



## The Sensitivity of The Human Sense of Touch (Skin) In The Qur'an

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### Abstract

This study aims to find out the wisdom behind the Qur'anic verses about skin sensitivity, both the pain felt by the skin contained in QS. An-Nisa' verse 56, and touch that can cause sexual arousal in QS. An-Nisa' 43 and the scientific clues of the phenomenon. This research uses a descriptive method in the form of library research. The results of this study are, Allah shows the truth of the Qur'an for people of reason that the Qur'an has discussed modern Anatomy issues since 1400 years ago, while modern scientists have only researched it with sophisticated equipment, this shows the high knowledge of Allah and at the same time as a warning to every human being, that every sin will get a painful reward like scorched skin and then exchanged back with new skin so that humans always feel very painful.

Keywords: Qur'an; Skin; Science

### Abstrak

Penelitian ini bertujuan untuk mengetahui hikmah di balik adanya ayat al-Qur'an tentang sensitivitas kulit baik itu rasa sakit yang dirasakan oleh kulit yang terdapat dalam QS. An-Nisa' ayat 56, dan sentuhan yang dapat mengakibatkan gairah seksual dalam QS. An-Nisa' 43 dan petunjuk ilmiah dari fenomena tersebut. Penelitian ini menggunakan metode deskriptif berupa library research. Adapun hasil penelitian ini yaitu, Allah menunjukkan kebenaran al-Qur'an bagi orang-orang yang berakal bahwa al-Qur'an telah membahas persoalan Anatomi modern sejak 1400 tahun yang lalu, sedangkan ilmuan modern baru menelitinya dengan peralatan canggih, ini menunjukkan tingginya ilmu Allah dan sekaligus sebagai peringatan untuk setiap manusia, bahwa setiap dosa akan mendapatkan ganjaran yang pedih seumpama kulit yang hangus lalu ditukar kembali dengan kulit yang baru agar manusia tersebut senantiasa merasakan sakit yang teramat pedih.

Kata Kunci: Qur'an; Kulit; Sains

### INTRODUCTION

The skin is a human organ that is scattered throughout the body and is the easiest to see and observe. Skin has many functions for the human body, if there is no skin, humans will not be able to protect themselves from the dangers of the surrounding environment because there will be no protection for the organs in the body. In addition, the function of the skin is to keep the human body at a constant or stable temperature, so that the body will not lose heat that can cause death and become one of the excretory (excretory) tools of sweat for humans.<sup>1</sup> Human skin also functions as a sense of touch that has high sensitivity when treated such as touch, hot/cold

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<sup>1</sup> Jojo Yeanesy Sinaga, Faizatul Amalia, and Edy Santoso, "Pengembangan Sistem Rekomendasi Produk Perawatan Kulit Berbasis Web Menggunakan Metode AHP," *Jurnal Pengembangan Teknologi Informasi Dan Ilmu Komputer* 4, no. 11 (2020): 4071-79.

temperatures, impacts and so on. However, it turns out that at each level of the skin (epidermis, endodermis and hypodermis), each has a different sensitivity if it gets treatment.<sup>2</sup>

The Qur'an as the holy book of Muslims whose truth applies throughout the ages has given a hint about the skin, among which is QS. An-Nisa' verses 43 and 56, QS. Al-Baqarah verse 187 and several others, both with regard to sensitivity to hot/cold temperatures and with regard to sensitivity when in contact with the opposite sex. This is not surprising, because this is indeed the special feature of the Qur'an, quoting al-Suyuti's opinion, that all fields of science are all basic in the Qur'an because the Qur'an encompasses everything.<sup>3</sup> Research related to the skin has been done a lot in the field of health, but there seems to be a lack of research that relates scientific truths about the skin related to the Qur'an.

