of both ears, the adultery of the tongue, the adultery of both hands, the adultery of both legs, and the adultery of the heart. The fact is that man has determined the fate of his improbable adultery and will surely be lived, and this is a misfortune. But it is not a force but a choice. Today majazi adultery is very difficult to avoid because it has become a common thing, such as eyes to see, verbal to speak, and lust that always leans towards his desires, all of which are inseparable from mistakes and sins. Therefore, we are required to choose the right one and avoid adultery, including the transformation of adultery in the familiar modern era, such as VCS (Video Call Sex) and chats that discuss the realm of adultery.

**Keywords:** Variety of adultery; transformation of zina; Fazlur Rahman

## 1. INTRODUCTION

'Zina' (adultery) is often found wherever we are, whether they already have marital attachments, men or women, young or old, rich or poor, and so on (Melani, 2021). Adultery is

generally defined as copulation performed by a man and a woman without an official valid marital bond (Muzaki, 2022). In the 'Syariah' sense, adultery is a man who enslaves a woman through a 'qubul' (pubic), which does not belong to her (her wife or slave) or has a status that resembles her property. That is any bodily relationship that is without going through a marriage or syubhatun nikah (resembling marriage) or slavery. The majority of Islamic Clerics agrees upon this. Zina is a heinous act, either through the qubul or rectum, and is a grave sin, that is, a man and a woman having intercourse without a valid marital relationship between the two. (Ilahi, 2005)

In article 284 of the Criminal Code, the penalty for adulterers is a maximum of only 9 months in prison and must meet several conditions, namely: having intercourse with a woman or man instead of her husband or wife; for himself applies to article 27 BW He is in marriage (Melani, 2021). One of the hadiths that talk about the variety or variety of adultery is the hadith narrated by Imam Muslim No. 4802,

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ حَدَّثَنَا وَهَيْبٌ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ  
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الزَّانَا مُدْرِكُ ذَلِكَ لَا  
مَحَالَةَ فَالْعَيْنَانِ زَنَاهُمَا النَّظْرُ وَالْأُذُنَانِ زَنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زَنَاهُ الْكَلَامُ وَالْيَدُ زَنَاهَا الْبَطْشُ وَالرَّجُلُ  
زَنَاهَا الْخُطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ

Meaning:

“Having told us Ishaq bin Manshur has told us Abu Hisyam Al Makhzumi has told us Suhail bin Abu Hurairah of the Messenger of Allah shallallahu 'alaihi wassalam, he said: “verily man has been determined the fate of his adultery which is not impossible and will surely be lived by him. Zina both eyes is to see, adultery of both ears is to hear, Zina of the tongue is to speak, adultery of both hands is to touch, adultery of both feet is stepping, and adultery of the heart is desire and wishful thinking, whereas all of it will be followed up or rejected by the public.” (Muslim)”

People in general are still quite unfamiliar with various kinds of adultery following the hadith. They only know in general, namely solely intercourse between men and women, either for those who already have a marital attachment to others or do not have a marital attachment to others. (Melani, 2021)

Along with the development of the times and technology that occurs in society, the types of adultery are more varied, including online adultery either using video calls (VC) or chatting to online

prostitution. The development of technology has caused changes in people's social life and caused various problems whose solutions have not been answered by the Qur'an and Hadith. So that a solution is needed to solve the problem, by searching for methods or ways to understand the Qur'an and Hadis, which of course, must be done by experts, namely scholars and interpreters.

One such method is hermeneutics. Although there is still much debate about the use of hermeneutics in Islamic sciences because of its history, it emerged from the western world, there are also some who consider that the use of hermeneutic methods in the study of the Qur'an and Hadith tends to eliminate the spirit of the Qur'an and Hadith. However, in reality, many contemporary Muslim scholars use hermeneutics as a new way of interpreting Islamic texts (Musahadi, 2009).

Fazlur Rahman is one of these contemporary Muslim scholars who use this method to interpret the Quran and the Hadith. This later gave birth to his theory, the - Double Movement Theory. Departing from this, this study seeks to explain Fazlur Rahman's views on hadith and how to apply the double movement theory that he initiated in hadith hermeneutics (Wahda, 2021).

The author's research is original and up-to-date, although some previous studies are also presented. So that in this section will be explained the similarities and differences between the author's research and previous research.

