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The Phenomenon of Normalization of Zina and Its Relevance to Ashrat al-Sa'ah: Analysis of al-Hajj verses 1-2

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Abstract

Objective: The phenomenon of increasing promiscuous sexual behavior in today's society shows a significant shift in moral values. The purpose of this study is to examine the correlation between this phenomenon and the commemoration of the Apocalypse in Surah Al-Hajj 1-2 and the saheeh hadiths related to Asyrat al-Sa'ah. **Theoretical framework:** This research refers to the approach of the study of Surah Al-Hajj verses 1-2, its correlation with the Punishment at the time of the Apocalypse. **Literature review:** Classical and Contemporary Interpretations combined with theories of social deviance. **Method:** This study uses a qualitative method with a literature approach, in the form of thematic interpretation and hadith studies, where the main source is Al-Hajj verses 1-2, and the secondary source is classical and contemporary tafsir books, as well as journals about Zina with semantic analysis. **Results:** The results of the study show that there is a correlation between punishment and the Apocalypse (great), where the great apocalypse contains the greatest and most devastating set of punishments that have occurred since humans lived, and the thing that most affects the occurrence of punishment is acts that deviate from the rules of Allah SWT. **Implications:** This study highlights the importance of being aware of the rampant practice of adultery among the community as a form of caution for the coming of the Punishment and the Apocalypse. **Novelty:** This study offers a new perspective by linking the psychology of fear in Surah Al-Hajj 1-2 as a direct response to the normalization of adultery in the digital age, a correlation rarely discussed in contemporary sekaological literature.

Keywords: phenomenon, zina normalization, apocalypse, moral decline, qur'anic perspective.

INTRODUCTION

The outbreak of adultery is one of the phenomena that is considered normal among our society at this time, this is evidenced by the many cases of adultery that are no longer considered taboo around us. Many factors affect this promiscuous/adulterous behavior, ranging from biological, psychological, and socio-economic. Biologically and psychologically, during puberty, a child will have an attraction to the opposite sex, further due to the entry of Western culture, which tends to be negative, as well as the massive content/information that smells of adulthood. Acts of free sex/adultery are not only

committed by adults but also begin to spread among young people and underage students as well [1].

Hundreds of minors from January 2024 to July 2024 in Bojonegoro have had intercourse before the existence of a legal marriage bond, hundreds of elementary to junior high school students in Ponorogo asked for an early marriage dispensation because they were already pregnant throughout 2022. Another phenomenon in the world of higher education is in the form of promiscuity with all kinds of types and names [2], [3].

Friends With Benefits (FWB) is one of the ones that is currently rampant among students, namely free sex without commitment and emotion. Plus, about other adultery cases, such as infidelity and others that have existed before. All of the above phenomena are heinous acts, both from the point of view of religion (Islam) and the norms of society in general [4].

According to Émile Durkheim's (1912) theory of morality, when social norms weaken, society enters a state of anomie, which is a state without a clear moral compass. From the perspective of Howard Becker's (1963) theory of deviation, deviant behavior such as adultery can become "normal" when society no longer stigmatizes it. This phenomenon is in line with what Zygmunt Bauman (2000) calls "liquid love", which is a sexual relationship that is fluid and not bound by commitment [5].

The act of adultery has a bad impact on the perpetrator and the people around them. The bad impact experienced by perpetrators of free sex/adultery that is often recognized is the disruption of reproductive and psychological health, because the act of adultery can result in an imbalance of functions in reproductive health, diseases that often infect perpetrators of promiscuous sex/adultery are Sexually Transmitted Diseases (STDs) and HIV/AIDS while psychologically one of the bad impacts, namely anxiety and shame, especially on the lives of adolescents. The wider negative impact is not only on the perpetrator exclusively but also in a more general scope [6].

In Islam, it is all called punishment/bad impact of an act that deviates from the rules of Allah SWT, sinful acts or deviant acts committed by humans there is the intervention of Satan, Satan including the creatures of Allah SWT. from the Jinn group, Satan or Satan is an evil spirit that always tempts humans to do evil and misleads humans from their God [7], [8].