Research on the Relevance Between Medical Science and Human Skin Structure in the Qur'an written by Aprilita Hajar, et al. This study discusses human skin that has fingerprints and pain receptors and Qur'anic verses related to it. The discussion in this study has similarities about human skin which is a pain receptor. However, the book of tafsir used is different and the other themes used are also different.<sup>4</sup> Likewise, research on the Concept of Self-Beauty in the Perspective of Islam and Science written by Ellitte Millenitta, et al. This journal discusses the importance of maintaining the skin so that you always wear halal products according to the recommendations of the Qur'an. This research is certainly different from what the author discusses, because the author uses different verses in analyzing the skin.<sup>5</sup>

Furthermore, research on the Review of the Interaction of Water with Lipids in the Skin According to the Perspective of Science and the Qur'an written by Devi Rahmadhani, et al. This research discusses the lipid layer contained in human skin whose function is to keep the skin moist and able to regulate the amount of water that can penetrate the skin without damaging it. The discussion in this journal is associated with verses of the Qur'an related to the theme. This is certainly different from what the author discussed, because the author discusses skin sensitivity as a recipient of the stimulus. Based on the description above, it is important to conduct this research, therefore the author is interested in studying the sensitivity of human skin in the Qur'an in order to reveal the wisdom that the Qur'an is relevant to modern science.

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<sup>2</sup> DINA RAHMAWANTY DAN DESTRIA INDAH SARI, *Buku Ajar Teknologi Kosmetik* (IRDH, 2019), [https://books.google.com/books?hl=en&lr=&id=12zIDwAAQBAJ&oi=fnd&pg=PR3&dq=Kulit+manusia+juga+berfungsi+sebagai+indera+peraba+yang+memiliki+sensitivitas+yang+tinggi+apabila+mendapat+perlakuan+seperti+sentuh,+suhu+panas/dingin,+benturan+dan+lain+sebagainya.+&ots=CnGox340a3&sig=y\\_dEFP6LdJgRkluOYeGpznHU\\_QE](https://books.google.com/books?hl=en&lr=&id=12zIDwAAQBAJ&oi=fnd&pg=PR3&dq=Kulit+manusia+juga+berfungsi+sebagai+indera+peraba+yang+memiliki+sensitivitas+yang+tinggi+apabila+mendapat+perlakuan+seperti+sentuh,+suhu+panas/dingin,+benturan+dan+lain+sebagainya.+&ots=CnGox340a3&sig=y_dEFP6LdJgRkluOYeGpznHU_QE).

<sup>3</sup> Jalaluddin as-Suyuti, *Al-Itqan Fi Ulum al-Qur'an, Juz 5* (Madinah: Mujamma al-Malik Fahd li Tiba'ah al-Mushaf al-Syarif, 1426).

<sup>4</sup> Aprilita Hajar, Ana Miftahul Hidayah, and Lailatul Wardah, "Relevansi Antara Ilmu Kedokteran Dengan Struktur Kulit Manusia Dalam Al-Qur'an," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 25, no. 1 (2023): 136-50.

<sup>5</sup> Ellitte Millenitta Umbarani and Agus Fakhruddin, "Konsep Mempercantik Diri Dalam Prespektif Islam Dan Sains," *Jurnal Dinamika Sosial Budaya* 23, no. 1 (2021): 115-25.

## RESEARCH METHOD

The research method used in this study is a descriptive method. It is a library research (library research).<sup>6</sup> The data used can be obtained from library studies, namely from written materials that have been published in the form of books, dissertations, journals, theses and supporting websites. The data can be grouped into two groups: primary and secondary. Primary data is the main source, namely the Qur'an, Tafsir, religious and scientific books (medicine), while secondary is a source of support such as journals and articles that are related to the theme discussed, namely the sensitivity of the human sense of touch (skin) in the Qur'an.<sup>7</sup> The data is categorized into two main groups: primary and secondary. Primary data serves as the main source, comprising the Qur'an, Tafsir, and religious texts, as well as scientific books—particularly those related to medical science and anatomy. These sources form the foundation for analyzing the Qur'anic verses related to the sensitivity of the human sense of touch (skin). Secondary data, on the other hand, acts as supplementary materials, including relevant journals, articles, and other scholarly writings that provide additional context and support for the analysis.