First, research conducted by Tika Melani, a Student of the Faculty of Ushuluddin and Islamic Thought, Sunan Kalijaga State Islamic University Yogyakarta with the title Variety of Zina in Hadith and Its Transformation in the Modern Era (Ma'anil Hadith Studies) which is a thesis and published in 2021. This thesis discusses the variety of adultery in the Hadith of the Prophet and its understanding and meaning following the methodology of Yusuf Qardhawi also discusses the contextualization of the Hadith of the variety of adultery and its transformation in the modern era.

## **2. METHODS**

The research method of this article is descriptive analytics. The research approach used is a qualitative approach based on library research. The data sources in this study were obtained from secondary data sources by collecting data by studying documents related to the theme raised in this article. Secondary data in this article includes theses, journals, articles, books discussing adultery, and

several other supporting literature. The data analysis method is based on books, articles, or other literature discussing what the researcher discusses.

The research method applied to this research is qualitative research based on library research. Then the data sources used are primary and secondary. The data collection technique used is documentation. The difference between previous and current research is that current research focuses on the variety of adultery, according to Fazlur Rahman in 'Double Movement'. Meanwhile, the similarity is to discuss the variety of adultery and use qualitative research methods based on library research (Melani & Studi Ma'anil Hadis, 2021). Second, research conducted by Yuniarti Amalia Wahdah, Sunan Kalijaga State Islamic University Yogyakarta, with the title Hermeneutics Double Movement Fazlur Rahman and Hadith Studies, a journal of Qur'an and Hadith studies, was published in 2021. This journal explains Hermeneutics in hadith studies with Fazlur Rahman's Double Movement theory.

The difference in previous research only focused on Fazlur Rahman's concept of Double Movement Hermeneutics. Meanwhile, in this study, the focus point is on the variety of adultery and its transformation. The similarity in this study is the use of Fazlur Rahman's Double Movement Hermeneutics method. including empirical research and discussing underage marriage or early marriage. (Wahda, Fazlur Rahman's Double Movement Hermeneutics in Hadith Studies, 2021)

### **3. RESULTS AND DISCUSSION**

#### **The Concept of Zina and Its Transformation**

Etymologically, the word 'zina' comes from Arabic, meaning (committing adultery or having bodily relations without legal ties) (Shihab, 2007). In terminology, 'adultery' is having sexual intercourse between a man and a woman who are not bound by a marriage (Irfan, 2015). According to the Indonesian dictionary (KBBI), adultery is copulating between a man and a woman who is not bound by a marital relationship (marriage), or a woman who is not his wife with a man who is not her husband (Education, 2008). Zina means having bodily relations between a man and a woman who is not his wife or without a legal marriage according to religious law without coercion and is carried out consciously. The act of adultery is legally haram, in general, adultery not only commits copulation but also all sexual activities that can damage human honor.

Adultery is forbidden, and acts that approach it are also prohibited. That is to do deeds that invite the martyrdom of the opposite sex. Such as seeing the limbs of the opposite sex lustfully, the dressing does not cover the ‘aurat’, and so on (sabiq).

Allah SWT said:

وَلَا تَقْرَبُوا الزَّيْنَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

“And do not approach it, indeed, it is an indecency, and a bad way.” (QS Al -Isra': 32)

Zina is divided into two, fornication by haqiqi and majazi (Types of adultery - subject (mawdoo3.com)

As for adultery majazi according to the hadith,

إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الزَّيْنَةِ، أَدْرَكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَيْنِ النَّظْرُ، وَزْنَا اللِّسَانَ النَّطْقُ، وَالنَّفْسَ تَمَنَّى وَتَشْتَهَى، وَالْفَرْجَ يُصَدِّقُ ذَلِكَ، أَوْ يُكَذِّبُ

“Indeed, God ordains adultery rations for every human being. He will get it and it is inevitable: Zina eyes by seeing, oral adultery by speech, adultery of the heart by imagining and turmoil, while the pubic justifies all that or lies about it.”(Muslim A. H.)

زنا العين: ويكون زنا العين بالنظر إلى الحرام، ويدخل في ذلك أيضا مشاهدة الإنسان للمواقع الإباحية المحرمة. [٧]

“Zina of eyes, is to look at things that are illegitimate, including the category of adultery eyes looking at something that is not allowed.”