Satan or the devil is always trying to lead mankind away from the truth. Adultery has been forbidden by Allah SWT. to be approached, let alone done. Ibn Abiddun (1988) in his book *Al-Wara'i*, "Adultery is classified as one of the great sins after shirk to Allah", because this is why the devil/satan always persuades and seduces mankind to do it [9].

Acts that deviate from the rules of Allah SWT. (Adultery) It is actually an act that has a bad impact, but because of the seduction done by Satan, it gives the person who does it have its own pleasure. As mentioned in a hadith narrated by Muslim, Allah SWT. Surround Hell with orgasm and pleasure [10].

The meaning is that most of the things that are pleasant to do come down to the wrath and punishment of Allah SWT., and the greatest wrath of Allah is the terrible punishment before the Day of Resurrection (great), the event of the Apocalypse (great) is the day when the earth shakes violently, the woman who breastfeeds carelessly from her baby and the pregnant woman aborts her pregnancy and the man is drunk because he sees the sky folded. Many things are the main causes of the punishment of the Day of Judgment. One of them is the outbreak of adultery, as explained above, adultery is currently very massive, not only adults, but also teenagers and minors have been trapped in this act. This research journal is written as a form of information as well as a warning about the consequences of the outbreak of adultery and so that we are aware of this act of adultery [11].

Building on this socio-religious and theoretical background, the present study focuses on examining the implications of the widespread normalization of adultery and identifying the novelty of an Islamic moral perspective in responding to this phenomenon. The implications

of this study are multidimensional, covering moral, educational, social, and spiritual domains. At the moral level, the normalization of adultery reflects a serious erosion of collective conscience, where acts once considered deviant are gradually accepted as lifestyle choices. This condition weakens moral boundaries, especially among adolescents and students, who are in a critical phase of identity formation and moral development. Without strong normative guidance, they are vulnerable to internalizing permissive values that contradict religious and cultural ethics [12]–[14].

From an educational perspective, the findings of this study imply an urgent need to strengthen value-based education, particularly Islamic moral education, as a preventive strategy against deviant sexual behavior. Educational institutions are not only spaces for knowledge transmission but also arenas for character formation. When moral and spiritual dimensions are marginalized, education risks producing individuals who are intellectually capable but morally fragile. Therefore, integrating Islamic ethical teachings on chastity, self-control, and accountability to God becomes a strategic response to contemporary moral challenges. Socially, the widespread practice of adultery has implications for family stability and social cohesion. Early pregnancies, forced early marriages, and psychological trauma among adolescents are indicators of broader social disruption. These consequences demonstrate that adultery is not merely a private act but a social problem with long-term effects on public health, social order, and generational continuity. Spiritually, adultery distances individuals from divine guidance, reinforcing the Islamic view that moral deviation invites both worldly harm and eschatological consequences [12]–[14].

The novelty of this research lies in its integrative approach, which combines classical Islamic teachings with modern sociological theories of deviance and morality. While previous studies often address adultery from either a legal, psychological, or sociological angle, this study offers a holistic framework that positions adultery as a moral crisis rooted in spiritual disconnection, social anomie, and cultural transformation. By incorporating Islamic concepts of sin, satanic temptation, and divine consequences alongside theories of anomie, labeling, and liquid relationships, this research provides a unique interdisciplinary perspective. Furthermore, this study contributes originality by contextualizing global theories within local empirical realities, such as cases involving minors and students, and interpreting them through an Islamic moral lens. This approach not only enriches academic discourse but also offers practical moral guidance for society. Ultimately, this research seeks to function not merely as an academic analysis, but as a moral reminder and preventive discourse aimed at restoring ethical awareness and spiritual resilience in the face of increasing moral permissiveness [15].

LITERATURE REVIEW

Existing studies on free sexual behavior and adultery largely focus on sociological, psychological, and cultural dimensions, emphasizing moral decline, changing social norms, and the influence of modern lifestyles. Several scholars have documented a significant increase in permissive sexual practices among adolescents and young adults, highlighting factors such as peer pressure, media exposure, weakening family control, and shifting value systems. These studies generally position adultery and free sex as social problems resulting from modernization and globalization, yet they often remain descriptive and problem-oriented, without deeply engaging religious—especially eschatological—frameworks as interpretive lenses [16], [17].

