

ADULTERY IN THE PERSPECTIVE OF ISLAMIC RELIGIOUS LAW AND POSITIVE LAW IN THE INDONESIAN COMMUNITY

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Abstract This study aims to examine and find out about the arrangements for adultery in Islamic law and Positive Law in Indonesia and the *zina* sanctions that exist in Islamic religious law and Positive Law. The type of data used in this study is secondary data consisting of the Criminal Code, Al-quran, and other sources in the form of books and other materials such as journals related to the issues discussed in this. This data collection uses literature study techniques—data analysis using analysis techniques between content theory. Based on the research done, it can be found that the regulation of adultery in Positive Law is contained in Article 284 which states that adultery is a sexual relationship between two perpetrators who are married or one of them is bound a marriage. In Islamic law, it provides regulations regarding adultery. It distinguishes the perpetrator of adultery here into two, namely Ghairu Muhshan: the perpetrator who is not bound by marriage, and secondly, Muhsan is the perpetrator who is bound by marriage. This Positive Law provides sanctions for criminal acts of adultery in the form of a prison sentence of 9 months, which must fulfill several existing requirements. In addition, Islamic law provides sanctions for criminal acts of adultery in the form of punishments such as 100 lashes and exile for one year for the perpetrator of Ghairu Muhsan, 100 lashes and stoning to death for the perpetrator of Muhsan.

Keywords: Adultery, Al-Qur'an, Law

Abtrak Penelitian ini bertujuan guna untuk mengkaji dan mengetahui mengenai pengaturan zina dalam hukum Islam dan hukum pidana di Indonesia dan untuk mengetahui sanksi zina yang ada di dalam hukum agama Islam dan hukum pidana. Jenis data yang dipakai dalam penelitian ini adalah data sekunder yang terdiri dari KUHP, Al-qur'an, serta sumber lain yang berupa buku-buku dan bahan lainnya seperti jurnal-jurnal yang berkaitan dengan masalah yang dibahas ini. Pengumpulan data ini menggunakan teknik studi pustaka. Analisis data menggunakan teknik analisis antar teori isi. Berdasarkan penelitian yang sudah dilakukan dapat diperoleh hasil bahwa pengaturan zina dalam hukum pidana terdapat dalam Pasal 284 yang menyebutkan bahwa zina adalah hubungan persetubuhan antara kedua orang pelaku yang telah kawin atau salah satunya terikat suatu perkawinan. Pada hukum Islam memberikan pengaturan tentang perzinaan dan membedakan pelaku zina disini itu menjadi dua yaitu pertama Ghairu Muhshan: pelaku yang tidak terikat didalam perkawinan dan yang kedua, Muhsan adalah pelaku yang terikat oleh perkawinan. Di dalam hukum pidana ini memberikan sanksi terhadap tindak pidana perzinaan berupa hukuman penjara selama 9 bulan itupun harus memenuhi beberapa persyaratan yang ada. Hukum Islam memberikan sanksi terhadap tindak pidana perzinaan berupa hukuman seperti 100 kali cambuk dan diasingkan selama satu tahun untuk pelaku Ghairu Muhsan, hukuman cambuk 100 kali dan rajam sampai mati untuk pelaku Muhsan.

Kata Kunci: Zina, Al-qur'an, Hukum.

Introduction

Adultery is an act of sexual intercourse between a man and a woman who are not bound by marriage. According to Islamic law, adultery is considered an accursed act. According to some scholars, adultery does not regard the perpetrator. It could be committed by an unmarried person or a married person; as long as intercourse happens without marital bound, it is considered adultery. Adultery is an act against Islamic law and Positive Law. The act of adultery is seen by Islam as a very despicable violation of sexuality, with no known priority and highly forbidden in all circumstances whatsoever.