The methodology also involves several systematic steps: data collection, data organization, data analysis, and interpretation. First, the researcher collects relevant data from primary and secondary sources. Next, the data is categorized and organized based on themes, focusing on the intersection between religious and scientific perspectives. The analysis involves a critical examination of the Qur'anic verses and related scientific findings to explore their compatibility and significance. Finally, the findings are interpreted to highlight the harmony between the Qur'anic insights on human touch sensitivity and modern scientific discoveries. By employing this methodological framework, the study ensures a comprehensive and integrative approach, combining theological and scientific dimensions. This method not only strengthens the credibility of the research findings but also underscores the enduring relevance of the Qur'anic teachings in light of contemporary knowledge.

## RESULTS AND DISCUSSION

### The Term Skin and the Word that derives from it in the Qur'an

The skin is the outermost organ of the human body whose function is to protect parts (internal organs) of the body from various kinds of disorders that can harm it and as a receptor in transmitting stimuli from the outside.<sup>8</sup> The parts of human skin are hair, sebaceous glands (oil), nails, sweat glands (excretion), and mammary glands (milk) which are found as wrappers for the

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<sup>6</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008), [https://books.google.com/books?hl=en&lr=&id=zG9sDAAAQBAJ&oi=fnd&pg=PA78&dq=Artikel+ini+menggunakan+pendekatan+kualitatif+dengan+desain+penelitian+kepustakaan+\(library+research\)&ots=P9ahaREM\\_B&sig=OjW7dCncCulJL7d9UvIgv6YSSaA](https://books.google.com/books?hl=en&lr=&id=zG9sDAAAQBAJ&oi=fnd&pg=PA78&dq=Artikel+ini+menggunakan+pendekatan+kualitatif+dengan+desain+penelitian+kepustakaan+(library+research)&ots=P9ahaREM_B&sig=OjW7dCncCulJL7d9UvIgv6YSSaA).

<sup>7</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D* (Bandung: Alfabeta, 2016), [https://www.researchgate.net/profile/Hery-Purnomo/publication/377469385\\_METODE\\_PENELITIAN\\_KUANTITATIF\\_KUALITATIF\\_DAN\\_RD/links/65a89006bf5b00662e196dde/METODE-PENELITIAN-KUANTITATIF-KUALITATIF-DAN-R-D.pdf](https://www.researchgate.net/profile/Hery-Purnomo/publication/377469385_METODE_PENELITIAN_KUANTITATIF_KUALITATIF_DAN_RD/links/65a89006bf5b00662e196dde/METODE-PENELITIAN-KUANTITATIF-KUALITATIF-DAN-R-D.pdf).

<sup>8</sup> J.M Echols and H Shadily, *Kamus Inggris - Indonesia* (Jakarta: Gramedia Pustaka Utama, 2007).

entire surface of the body as a whole.<sup>9</sup> According to Prof. Robert Douglas. Lockhart, who is a Scottish anatomist in his book entitled *Anatomy of the Human Body*, said that no magic coat that envelops the human body can then be compared to the skin's good role as a waterproof protector, giving a sense of warmth, as a sunscreen (protection from UV A and UV B rays), regulating temperature, and has a high sensitivity to touch, temperature, and pain, as well as other stimuli that are durable when worn and have the ability to repair themselves.

Based on the description above, it means that the skin is a recipient of stimuli located on the outside of the human body which is also very sensitive to touch, taste and temperature. When the skin is touched, there will be several stimuli received by the brain, whether it is pain or sexual stimulation can occur during contact and other stimuli. Likewise, if the skin is exposed to high temperatures, there will be pain stimuli received by nociceptors (nerve fibers) found in the skin. The sensitivity received can be high or low intensity depending on the temperature level given. The pain received is synonymous with pain.<sup>10</sup> In the Qur'an, there are several words about skin (Julud) and those that are similar to it such as the word lamasa which means touch.