Research on adolescent sexuality commonly frames the issue within public health, education, and social control perspectives. Such studies underline the risks of early pregnancy, sexually transmitted diseases, and psychological distress, while recommending preventive measures such as sex education and parental supervision. However, these approaches tend to be normative-secular, treating morality as a social construct rather than a divinely grounded obligation. Consequently, the spiritual consequences of sexual deviance and its connection to divine warnings about the end of time are rarely explored. In contrast,

classical Qur’anic interpretations provide a rich moral and theological discourse on human behavior and its consequences. Classical exegetes emphasize vivid descriptions of fear, shock, and chaos during the Apocalypse as a direct response to widespread moral corruption, including sexual immorality. These interpretations portray adultery not merely as an individual sin but as a sign of collective moral decay that invites divine punishment. The emphasis is placed on the psychological terror experienced by humanity at the end of time, illustrating how moral deviation disrupts both social order and spiritual consciousness [16], [17].

Contemporary interpretations expand this discussion by contextualizing Qur’anic warnings within modern realities. Modern exegetes tend to frame eschatological verses as moral reminders relevant to contemporary society, emphasizing ethical responsibility, self-restraint, and awareness of divine accountability. They often link the imagery of chaos and fear in apocalyptic verses to modern moral crises, suggesting that the normalization of adultery reflects a deeper spiritual emptiness and loss of transcendental orientation. However, while these interpretations are contextually rich, they are rarely integrated with empirical social phenomena such as youth promiscuity and contemporary sexual subcultures.

From the perspective of moral and social theory, classical sociological frameworks explain how adultery becomes normalized when social norms weaken. The concept of anomie describes a condition where moral guidelines lose their binding force, while labeling theory explains how deviant acts can become socially accepted once stigma diminishes. Meanwhile, theories of liquid modernity emphasize the fragility of commitment and the commodification of intimacy, offering a critical lens to understand practices such as casual sexual relationships. The idea of sexual governance further highlights how power, discourse, and regulation shape sexual behavior in modern societies [18]–[20].

Table 1. Literature Review

Focus Area	Key Perspectives	Main Findings	Research Gap
Sociological & Behavioral Studies	Sociology, psychology, cultural studies	Normalization of adultery driven by modernization, media, peer influence, and weakened social control	Lacks religious and eschatological interpretation
Public Health & Education	Health, education, social control	Emphasis on risk prevention (STDs, early pregnancy, mental health)	Morality treated as secular and normative
Classical Qur’anic Exegesis	Al-Ṭabari, Al-Qurṭubi, Ibn Kathir	Adultery viewed as collective moral decay and sign of divine punishment	Limited engagement with contemporary social realities
Contemporary Qur’anic Interpretation	Quraish Shihab, Sayyid Qutb	Eschatological verses framed as ethical reminders for modern society	Rarely linked to empirical sexual behavior
Moral & Social Theory	Durkheim, Becker, Bauman, Foucault	Explains normalization of deviance through anomie, labeling, and fluid intimacy	Not integrated with Islamic eschatology
This Study	Integrative moral–eschatological approach	Synthesizes sociology and Qur’anic eschatology	Addresses fragmentation in existing literature

Despite the richness of these theoretical and interpretive traditions, the literature shows a clear gap in integrative analysis. Few studies bring together empirical observations of sexual deviance, sociological theory, and Qur’anic eschatology into a single analytical framework.

This study positions itself within this gap by synthesizing moral sociology and Islamic eschatological interpretation to provide a holistic understanding of adultery as both a social deviation and a sign of spiritual and moral crisis [18]–[20].

Some important literature references:

1. Classical Interpretation

Al-Thabari (Jāmi' al-Bayān), Al-Qurtubi (Al-Jāmi' li al-ahkām al-Qur'an), Ibn Kathir (Tafsir Al-Qur'an al-Āzim).

2. Contemporary Interpretation

Quraish Shihab (Tafsir al-Mishbah), Sayyid Kutub (Fii Zhīlāl al-Qur'an).