Adultery is a crime involving the honor of a person who should be severely punished. Still, the Criminal Code is only threatened with a maximum sentence of 9 months in prison. It must meet several conditions; in Article 284 of the Criminal Code, it is explained that a man or woman is said to have committed the crime of adultery if he or she fulfills three conditions. 1) having intercourse with a woman or a man who is not her husband or wife; 2) For him, article 27 BW applies; 3) He is currently married.¹

In Islam, adultery is considered a crime which is called *jarimah*. Therefore, Islam strictly prohibits adultery as in the word of Allah SWT in the Qur'an Surah al-Isra 'verse 32: "And do not come near to adultery; surely it has been an obscenity and odious as a way."

Based on this information, although Allah SWT has forbidden it with the above paragraph, there are still many people who are trapped by the tricks of the devil. As the devil made adultery such an attractive thing, many are tempted and lured into committing adultery. Adultery in society is increasingly happening due to lack of faith in oneself, lack of attention/love for parents, and lack of gratitude for Allah SWT's economy.

¹ Syamsul huda, Zina Dalam Perspektif Hukum Islam Dan Kitab Undang Undang Hukum Pidana. *Jurnal studia Islamika*, vol. 12, no. 2, 2015) 375-380.

It could be seen from the number of abortions caused by illicit relationships, the number of discotheques that provide facilities to commit immoral acts, as well as the number of hotels and inns that do not select male and female visitors who are not married to stay in one room, and so on.²

After seeing the description above, we know that adultery is one of the major sins in Islam. So in this article, we will briefly describe the definition of adultery according to Islam, the purpose of adultery according to Positive Law, the causes of adultery, solutions to adultery problems, how to avoid adultery, various types of adultery, criteria for adultery, the wisdom of the prohibition of adultery, the negative impact of committing adultery.

Methodology

This paper is a literature review paper. The source of data was mainly from Qur'an and hadits. The data was also obtained from regulation document in Indonesia context. The author conducted content analysis to analyze adultery issue in the context of Qur'an and Hadith. Content analysis is a research tool used to determine the presence of certain words, themes, or concepts within some given qualitative data (i.e. Qur'an and hadith texts).^{3,4} Using the content analysis, the author can quantify and analyze the presence, meanings and relationships of adultery from the Qur'an and hadith as well as positive law perspectives. Based on Islamic perspective, the author discussed the Qur'an and hadits perspective on adultery.

² Syamsul huda, Zina Dalam Perspektif Hukum Islam Dan Kitab Undang Undang Hukum Pidana. *Jurnal studia Islamika*, vol. 12, no. 2, 2015) 377-397.

³ Nurdin, N. (2017). To Research Online or Not to Research Online: Using Internet-Based Research in Islamic Studies Context. *Indonesian Journal of Islam and Muslim Societies*, 7(1), 31-54.

⁴ Nurdin, N. (2021). Employing Online and Offline Qualitative Interpretive Case Studies in Understanding E-Procurement Effectiveness. *International Journal of Quantitative and Qualitative Research Methods*, 9(1), 23-41.

Discussion

Adultery According to Islam

Adultery is an act of intimate intercourse committed by a pair of humans who do not have a previous marriage relationship. Adultery is an act that is prohibited by every human being for any reason. There are several aspects of life, both from the religious, cultural, and social aspects, stating that adultery is an act that is inappropriate for humans to do.

It should be underlined here that Islam is not purely an Arab and Middle Eastern phenomenon. We also often encounter Muslim communities in other countries such as China, Russia, Africa, and Southeast Asia in significant numbers. The largest Muslim population in the world is not in Arabia and the Middle East but in Indonesia, which is in Southeast Asia. Indonesia is a "periphery" of the Islamic world because it is a country with a majority population of Muslims.⁵

Adultery etymologically comes from Arabic, which means intercourse outside of marriage. From a moral point of view, this act is filthy, despicable, and immoral in society, while from a religious perspective, this act is punishable and sinful. Therefore, there is no denying in giving punishment except those whose minds are different under the control of their passions.