زنا الأذن: ويكون زنا الأذن بالاستماع إلى الحرام وكل ما يدعو إلى الفجور والرذيلة

The fornication of the ear: The fornication of the ear is by listening to the forbidden and everything that calls for immorality and vice.

زنا اللسان: ويكون زنا اللسان بالكلام بين الرجل والمرأة الأجنبية في الحرام أو الزنا، سواء كان ذلك مباشرة أو عن طريق الهاتف أو الانترنت. [٨]

“Oral adultery is a conversation that has an illegitimate element such as talking about sex and others either directly or talking through a smartphone,”

زنا اليد: ويكون زنا اليد في البطش والضرب، أو مسّ المرأة الأجنبية بشهوة. زنا الرجل: ويكون زنا الرجل بالمشي إلى الحرام أو الزنا. زنا القلب: ويكون زنا القلب من خلال تمني الزنا واشتهاؤه، أو تفكير الرجل في مفاتن المرأة، وكذلك تفكير المرأة في مفاتن الرجل

“Zina’s hand is beating or touching a non-mahram woman, adultery of the foot stepping towards the haram, fornication of the heart imagining others with lust.” (Types of adultery - subject (mawdoo3.com)

The definition of zina in haqiqi is, copulation between a man and a woman without any legal marital ties, that is, inserting the male sex into the female genitalia, at least to the limit of hasyafah (chief testicles) (Mujieb, 2022)

Al-Qour'an by the Ministry of Religion of the Republic of Indonesia explained that adultery is a sex relationship carried out by a man and a woman outside of marriage, both men and women have had legal sex, or have not been outside the legal marriage bond and are not a mistake. (Indonesia, 2011) The things that influence a servant to commit adultery are as follows: (al-Jauziyyah).

- a. The look in the eyes, the impulse that appears first when a person sees something. If the impulse is ugly, then it is a shahwat. Keeping sight is a bulwark for the public. Deliberately indulging in views is the same as allowing oneself to be dragged toward the source of perdition. Rasulullah SAW bersabda: “Do not follow the gaze with a view. For you is only the first look, whereas the second is not for you”. (HR. Tirmidzi) The hadith explains that if one sees a woman, take a cursory look. Don't repeat it because a second view is not your right.
- b. The picture that comes to mind, this picture is indeed very difficult to get rid of. Because it is the beginning of good or evil, for from the heart comes a desire, wishful thinking, and willpower. Whoever can curb the images that come to mind and mind, means that he has succeeded in mastering himself from anger and lust.
- c. Speech, Many sins are born of our verbal. Speech is one of the doors of vices that a servant often ignores. Keeping speech done by not issuing vain words, that is, not talking about things that are not beneficial and beneficial in religion let alone words that hurt others.
- d. Step, often the footsteps into a bad place. Bringing ourselves to an ugliness that ends up plunging us into the pit of sin. Keeping footsteps is of course very important for a servant, so

as not to step into the place of *maksiat*. Of course, we must use God's favor, which is the pleasure of walking, by not stepping foot except for the things that are expected to be rewarded.

In essence, adultery is an act that is prohibited by any religion because it is a heinous act and can damage the religious order, the lives of fellow human beings, as well as the environment, and the surrounding nature. The Qur'an warns people against approaching adultery. It is, an extra preventive measure and effort because a passionate *shah* drives adultery, so the extra preventive measures and efforts not to approach it are more reassuring.

The development of technology does provide convenience to humans. However, it also opens up negative opportunities for entry into human life. The sophistication of *smartphones* and the emergence of social media can bring good, if all of it is used to do positive and useful things, such as *silaturahmi*, preaching, business (which is *halal*), and so on. However, technology and social media development can also bring ugliness if used for negative things. That's why every individual must be smart and observant in utilizing it all.

Technology doesn't just talk about its positive and negative impacts. However, it needs a more in-depth discussion from a legal perspective, especially Islamic law. Along with the current times, Islamic law needs to adjust to the situation to provide an unequivocal answer to a problem. One of the activities now widely questioned is the relationship between men and women who are not 'muhrim' through Electronic Transaction Information (ITE) using smartphones or the like. With this communication tool, the desired actions can be done on a consensual basis or by coercive means, such as making Video Calls or Video Call Sex (VCS) or phone sex performed by unauthorized partners.