3. Moral and Social Theory

Durkheim (Anomie), Becker (labelling theory), Bauman (liquid modernity), Foucault (sexual governance).

METHODOLOGY

This study employs a qualitative research design based on a literature-based approach, aiming to explore the relationship between the phenomenon of adultery and eschatological warnings in Islamic teachings. Qualitative methodology is considered appropriate because the focus of this research is not on measuring variables numerically, but on interpreting meanings, concepts, and moral messages contained in religious texts and scholarly interpretations. Through this approach, the study seeks to construct a comprehensive understanding of adultery as a moral, social, and spiritual phenomenon. The primary method used in this research is thematic interpretation (*al-maudhū'ī*). This method allows the researcher to examine Qur'anic verses by focusing on a specific theme, in this case moral deviation, punishment, and the signs of the Day of Judgment. Thematic interpretation enables a systematic analysis of meanings by collecting relevant textual data, identifying key concepts, and synthesizing interpretations across different exegetical traditions. This approach is particularly suitable for studies that aim to connect Qur'anic messages with contemporary social realities [18]–[20].

Table 2. Reseach Methodology

Aspect	Description
Research Design	Qualitative, literature-based study
Approach	Thematic interpretation (<i>al-maudhū'ī</i>)
Primary Text	Qur'an, Surah Al-Hajj (22):1–2
Supporting Sources	Hadith on eschatological signs
Secondary Data	Classical & contemporary tafsir; moral sociology and social theory
Analytical Framework	Integration of Qur'anic exegesis and sociological theory
Data Analysis	Thematic categorization, contextual analysis, synthesis, critical interpretation
Research Objective	To interpret adultery as moral deviation and eschatological warning

The central object of analysis in this study is Surah Al-Hajj verses 1 and 2. These verses vividly describe the terror and chaos of the Day of Judgment, portraying psychological shock, loss of rational control, and the collapse of normal social behavior. The selection of these verses is based on their strong correlation with themes of divine punishment, moral accountability, and the consequences of widespread moral deviation. These verses are analyzed as eschatological texts that function as moral warnings, not only about future events but also about present ethical conditions. In addition to the Qur'an, this research also utilizes hadith literature related to the signs and conditions of the Apocalypse. Hadith texts are used as complementary sources to deepen the understanding of how moral corruption, including

adultery, is positioned as a precursor to the Day of Judgment in Islamic teachings. The integration of Qur'anic verses and hadith allows for a more holistic interpretation of eschatological discourse within Islam [21], [22].

Secondary data in this study consist of classical and contemporary Qur'anic interpretations, as well as relevant works on moral sociology and social theory. Classical interpretations provide foundational theological insights, while contemporary interpretations offer contextual explanations that relate Qur'anic messages to modern social conditions. Sociological theories are employed as analytical tools to interpret how moral deviation becomes normalized in society and how this condition aligns with eschatological warnings.

The data analysis process follows several stages. First, relevant texts are identified and categorized based on thematic relevance. Second, key concepts such as adultery, moral decay, punishment, and apocalypse are analyzed contextually. Third, interpretations from different sources are compared and synthesized to construct a coherent analytical narrative. Finally, the findings are interpreted critically to highlight the moral implications and relevance of eschatological texts for contemporary society. Through this methodological framework, the study aims to produce an integrative and reflective analysis that bridges religious texts and social phenomena [21], [22].

RESULTS AND DISCUSSION

Tafseer Al-Hajj 1-2

This verse describes a great shock (zalzalah) that makes the breastfeeding mother abandon her baby. Tafsir Al-Thabari explained that this incident is a phenomenon of the loss of human instincts due to extreme fear [23].

Adultery According to Islam

Islam provides comprehensive guidance to all human beings, including in terms of family law/Jinayah. Jinayah has several concentrations, and one of them is Zina. Adultery is an act that has a legal impact [24]. In the field of classical fiqh, which serves as an important framework for understanding Islamic law, adultery is carefully defined as the act of sexual intercourse performed between a man and a woman in the absence of a valid and legally recognized marriage bond as regulated by Islamic sharia law [25]. This comprehensive definition specifically relates to acts of sexual penetration, referred to in Arabic as al-wath', that occur outside the boundaries of a legitimate marital relationship, and such acts are universally considered gross violations of individual honor and the broader social order that underlie the moral order of society [26], [27].