Adultery, according to *fiqh* is intercourse between a man and a woman without any legal marriage, namely: inserting the male sex into the female genitalia, at least to the limit of *hasyafah*. Adultery is a crime that is considered hudud or had, a punishment imposed on violations involving the rights of Allah SWT. Thus, the law regarding adultery has been regulated by the Qur'an because it is the absolute right of Allah SWT.

⁵ Fahri Hidayat,. Perspektif Peniliti Outsider Terhadap Perilaku Keagamaan Masyarakat Muslim (Kajian pada Pemikiran Frederick M. Denny). *Jurnal Studi Islam*, vol. 14, no. 2, 2019) 103.

Adultery According to Positive Law

The provisions for adultery as regulated in Article 284 paragraph (1) number 1e letters a and b of the Criminal Code are that currently only married men or women can commit adultery, while unmarried men or women, according to the formulation of the criminal provisions stipulated in the Criminal Code. Regulated in Article 284 paragraph (1), number 2e letters a and b of the Criminal Code are only seen as people who participate in committing adultery committed by married people.⁶

According to the definition of adultery, there is a difference of adultery according to Islamic law and Positive Law. According to Islamic law, Adultery is an act of sexual intercourse between a man and a woman outside the legal marriage bond, whether a married or non-married person does it. If intercourse is carried out between a man and a woman who are married, it is called adultery *muhsan*, while those who have never had a family are called adultery *ghair muhsan*.

The Causes of Adultery

The cause of the rise of adultery is from several factors; the main one is the weakness of faith today. This crisis of faith can be caused because we have been far from education and practicing Islamic values. Our education so far, from an early age to the university level, has formed a paradigm that the world is everything, without any priority to religion (faith) and morals (morals). We are taught to compete in pursuing the world's luxury (wealth, rank, and position). In addition, the factors of electronic media such as television, the internet, cd

⁶ Ishak,. Analisis Hukum Islam Tentang Perbuatan Zina Dalam Pasal 284 Kitab Undang-Undang Hukum Pidana Dalam Pembaharuan Hukum Pidana. *Jurnal Ilmu Hukum*, Vol. 14, No. 56, 2012, 168.

players, computers, and so on are the leading causes of this nation's moral crisis. Technology has been misused in society in Indonesia. Like pornography which is very easily accessed on the internet. Watching films and soap operas that are not *syar'i* and not educational adorn our television channels. Likewise, porn DVD/VCD has been circulating everywhere. Print media also contributes significantly to the thoughts and morals of readers. The proliferation of obscene books and readings is very effective in destroying the morale of the readers, whether novels, comics, anime, or magazines that contain pornography and pornographic action. All these means lead to adultery.

Solution to Adultery Problems

The solution to the problem of adultery, which is still a lot among the community, especially in the role of parents, is still very instrumental in the moral formation of their children by providing Islamic understanding and education to them. Parents should close the opportunity and space for this immorality by telling their daughters to dress in *syar'i* (not tight, thin, visible nakedness, and resembles the opposite sex). Provide an understanding of the dangers of courtship and promiscuity. In community life, community leaders can provide strict sanctions against adulterers as prevention. In addition, *ta'lim* assemblies and lectures play a vital role in educating/guiding morals.

Likewise in schools, Islamic boarding schools, and campuses as places of formal and informal education have a role in forming student morals. By being taught the subjects of Tawheed, Al-qur'an, Hadith, and Morals comprehensively and continuously, students are expected to become intellectually intelligent Muslims and morally intelligent.