Video Call Sex (VCS) is an online sex activity, where men and women are willing to touch each other's intimate parts of their respective bodies, and both see their parts using media or applications called video calls. This kind of activity is often carried out by lovers who do not allow each other to meet face-to-face (<https://www.ayocirebon.com/explore/pr-94826818/Hukum-Video-Call-Sex-VCS-Phone-Sex-dengan-Pacar-Menurut-Islam> Retrieved November 8, 2022).

Video call is visual communication carried out by a legal/illegitimate partner or not mahram. Video call in this case is one of the products of technological sophistication. With video calls, one

hears each other's voices and can also see visually. Therefore, when making a video call, it is necessary to pay attention to several things related to aurat. There are 2 (two) types of aurat in Islam, namely (1) aurat kubra (large aurat) and, (2) aurat sughra (small aurat). A large aurat for males is something between the navel and the genitals. As for women is something between the chest and genitals. As for the small aurat, both for men and women are apart from the large aurat above. (Hamidi, 2022)

## **The Concept of Hermeneutics**

Hermeneutics comes from the Greek *Hermeneia* (noun) whose verb is *Hermeneuein* which means to interpret. (Musahadi, 2009) This word refers to the name of Hermes (*Mercurius*), one of the gods who had the task of revealing all the messages of God to man (Al-Baghdadi, 2007). In Hermeneutics defined as interpreting skills, especially texts of authority, especially scripture, or synonymous with the designation of interpretation. Many also interpret hermeneutics as a philosophy that focuses its field of study on understanding texts, particularly the texts of Scripture, which are derived from a period, location, and social position that is considered for its readers foreign. (Susanto, 2016) Schleiermacher, who is the father of modern hermeneutics, states that according to the hermeneutic method, understanding requires the reader or interpreter to "relive and rethink the thoughts and feelings of the author", so that the reader, interpreter, or interpreter can put himself in the position of life, thoughts, and feelings of his creator, which eventually they can get a more complete picture of the object he is studying (Talib, 2018). Thus, hermeneutics in the study of hadith is a science that reflects how hadith texts, as a medium that records past events, can be understood existentially and meaningfully in contemporary situations today. (Musahadi, 2009) The role of hermeneutics in the interpretation of hadith is as an auxiliary device (not a substitute) to clarify interpretation. So that it will be more evident the effectiveness of the hadith sciences that have been relied on, when combined with a hermeneutic approach that in addition to studying the horizon of its originator, namely the Prophet, its readers (*rijal al-hadith*, *mukharrij hadith*, and *mufassir*) and its context, also examines the horizon of the text. (Hauqola, 2013) Hadis hermeneutics has seven principles that are so important to pay attention to, (Musahadi, 2009) Including:

- a. **Affirmative Principle.** In the interpretation of hadith, onean interpreter is required validate the meaning of the hadith with the highest source of Islamic teachings, namely the Qur'an.
- b. **Systematic-Comprehensive Principle.** In the interpretation of the hadith, other hadiths with similar themes must be considered by an interpreter to produce a more thorough meaning.

- c. Linguistic Principles. An interpreter must consider grammar in Arabic because the text in the hadith of the Prophet is a cultural discourse and is in Arabic.
- d. Historical Principles. An interpreter must pay attention to the historical context in which the hadith appeared, both in terms of the sociological background of Arab culture in general and the special circumstances that led to the appearance of the hadith.
- e. Realistic Principles. That is, in addition to understanding the historical context of the emergence of hadith, the interpreter must also understand the situational context of the present by looking at the reality of Muslims.
- f. Principles of Ethical and Legislative Distingencies. The interpreter must be able to take the ethical values contained in a hadith text rather than its regular values. Principles of Instrumental and Intensional Distingency. The interpreter must be able to classify between the Prophet's way of solving legal and social problems at that time and the main intention of the Prophet to be realized when expressing the hadith.
- g. Principles of Instrumental and Intensional Distingency. Hadith essentially has two dimensions, namely the instrumental dimension or *wasilah* which is temporal and particular on one side, and the intentional dimension which is permanent and universal. At this point, an interpreter must be able to distinguish between the way the Prophet solved the legal and societal problems of his time and the objectives that the Prophet wanted to realize when giving rise to his hadith. The instrumental dimension (way) because it concerns a certain segment of society in a particular dimension of space and time is temporal and particular, while the intentional dimension (purpose) is not affected by changes in space and time. In the understanding of the Hadith of the Prophet that is strongly emphasized is the realization of this goal, although the methods pursued differ each other and even different from the way of the Prophet.