The Islamic fiqh scholars of the Hanafi madhhab, as referred to by Wahbah az-Zuhaili, explain the definition and description of the examples of adultery that may give rise to the punishment of hadd [28]. Hanafiah scholars affirm that adultery is a forbidden sexual intercourse that occurs through the vaginal canal of a living woman, characterized by desire, in a conscious state, in a country that applies Islamic law fairly, outside the boundaries of marital or property ties, and without the element of possessive shubhat or marital syubhat [29].

Abdul Qadir Audah explained that, according to Maliki's school of fiqh, adultery is characterized as the act of sexual intercourse committed by an adult with an individual who is not his legal partner, occurring in a conscious state [30]. The scholars of the Hanafi madhhab explain this offense as sexual involvement between a man and a woman who do not have a legitimate marital relationship, without any ambiguity. At the same time, the Shafi'i madhhab describes adultery as the act of penetrating the penis into the mahram's pubic area, without suspicion and accompanied by worldly desires [31]. According to the Hanbali madhhab, adultery is interpreted as an unethical act involving a person's sexual organs,

specifically the vagina or anus. Furthermore, Wahbah az-Zuhaili conceptualizes adultery as a forbidden physical interaction. Simultaneously, the Zaidia sect interpreted adultery as the combination of the genitals of one individual with the genitals of another living person, which was considered unlawful, either through the vagina or the anus, and without an element of doubt [32].

The Phenomenon of Normalization of Adultery in Modern Society

The current outbreak of free sex/adultery is very real, not only abroad, where do have different views on sexual relations, but also domestically. Premarital sexual behavior carried out by adolescents and college students is experiencing an increasing trend [33]. This is an irony that needs to be watched out for by all circles in society. According to statistical data from the Ministry of Health of the Republic of Indonesia, as many as 6.1% of adolescent boys and 1.5% of adolescent girls aged 15-19 years admitted to having premarital sexual intercourse [34]. According to data from BKKBN in large urban areas such as Greater Jakarta, the prevalence even reached 55%, while in Surabaya it was recorded at 48%, and in Bandung and Medan it reached 53% [35].

This means that adolescents in Indonesia have begun to be exposed to premarital male and female relationships, which should be at their young age to focus on learning and fostering a responsible attitude towards their future [36]. The Indonesian Ministry of Health also released statistical data on 2700 children aged 15-19 years who were exposed to HIV this shows that adultery has really mushroomed among Indonesian children and adolescents today [37].

In addition, cases of adultery committed by married men and women are no less numerous. In May 2025, it is stated that Indonesia ranks 2nd in Southeast Asia in infidelity cases. This further strengthens the signs of the coming of the Apocalypse, which is a condition for the coming of the Apocalypse, one of which is the spread of adultery.

Table 3. Results and Adultery According to Islam

Theme	Key Findings	Interpretation
Tafsir Al-Hajj 22:1–2	Depicts extreme fear and collapse of human instincts	Eschatological warning of moral corruption
Concept of Zina in Islam	Zina defined as unlawful sexual intercourse across madhāhib	Individual sin with collective social impact
Normalization of Adultery	Rising premarital sex and infidelity rates	Moral boundaries weakened by modernity
Zina and Ashrāṭ al-Sā‘ah	Adultery identified as sign of the Apocalypse	Moral deviation linked to divine punishment
Sociological Analysis	Anomie, labeling, liquid modernity explain normalization	Convergence of sociology and Islamic ethics
Integrative Insight	Zina as social and spiritual crisis	Eschatology as moral corrective framework

The Relationship between the Spread of Adultery and the Coming of the Apocalypse

Adultery is a behavior that is prohibited by Islam, which can damage the social, moral, and spiritual order in society. The spread of free sex/adultery is one of the signs of the coming of the Apocalypse (great) [38]. A hadith narrated by Bukhari states that among the signs of the coming of the Apocalypse is the rise of knowledge (the death of the scholars), so that ignorance and the spread of khamr drink and adultery are visible. As mentioned above, at this time, both outside and domestically, we have a lot of information and news that can be categorized as a form of free sex/adultery behavior, such as infidelity, the rampant place of prostitution both online and offline, pregnancy out of wedlock, abortion, and others [39]–[41].