According to Al Ghazali, the science of religion still has priority over other sciences such as logic, arithmetic, and philosophy. Therefore, studying religious

knowledge is considered a personal obligation for every Muslim without exception. Meanwhile, learning non-religious knowledge is "only" considered a collective obligation, so that if there are already some people who have learned it, then the obligation for others to learn it becomes invalid. The hierarchy of knowledge in Al Ghazali's conception is an attempt to make a priority scale in learning science. The first education that must be taught to all students of knowledge is the basics of religious knowledge. After mastering the basics of religious knowledge, the student is welcome to study more deeply the science of religion (specialization) or study other sciences that interest him, as long as his orientation remains to worship God. However, some widely misunderstood the concept as a dichotomy of science. This misunderstanding, in turn, leads to a tendency to subordinate non-religious sciences. As a result, in many educational practices in Islamic institutions in Indonesian society, non-religious knowledge does not get much room to develop.⁷

How to Avoid Adultery

Then, how do we avoid adultery? Here are some effective ways that we can do to avoid adultery, as follows:

1. Avoid immoral places that can provide opportunities and opportunities for adultery.
2. Do not approach things that lead to adultery, such as dating, kissing, hugging the opposite sex, watching pornographic films, or reading books that contain pornographic content. Approaching things that lead to adultery will cause the person obsessed with committing adultery.

⁷ Fahri Hidayat,. (Pengembangan Paradigma Integrasi Ilmu: Harmonisasi Islam dan Sains dalam Pendidikan. *Jurnal Pendidikan Islam*, vol. 4, no. 2, 2015) 300.

3. Choose pious associates and do not like to visit immoral places. Because, a devout friend will spread kindness to his friends and always warn them about the dangers of adultery.
4. Read Islamic books that specifically remind the reader about the dangers of adultery. By understanding the risks, one will realize the importance of avoiding adultery in social life.
5. Reading the Quran while contemplating its interpretation, heeding the words of the Prophet, and listening to the advice of scholars about the importance of avoiding all kinds of sins, including adultery and approaching adultery.⁸

Kinds of Adultery

There are two kinds of adultery, namely:

1. Mohsan

Namely, a man or woman has had lawful intercourse (already married). Adultery that can be accused and charged under the guilt of Adultery *Muhsan* is a man or woman who has reached puberty, has a reason, is free and have been married, he has felt the pleasure of lawful intercourse.

2. Ghair Muhsan

Namely men or women who have never had lawful intercourse (never married). The punishment imposed on the adulterer of *ghair muhsan* is a hundred times lashes based on QS al-Nur [24]: 2: "The female fornicator and the male fornicator, (The Arabic Zaniyah and Zan refer to those who commit either fornication or adultery. By comparison of this verse to others and Hadiths., it is understood that this verse refers to fornicators, i.e., unmarried people committing

⁸ Haliman., *Hukum Pidana Syari'at Islam*. (Jakarta: PT.Bulan Bintang, 1997) 131.

illegal sexual intercourse) then lash each one of them a hundred lashes, and let not compassion for them (both) take (hold of) you in the religion of Allah, in case you believe in Allah and the Last Day; and let a section of the believers witness their (The torment of the two of them) torment.”⁹

The verse above states that the adulteress who is still a girl and the adult male adulterer who is not married yet, both of whom have been married, then lash each one of them 100 lashes if proven guilty according to the *Shari'a*. - the law. Carry out this provision in earnest and do not be prevented by the abundant mercy between the two in overthrowing the Islamic religion, so that you ignore this provision. If you believe in Allah and the hereafter, surely you will do this because the consequence of faith is carrying out Allah's decrees and let the execution of their punishment both be witnessed by a group, namely at least three to four of the wrongdoers so that the sentence becomes a lesson for all. Those who see and hear.

Criteria for Adultery

The law for adultery can be applied if it meets the elements of adultery with several criteria, namely:¹⁰

1. To have sexual intercourse outside a valid marriage on purpose,
2. The perpetrator is a *mukallaf*. Islam stipulates that every *mukallaf* can be sentenced to hudud if he is proven to have committed adultery regardless of whether he is married or unmarried. If a child or a crazy person has sexual relations, it is not considered adultery,

⁹ Ahmad Djazuli, *Fiqh Jinayah, Upaya menanggulangi kejahatan dalam Islam*, (PT: Raja Grafindo Persada, 1996) 85.