The discussion of the term skin in the Qur'an is contained in several letters, both about the testimony of the skin to a person's actions while in the world as a form of accountability, as well as the sensitivity of the skin hinted at by Allah SWT as contained in the Qur'an. An-Nisa' verse 56 and QS. An-Nisa' verse 43. In this verse there is a sign that the burnt skin will be replaced continuously with new skin so that the person can feel the painful punishment. This is in line with the discovery of modern science which found that burns on the skin that reach the deepest layer of the skin (the bones are already visible) will not feel pain at all because the nerve fibers that carry the pain have been lost. This shows the connection between the Qur'an (the holy book of Muslims) and modern science.

To clarify the understanding of skin sensitivity in QS. An-Nisa' verse 56, here are some interpretations of modern mufasir about the verse in the tafsir of the Ministry of Religion of the Republic of Indonesia as one of the interpretations of knowledge in Indonesia, this verse is a signal that Allah is sure not to allow the disbelievers to deny the verses of Allah and deny the Prophet Allah SWT.<sup>11</sup> But for such people, a very hot fire of Hell has been provided. Every time the skin of the disbelievers is scorched by the fire of Hell to the deepest layer of the Hypodermis, then the person will no longer feel the pain of punishment. After that, Allah SWT will replace the old skin with a perfect new skin with the aim that they will feel the punishment of the painful hellfire. Such torment will continue until they always feel pain and suffering.

Furthermore, according to the tafsir An-Nuur (Hasbi ash-Shiddieqy), according to Hasbi, this verse explains that the reward for those who oppose the word of Allah SWT, will be burned in hell. Allah SWT has prepared a very hot fire of hell for those who oppose His word delivered to the prophets.<sup>12</sup> The fire of hell will scorch their bodies in retaliation for their disbelief. In his book

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<sup>9</sup> Sonny JR Kalangi, "Histofisiologi Kulit," *Jurnal Biomedik: JBM* 5, no. 3 (2013), <https://ejournal.unsrat.ac.id/index.php/biomedik/article/view/4344>.

<sup>10</sup> Mochamad Bahrudin, "Patofisiologi Nyeri (Pain)," *Saintika Medika* 13, no. 1 (2017): 7-13.

<sup>11</sup> R. I. Kemenag, "Qur'an KEMENAG," *Lajnah Pentashihan Mushaf Al-Qur'an*, 2019.

<sup>12</sup> Muhammad Hasbi Ash-Shiddieqy, "Tafsir An-Nur Jilid 1," *Semarang: PT. Pustaka Rizki Putra*, 1961.

entitled Islam and Modern Medicine, Hasbi said that Dr. Abdul Aziz Ismail said that when the skin of the human body is burned, Allah will replace it with perfect skin again, so that they continue to feel the pain and pain of hell. Because the skin of the human body has been destroyed and can no longer feel pain, the skin is replaced with new skin. It also shows that the center of taste is in the skin and that they will continue to feel God's punishment. Indeed, Allah is so harsh in His demands and so powerful that no one can defeat Him. Moreover, God is also very wise in His actions.

Furthermore, the tafsir al-Mishbah (Quraish Shihab), according to Quraish Shihab, this verse shows that not only Jews but also other infidels will be tortured in a blazing hell. Every time their skin was scorched in Hell, they would no longer feel the painful torment.<sup>13</sup> Therefore, Allah SWT exchanges their skin for new skin so that the punishment and suffering they experience never stops. Shihab reinforces this by quoting Mu'adz bin Jabal's statement that "their skins will be replaced 100 times". Umar bin Khattab also justified this statement by saying that it is the same as what he heard from the Prophet PBUH. The nerves scattered in the layers of the skin are the most sensitive to heat and cold, according to one finding. In other words, the skin has the most sensitive sensations. With these findings, the above verse is considered one of the most scientific miracles of the Qur'an. This is because what was mentioned above was unknown at the time of the Qur'an's descent, not only by people like the Prophet Muhammad who were not proficient in reading and writing, but also by scientists who came long after his time.