This is one of the indicators that must always be watched out for, in addition to the community not being included in the puddle of association and wrong conditions, as well as the punishment caused by free sex/adultery behavior in the form of the coming of the Apocalypse.

Analysis

The phenomenon of the normalization of zina in contemporary society represents a complex moral crisis that cannot be adequately understood through a single disciplinary lens. The data presented in this study demonstrate that adultery has shifted from being a clearly stigmatized act to one that is increasingly tolerated, rationalized, and even normalized, particularly among adolescents and young adults. This shift reflects a broader transformation in moral consciousness, where religious and social boundaries are weakened by cultural globalization, digital media exposure, and changing perceptions of intimacy and commitment. Within this context, Surah Al-Hajj verses 1–2 offer a powerful eschatological framework for interpreting the gravity of such moral deviations.

From a Qur'anic perspective, Al-Hajj 1–2 depicts the Day of Judgment through intense psychological imagery: fear so overwhelming that maternal instincts collapse and social order disintegrates. This description is not merely futuristic but functions as a moral warning aimed at shaping present behavior. When interpreted alongside the widespread normalization of adultery, these verses can be understood as highlighting a causal relationship between moral corruption and divine punishment. The data suggest that acts deviating from Allah's commands—particularly zina—are not isolated personal sins but collective moral failures that have broader spiritual and social consequences.

The normalization of adultery aligns closely with classical sociological theories of moral breakdown. Durkheim's concept of anomie helps explain how societies lose shared moral reference points, creating conditions where once-forbidden acts become acceptable. Becker's labeling theory further clarifies how adultery, when no longer socially condemned, transitions from deviance to normalized behavior. Bauman's notion of "liquid love" deepens this analysis by showing how modern relationships prioritize pleasure and immediacy over responsibility and long-term commitment. When these theories are read alongside Islamic teachings, they reveal a convergence between sociological diagnosis and religious warning: moral fluidity and permissiveness are signs of deeper social and spiritual instability. The empirical data cited—ranging from premarital sexual behavior among minors to rising infidelity rates—underscore the real-world implications of this moral shift. These trends demonstrate that zina is no longer confined to specific social margins but has permeated educational institutions, family structures, and digital spaces. Islam views this spread not only as social harm but as a sign (*alamat*) of the approaching Apocalypse. Hadith literature reinforces this view by explicitly linking the proliferation of adultery with the signs of the end times, framing sexual immorality as both a symptom and a catalyst of divine punishment.

Spiritually, the analysis highlights how zina distances individuals from divine consciousness. The pleasure associated with adultery, as described in Islamic teachings, masks its destructive consequences, aligning with the prophetic notion that Hell is surrounded by desires. Surah Al-Hajj's emphasis on fear serves as a counterbalance to this illusion of pleasure, reminding humanity that moral transgression carries inevitable accountability. Psychologically, fear in this context is not merely terror but a moral awakening mechanism, intended to restore awareness of human vulnerability before divine power [39]–[41].

The originality of this analysis lies in its integration of Qur'anic eschatology with contemporary social realities. Rather than treating the Apocalypse as a purely metaphysical event, the study positions it as a moral horizon that gives meaning to present ethical choices. By linking the psychology of fear in Al-Hajj 1–2 with the digital-age normalization of adultery, the analysis offers a novel interpretive angle: fear operates as a moral corrective in

an era where shame and stigma have eroded. This approach moves beyond descriptive accounts of moral decline and reframes zina as a critical indicator of spiritual disorientation and impending accountability. In conclusion, the normalization of adultery reflects not only changing social norms but a profound moral and spiritual crisis. Through the lens of Surah Al-Hajj verses 1–2, this phenomenon can be understood as a warning sign that human society is drifting toward conditions associated with divine punishment and the Apocalypse. The analysis reinforces the need for moral, educational, and spiritual interventions that re-center ethical consciousness, restore moral boundaries, and reaffirm accountability to God in the face of growing permissiveness.