¹⁰ Syamsul Huda, (Zina dalam Perspektif Hukum Islam dan Kitab Undang Undang Hukum Pidana. *Jurnal Studia Islamika*, Vol. 12, No. 2, 2015) 385-386.

3. Done consciously and without coercion, and
4. There is evidence that adultery has occurred. There are three pieces of evidence: witnesses, confessions, and *qarinah* (indications).

*The Message of Forbidden of Adultery*¹¹

There are several pearls of wisdom in the prohibition of adultery according to Islamic law, namely:

1. Maintaining household harmony, upholding dignity and self-esteem from things of disgrace and stains,
2. Prevent the emergence of deadly diseases and viruses,
3. Can maintain the sanctity and dignity of humans,
4. To maintain the sustainability and development of offspring.

While the Criminal Code considers that adultery is a form of denial or betrayal of marriage. So, the purpose of the prohibition of the criminal act of adultery by the Criminal Code is to maintain household harmony. The Criminal Code does not consider other possibilities that arise because of adultery. Such as the transmission of deadly diseases and viruses due to unhealthy intercourse. Sexual diseases such as the HIV / AIDS virus, gonorrhea disease, or a type of worry. The condition arises because of sexual intercourse.

Negative Impact of Adultery

Islam forbids adultery because it has a huge negative impact in the future, namely the hereafter. Harmful consequences that can result from adultery, among others:

¹¹ Zainuddin Ali., *Hukum Pidana Islam* (Jakarta: Sinar Grafika, 2007) 51.

1. Destroy the child's future. The child resulting from an illicit relationship (adultery) will face his childhood unhappy because he does not have a clear father identity.
2. Encouraging other major sins, such as abortion, killing a woman who is already pregnant because of adultery, or committing suicide because she is ashamed of having committed adultery.
3. Damaging legitimate offspring if adultery produces one or more children. Legal offspring according to Islam are children born from legal marriages. If the illicit relationship is carried out with two or more men, it will obscure the kinship or descent relationship with the birth father.¹²
4. In the act of adultery all kinds of vices accumulate, such as the weakness of religion, the loss of piety, the destruction of modesty, the disappearance of jealousy, and the burial of good morals.
5. Adultery can kill shame to make a person thick-faced or shameless.
6. The act of adultery affects the cheerfulness of the face so that it makes it dull, dark, and looks withered like a person experiencing profound sadness. In addition, adultery can trigger hatred witnessed by those who see it.
7. Adultery results in darkness and loss of light in the heart.
8. Adultery will result in a little heart and feelings of oppression. Adulterers will be treated with treatment that is not following their wishes. Whoever wants the pleasure of life with its beauty, but he achieves it by disobeying Allah, then Allah will surely punish him with the opposite of what he wants.
9. The act of adultery can make people dare to break the ties of friendship, disobey parents, produce illicit assets, have disgraceful morals, and neglect family and descendants, sometimes even dragging the perpetrator to murder.

¹² Haliman, . Hukum Pidana Syari'at Islam. (Jakarta : PT.Bulan Bintang, 1997) 133.

10. The act of adultery deprives a girl of honor and covers her with humiliation, which is not only borne alone, but will also pollute the honor of her family. This humiliation will affect their families, husbands, and relatives, thus making their heads bowed in shame in the community.
11. Adultery is a moral crime against children. The act of adultery also causes the emergence of a child who is poor in love who can bind him. Apart from being a crime against the child being born, adultery also forces the child to live in contempt in society and makes him feel cornered from every angle. This feeling arises because society generally underestimates adulterous children, their consciences deny it, and they do not view it as a social perspective as a lesson.¹³

It can be seen above that these are some of the negative effects of adultery. This gives us an idea of how evil this despicable act is and how low morality is for the perpetrator. The negative impact of this indecent act will be felt by the perpetrator and by children who do not know anything. However, if there is someone who has committed adultery and then repents of the future adultery, even though the perpetrator is religiously clean and with that repentance the punishment of the hereafter that he will receive has been lifted, he still leaves a profound mark in his heart, In the eyes of the people who have never done this act, it will decrease according to the level of the adultery that he committed.