#### **Explanation of Medical Science on Burned Skin and Its Relationship with the Qur'an**

The division of human skin broadly consists of three main constituent layers, namely, the Epidermis or Cuticle layer, which is the outermost layer of the skin of human skin, while this layer is composed of layer epithelium that has keratin. This layer of epithelium is much thinner than the next layer, the dermis layer.<sup>14</sup> Furthermore, the dermis layer (consisting of corium, kutis vera, true skin) This dermis layer is composed of several tissues, namely dense connective tissue and comes from the mesoderm. And finally, the Subcuttis layer can also be said to be the hypodermis layer, in this layer, there is no firm line separating the dermis and the hypodermis. This layer is characterized by the presence of loose connective tissue and the presence of cells and fat tissue and as an insulator for the skin so that the skin can avoid damage to the organs underneath. Below this layer there are muscle fibers, then there are muscles.<sup>15</sup> These muscle fibers are also the final part of the skin structure. It is these muscle fibers that function as stimulus receptors. If the burn has exhausted this layer, then it will no longer feel the pain from the burn because the nerves that transmit the stimulus are dead.

At the 6th Saudi Medical Conference in March 1981 in Jeddah, Prof. Tagatat Tejasen, a scientist from Thailand specializing in Anatomy, was presented with several verses about Anatomy such as the process of reproduction by Muslim scientists. But at that time he replied that it was normal, even in his religion (Buddhism) he also mentioned that there were verses related

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<sup>13</sup> Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian* (Jakarta: Lentera Hati, 2002).

<sup>14</sup> Kalangi, "Histofisiologi Kulit."

<sup>15</sup> Adhi Djuanda, Mochtar Hamzah, and Siti Aisah, "Ilmu Penyakit Kulit Dan Kelamin," *Jakarta: Fakultas Kedokteran Universitas Indonesia*, 2007, 57-63.

to the process of reproduction, Muslim scientists were interested and asked Tejasen to show them. A year later, in May 1982, Tejasen also came to the same medical conference and this time in Dammam, Saudi Arabia, and then apologized and explained that after he had researched his book, there were no verses that could be used as research material. He was then advised to read a paper by a Dutch scientist (Keith Moore) on the compatibility between the modern embryological system and what is described in the Qur'an. Tejasen was astonished to see him when he found similarities between Islam and the modern invention of medicine. Especially when discussing QS. An-Nisa' verse 56 which says that the skin is replaced so that humans can feel pain, this is certainly exactly the same as the content of the modern scientific discovery paper which says that when the burn reaches the subcutaneous layer, then there will be no more pain. This strengthens the truth of Islam because it is in line with science. This led to the entry of Tejasen into Islam because according to him this was the true religion and then returned to his country and delivered a series of lectures on the truth of the Qur'an about Dermatology or anatomy. So that at that time, Tejasen was able to convert 5 of his students into Islam.<sup>16</sup>

### **Healing Skin Wounds and Painful Adzab**

Wound healing on the skin is something complex enough that it can produce nerve fibers that will continuously produce recovery on the injured skin accompanied by improved tissue function after the injury. Wound healing is divided into three stages that are interconnected and occur in almost the same period of time, namely: 1) the onset of inflammation; 2) the process of forming new tissues (proliferation); and 3) remodeling of damaged networks. The function of restoring and repairing the skin is the main goal of the human body. The process does not last long after the skin is injured, but it only takes 24 hours after the skin is injured and is characterized by the movement of skin epithelial cells. In addition to the power of Allah SWT, this verse also signals the truth of the Qur'an to all humans that human skin cells will grow quickly even when they are burnt, this mechanism then causes very painful pain (in medical science, it is called, Neuropathic Pain). This is also in accordance with the signal of the Qur'an which says that adzab is very painful, as in QS. Al-Insyiqaq verse 24, QS. Al-Insan verse 31, and so on, as many as approximately 75 verses about this.