### **Biography Fazlur Rahman**

Fazlur Rahman's full name is Fazlur Rahman Malik, was born in the Hazara area, (Indian subcontinent) which is now in the northwestern part of Pakistan, on September 21, 1919. From his devoutly religious family, Rahman received his education as a child. Maulana Sahab al-Din was Rahman's father, a well-known cleric who graduated from Doub and was a Hanafi. At age 10, Rahman had already memorized the Quran entirely, thanks to his father's attention to Rahman's religious knowledge. (Rusydiyah, 2019) In addition, to traditional education in Islamic studies, young Rahman also got from his father, who later he also entered a modern school. (Musahadi, 2009)

It was also because of his mother's upbringing that he gained honesty, affection, and wholehearted love, which caused Rahman to be able to face all the sweet and bitter realities in his life. In 1933, Rahman began his formal education by studying at the Madrasa built by Muhammad Qasim Nanotawi. Then in 1940, Rahman graduated with a Bachelor of Arts (BA) degree in Arabic after completing his academic education at Punjab University. In 1942, Rahman also obtained an

MA in Arabic literature at the University. Subsequently, at Oxford University UK, Rahman continued his doctoral studies and in 1950 received a doctorate in philosophy (Ph.D.). From 1950-1958 Rahman taught as a lecturer in Persian and Islamic Philosophy at Durham University. Later, he went on to work as an associate professor of philosophy, at the Institute of Islamic Studies at McGill University in Canada. (Susanto H., 2019)

When Fazlur Rahman returned to Pakistan in the 1960s, he was appointed senior staff at the Institute of Islamic Research. Thereafter, the Pakistani authorities appointed Rahman a member of the Advisory Council on Islamic Ideology in 1964. However, Rahman moved to Chicago in 1970 because he realized that he did not have the support of his country for his ideas that were widely considered deviant, related to sunnah hadith, usury and bank interest, zakat, and his halal ruling of slaughtering animals with machines. Later at the University of Chicago, he was a professor of Islamic studies. Due to his ill health due to diabetes and invalid heart disease, on July 26, 1988, Fazlur Rahman died.

### **Fazlur Rahman's Perspective on the Hadith**

According to Rahman, the hadith is a brief presentation of what the Prophet said, did, agreed with, or disagreed with, as well as similar stories about the companions, especially about the first four caliphs. Each hadith consists of the matan or text of the Hadith and its isnad or transmission link. (Rahman, 1894) According to Rahman, the hadith is the verbal transmission of the Prophet (history), narration, or report of the Prophet's sunnah or verbal tradition. Or in other words, this hadith is a sunnah in a normative context. (Zakiyah, 2022) As for the Sunnah which is often juxtaposed with the hadith, it is more of a direct exemplification of the actions (inactive) of the Prophet, or non-verbal transmission, or a non-verbal (practical) tradition of either the 'silent' or 'living' tradition. The point is that sunnah is a living tradition passed down from generation to generation, that is, although the concept refers to the Prophet, its content naturally changes over time, and most of it comes from the actual practice of Muslims. (Idris, 2012) Therefore, in interpreting the hadith, Rahman believes that many parts of the hadith need to be reevaluated, as well as a thorough reinterpretation of these elements adapted to the socio-moral trends of today. And this can be achieved through the study of historical hadith, which requires turning it into a living sunnah and sorting out its concrete value. (Alma'arif, 2015)

## Double Movement Theory

Fazlur Rahman's hermeneutics is based on the Hermeneutics of Dilthey, which states that to interpret the text of the hadith, one must take into account the historical, social, and anthropological aspects of society. He uses a hybrid method, where Rahman unites inductive and deductive thinking patterns in understanding the meaning of the hadith text. (Sugianto, 2019) And "*Theory a Double Movement*", is a term for the famous method of the hermeneutics of the Quran and Hadith initiated by Fazlur Rahman, often referred to as double movement theory. What is the theory of a *Double Movement*? That is the process of interpretation carried out by studying from the current state to the time when the Quran or Hadith was handed down and then returning to the current situation. (Rahman, Islam, And Modernity - On Intellectual Transformation, 1985)

Applying this theory requires analyzing the hadith in its context and projecting it on the current state of affairs to find solutions to the (social) problems of the people. (Rusydiyah) The double movement theory offered by Fazlur Rahman contains two movements:

1. The first movement, from the special to the general. First, the interpreter must understand the factual meaning of a hadith by examining its legal reasons, both express and implied, before making a legal decision. In interpreting the hadith, an interpreter must also pay attention to the context of Arab society at the time the hadith was passed down, in terms of customs, social structure, and religious life. Then, the interpreter generalizes the message the hadith wants to convey (Rusydiyah).