CONCLUSION

This study concludes that the contemporary spread and normalization of adultery (zina) represents not merely a decline in individual morality, but a profound theological, social, and spiritual crisis that aligns closely with Islamic eschatological warnings concerning the imminence of *Ashrāt al-Sā‘ah*. The increasing prevalence of permissive sexual behavior—particularly among adolescents and young adults—demonstrates a significant transformation in moral consciousness, where acts once strongly condemned are increasingly tolerated or rationalized. Empirical data on premarital sexual activity, rising infidelity, and associated social consequences provide concrete evidence that supports the prophetic description of *zuhūr al-fawāḥish* (the public emergence of abominable acts) as a defining feature of the end times. The analysis of Surah Al-Hajj verses 1–2 offers a powerful interpretive framework for understanding this phenomenon. These verses portray the Day of Judgment through imagery of extreme psychological shock (*zalzalah*), in which fundamental human instincts collapse and social order disintegrates. Classical exegetes interpret this depiction as a response to widespread moral corruption, emphasizing that divine punishment is not arbitrary but causally linked to persistent ethical deviation. When read alongside contemporary patterns of sexual permissiveness, Al-Hajj 1–2 functions not only as a description of future events but as an urgent moral warning directed at present human behavior. The contrast between the temporary pleasure associated with adultery and the overwhelming fear described in the eschatological imagery of Al-Hajj highlights a central moral paradox. While zina is often framed in modern discourse as an expression of personal freedom or emotional fulfillment, Islamic teachings expose it as an illusion that conceals long-term spiritual and social destruction. The Qur’anic emphasis on fear is not intended to promote despair, but to awaken moral awareness and restore a sense of accountability before divine authority. In this sense, fear operates as a corrective mechanism, counterbalancing the erosion of shame and moral restraint in contemporary society. From a sociological perspective, the normalization of adultery reflects broader structural changes in modern life. The weakening of shared moral norms, the privatization of ethics, and the commodification of intimacy have created conditions in which sexual deviance loses its stigma. Classical theories of anomie, labeling, and liquid modernity help explain how zina transitions from deviant behavior to socially accepted practice. However, Islamic eschatology adds a critical dimension often absent from secular analysis: moral deviation is not only a social problem but a sign of spiritual disorientation with cosmic consequences. The convergence between sociological diagnosis and Qur’anic warning underscores the relevance of religious frameworks in interpreting contemporary moral crises. This study also demonstrates that adultery should not be understood as a purely private matter. Its widespread practice undermines family stability, distorts human dignity, and weakens the ethical foundations of society. In Islamic theology, such collective moral decay invites divine response, reinforcing the idea that social behavior and metaphysical outcomes are intrinsically connected. The prophetic traditions that associate the spread of adultery with the signs of the Apocalypse further strengthen this theological linkage, positioning zina as both a symptom and a catalyst of broader moral collapse. The originality of this research lies in its integrative approach, combining Qur’anic eschatology, classical and contemporary exegesis, sociological theory, and empirical social data. By situating modern sexual behavior within an eschatological horizon, the study moves

beyond descriptive accounts of moral decline and reframes adultery as an early warning signal of impending accountability. Consequently, this research argues that Islamic eschatological consciousness—particularly as articulated in Surah Al-Hajj 1–2—must be reintegrated into moral education, family discourse, and social policy. Such reintegration can function as a preventive ethical framework, restoring moral boundaries and reinforcing awareness of divine judgment in an era marked by growing permissiveness. Ultimately, addressing the normalization of adultery requires not only legal or social interventions, but a renewed commitment to spiritual consciousness and moral responsibility grounded in Islamic teachings.

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Author's Contributions

All authors contributed equally to the research of this article. Hendra Wibowo focuses on data collection and textual analysis, and Yeti Dahliana provides theoretical frameworks, critical reviews, and Marsekal Rahman Hakiem methodologies and finishing.

Conflicts of Interest

The authors declare that in this writing, there is no conflict of interest, both personal and group.

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