Look at a woman called an adulteress, how men stay away and do not want to marry her even though she has repented. To avoid the disgrace that had tarnished their pride, they also prioritized marrying a non-Muslim woman who had converted to Islam, rather than marrying a woman who was big in Islam, but she committed adultery.

¹³ Sri Rudiayah,. (Dampak Buruk dari Perbuatan Zina Ditinjau dari Beberapa Aspeknya. *Jurnal Hukum, Keadilan & Budaya*, vol. 1, no. 2, 2013) 13-14.

Here are some kinds of sins that arise from adultery, that is :

1. Biological sin

This sin is generally only experienced by women. A woman will lose the hymen, which is her honor, after having unlawful sexual intercourse. Especially if she gets pregnant and has to give birth, it will undoubtedly have a different impact on her body's physiology. This can become a problem in the future when she gets a husband who is less than accepting of her situation. The impact of this momentary pleasure is not felt by a man who cannot be detected whether he has had sexual intercourse or not.

2. Psychological sin

Feelings of shame, regret, and hopelessness often overtake women with illegal sexual relations. Women can feel stress, despair, and shame even though no one knows it yet. Not infrequently, this can even lead to suicide. At the same time, men don't experience anything like this because they don't lose anything.

3. Sociological sin

In general, society places women as guilty parties in extramarital relations by criticizing and gossiping about them if they are caught. Women bear the disgrace, while men get praise from their friends. This is the gender bias that is inherent today.

4. Academic sin

Students who are still in school or college, if they are caught having illegal sex, especially if they become pregnant outside of marriage, can be expelled from the institution where they are studying.

5. Theological sin

Of course, this is very clear; all religions forbid adultery. And every

religious prohibition is God's command to humans not to do something prohibited. If you violate, of course, there are consequences. And it has been regulated in the holy book of each religion.¹⁴

Those are the sins resulting from sexual abuse and deviation among the Indonesian people. Almost all of his sins are borne by women, while men only bear one sin, namely: theological sin. I hope that for those who have read this article, women can control themselves and take control of themselves better in the future. However, it is very important for parents today to provide sex education to their children from an early age so that they do not get information from wrong sources and make fatal mistakes.

Conclusion

Adultery in Islam is an act of intimate intercourse committed by two pairs of people who do not have a previous marital relationship. Every aspect of life, whether religious, cultural or social, states that adultery is an act that is inappropriate for humans to do. Meanwhile, according to the Positive Law, the provisions for adultery are regulated in Article 284 paragraph (1) number 1e letters a and b of the Criminal Code which states that currently only married men or women can commit adultery, while unmarried men or women, according to the formulation of the criminal provisions regulated in Article 284 paragraph (1) number 2e letters a and b of the Criminal Code, they are only seen as people who participate in committing adultery committed by married people. The main reason for the prevalence of adultery is the weak faith of today's society. This crisis of faith is caused by the fact that we are far from education and practicing Islamic values. However, here there is a solution to the problem of adultery which is still a lot

¹⁴ Sri Rudiayah,. (Dampak Buruk dari Perbuatan Zina Ditinjau dari Beberapa Aspeknya. *Jurnal Hukum, Keadilan & Budaya*, vol. 1, no. 2, 2013) 16.

among the community, especially in parents who play a crucial role in the moral formation of their children by providing Islamic understanding and education to them. Parents should close the opportunity and space for this immorality by telling their daughters to dress in syar'i (not tight, thin, visible genitalia and resemble the opposite sex), avoid immoral places that can provide opportunities and opportunities for adultery, do not approach things that lead to adultery, causing the person to be obsessed with committing adultery, choose pious associates and do not like to visit immoral places.

So, adultery is very dangerous if it exists among the community and has many harmful effects both for religion, health, individuals, and socially. It would be nice; we stay away from the forbidden act before legally marrying someone and keep ourselves from the views of others and our views.

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