The details of the steps in the first movement include the following:

- a. The first step is to understand the hadith as a unit, understand the meaning or meaning of the hadith textually as well as examine the historical situation as well as the social setting at the time the hadith is passed down or in other words examine the *asbabul wurud* of the hadith both micro and macro. Moral and legal teachings will result from the study, which must be addressed based on the general principles mentioned in the hadith. (Aziz, 2007) To examine the historical situation and social setting, a historical method is needed that can be carried out in several stages. First, the hadith is analyzed chronologically (tracing the history and struggle of the Prophet's life). Second, distinguish between the Hadith's legal rules and the laws' final intention. Third, understanding the purpose of the hadith is based on the social context in which the Prophet lived and struggled (Aziz, 2007).
- b. The second step generalizes these specific answers. It is presented as statements with a general moral-social purpose that can be selected from specific texts in the socio-

historical context and the of-the-mentioned legislative ratio ('illat law). (Rahman, Islam Dan Modernitas - Tentang Transformasi Intelektual) Its purpose is to obtain a coherent and systematic narrative from the Qur'an or hadith regarding the general principles and values underlying its various normative commandments (Aziz, 2007) .

2. Second Movement, from general to specific. The general teachings (principles) resulting from the first movement must be brought to life in the concrete social context of history in the present time. For this reason, it is imperative to study and analyze the current situation thoroughly so that it can assess and adjust to the situation as needed, as well as establish new alternatives to apply new hadith values as well (Rusydiyah, Aliran Dan Paradigma Pemikiran Pendidikan Agama Islam Kontemporer).

Based on the above presentation, we understand that the double movement developed by Rahman uses the method of thinking induction in the first movement and the method of thinking deduction in the second movement. The approach offered by Rahman is the Socio-Historical approach, which is an approach that seeks to understand the hadith by way of reviewing the socio-historical situation and context at the time the hadith was narrated by the Prophet Saw. What were the socioeconomic conditions and facts of the Arab community at the time, and what were the customs and traditions that developed at that time? (Mustaqim, 2016) So when facing social changes in society due to the development and advancement of science and technology, it is hoped that this approach can gain a progressive and appreciative contextual understanding of hadith. If you look closely, Rahman's double movement hermeneutics allows the text to speak for itself by examining the historicity of the text, not by forcing it to speak according to the author's wishes. However, in the process of the historicity of the text in question in addition to having to understand the asbabul wurud hadith studied, it must also understand the social setting of Arab society when the Prophet delivers the hadith. The goal is to find universal values (moral ideals), since these moral ideal values are absolute, and will not change and apply over time (Susanto). So it is better to apply this moral ideal, which is the purpose of the moral principle that the Quran and hadith want to convey, than the specific legal that is the statute of law that is especially practiced.

### **Application of Double Movement Theory in understanding the Hadith on the Variety of Zina and Its Transformations**

Hadith on the variety of adultery

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ أَخْبَرَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ حَدَّثَنَا وَهَيْبٌ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الرِّثَا مُدْرِكُ ذَلِكَ لَا

مَحَالَّةٌ فَالْعَيْنَانِ زِنَاهُمَا النَّظْرُ وَالْأُذُنَانِ زِنَاهُمَا الْإِسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلَامُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرَّجْلُ زِنَاهَا الْخَطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيَكْذِبُهُ

“Having told us Ishaq bin Manshur has preached to us Abu Hisham Al Makhzumi has told us Suhail bin Abu Hurairah of the Messenger of Allah shallalu 'alaihi wassalam, he said: “verily man has been determined the fate of his adultery which is not impossible and will surely be lived by him. Zina both eyes is to see, adultery of both ears is to hear, zina of the tongue is to speak, adultery of both hands is to touch, adultery of both feet is stepping, and adultery of the heart is desire and wishful thinking, whereas all of it will be followed up or rejected by the public.” (HR. Imam Muslim No. 4802), (Muslim, Sahih Muslim).

#### a. First movement

- 1) This first movement is carried out by examining the hadith in terms of textual and its socio-historical context when the Prophet conveyed the hadith to obtain general values or principles from the hadith, which was further generalized.

- 2) Textual meaning of Hadith

Textually, the hadith shows that adultery is not just having sexual relations between men and women who are bound by a marital relationship (marriage). According to the author's analysis, generally, people are still quite unfamiliar with various kinds of adultery following the Hadith. Society generally knows in outline, namely only having intercourse between men and women for those who already have marital attachments or do not have marriage attachments. This narrow knowledge is quite influential for them because it means that when they do an act that includes adultery such as maksiat for example, they do not know that they are doing the powdered thing that is adultery. And for them, such a thing is already prevalent among the general public. So that if interpreted textually this hadith brings us to an understanding of various kinds of adultery, which is not limited only to having sexual relations between men and women who already have or have not had a marriage bond.

- 3) Historical Approach (Asbabul Wurud)

This step will explain asbabul wurud and the social conditions at the time the above hadith was narrated by Muslim No. 4802, both micro and macro.

- a) Micro

The Prophet conveyed this hadith Saw to the friend of Abdullah bin Abbas about this interpretation of al-Lamam (the tendency of the human heart towards the shahwat) including minor sins. As in His words in the letter An-Najm verse 32. And Abdullah ibn Abbas has not understood the meaning of al-Lamam because he has not found a picture or example (Bukhari).

- b) Macro

If we trace in the history of the descent of the Hadith, when Abdullah bin Abbas did not understand the image of al-Lamam (the tendency of the human heart towards the shah) finally the Prophet Saw explained with a Hadith narrated by Imam Abu Hurairah, which is as the Hadith above (Bukhari).

c) Generalizations of Hadith and Moral Purpose

From the socio-historical study above, we can take the moral values and purposes contained in this Hadith that the Messenger of Allah Swt taught his people to maintain his self-esteem both *dhahir* and *mentally*, because the glory of a person can be seen from how he maintains his self-esteem and his honor.both by birth and *dhahiriyyah*.

4) Second Movement

In this second movement, applying the above systematic moral ideals began to be carried out in the present context. Sociologically and anthropologically, society's view of adultery is only understood to be limited to essential adultery, namely sexual intercourse. Adultery is varied, namely the essence and *majazi*. As for *majazi zina*, which is adultery performed in addition to sexual intercourse, among others, adultery of both eyes is to see, adultery of both ears is to hear, *zina* of the tongue is to speak, adultery of both hands is touching, adultery of both feet is stepping, and adultery of the heart is desire and wishful thinking. Indeed, man has been determined the fate of his adultery which is not impossible and will surely be lived by him, this is a calamity. But it is not a force but a choice. Nowadays, *majazi* adultery is very difficult to avoid because it has become commonplace, it is inseparable from mistakes and sins. Therefore, we are required to choose the right one and avoid adultery, including the transformation of adultery in the familiar modern era, such as VCS (Video Call Sex) and chats that discuss the realm of adultery.

## CONCLUSION

In general, adultery is a copulation performed by a man and a woman without a valid marital bond. The variety of adultery is divided into two: *zina* in *Haqiqi* and *majazi*. *Zina haqiqi* is a copulation between a man and a woman without any legal marital ties, that is, inserting the male sex into the female genitalia, at least to the limit of *hasyafah* (chief testicles). While *zina majazi* includes adultery of both eyes i.e. seeing, adultery of both ears is hearing, *zina* of the tongue is speaking, adultery of both hands is touching, adultery of both feet is stepping, and adultery of the heart is desire and wishful thinking as stated in HR. Imam Muslim No. 4802. In this modern era, the transformation of adultery that occurs in society is more varied, including online adultery either using video calls (VC), or chatting to online prostitution. *Majazi zina* is an adultery that is difficult to avoid because it has become a common thing, all of it is inseparable from mistakes and sins. Therefore, we are required to choose the right one and avoid adultery in any variation. In this case, we can take the moral values and purposes contained in the Hadith that has been explained that the Messenger of Allah Saw taught his people to maintain his self-esteem both *dhahir* and *mentally*

because the glory of a person can be seen from how he maintains his self-esteem and his honor. both in birth and dhahiriyah.

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