To clarify the understanding of skin sensitivity in the next QS. An-Nisa' verse 43, here are some interpretations of modern mufasir about the verse in the interpretation of the Ministry of Religion of the Republic of Indonesia, according to the interpretation of the Ministry of Religion of the Republic of Indonesia, the majority of scholars have said that what is meant by touching in this verse is touching the skin of a woman (wife) but some mufasir say that what is meant by touching

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<sup>16</sup> Adha Santri Madani, Fakhri Putra Tanoto, and Nisa Halwati, "AL-QUR'AN SEBAGAI ILMU PENGETAHUAN DAN DISKURSUS SEPUTAR PENDAPAT PARA ULAMA TENTANG PENAFSIRAN ILMIAH," accessed December 1, 2024, [https://www.academia.edu/download/75808102/AL\\_QUR\\_AN\\_SEBAGAI\\_ILMU\\_PENGETAHUAN\\_DAN\\_DISKURSUS\\_SEPUTAR\\_PENDAPAT\\_PARA\\_ULAMA\\_TENTANG\\_PENAFSIRAN\\_ILMIAH.pdf](https://www.academia.edu/download/75808102/AL_QUR_AN_SEBAGAI_ILMU_PENGETAHUAN_DAN_DISKURSUS_SEPUTAR_PENDAPAT_PARA_ULAMA_TENTANG_PENAFSIRAN_ILMIAH.pdf).



here is a relationship between husband and wife.<sup>17</sup> Furthermore, according to Ibn Katsir's tafsir, according to Ibn Katsir, in this verse there are two different opinions, some say "al-Lamsu" is touching and others have physical relations.<sup>18</sup> Ibn Abbas is a mufasir who said that the meaning of "al-mulasamah" is jima' because Allah SWT is most glorious so he uses figurative words according to His will. However, Ibn Mas'ud had a different opinion, that what is meant by touching is the touch between the skin of a man and a woman, whether it is kissing it or holding it with a hand. Based on the opinion of the two mufasirs above, if we are observant, we can actually conclude and the common point that touch on the skin can result in a marital relationship, this indirectly says that the skin is very sensitive, so that a touch can send stimuli to the brain to have sexual intercourse (hub. husband and wife). In addition, there is also another hint in the verse, that the touch must be interpreted responsibly and wisely, that the touch is only for someone who has become husband and wife.

### **QS Relatedness. An-Nisa' verse 43 about contact with the Facts of Science**

Touch is a basic human need that can result in sexual intercourse. Because human skin is created to be very sensitive (especially men) so that when touched by the opposite sex, the nerves in the skin will send stimuli to the brain so that they have the desire to have sexual intercourse.<sup>19</sup> In psychology, there is such a thing as physical touch, which is the language of love given by a partner / opposite sex, with a touch between skin and skin so that each of them will feel love. There is a physiological reason why touching feels very pleasant, it is because when contact with the skin occurs, it can cause the brain to release the hormones serotonin, dopamine and oxytocin, so that the person who experiences touch feels very happy and even blooms. A person who gets touch on the skin directly, can avoid the risk of depression, good social and psychological relationships, and can reduce pain.<sup>20</sup> This shows that the existence of skin sensitivity turns out to have very important benefits and roles.

However, there are things that must be underlined, that the touch must be accounted for, because if the touch then develops into sexual intercourse and occurs with any person (other than a legal husband and wife) according to medical science can result in several diseases caused by free sex, among them, gonorrhoea or pus urination, this disease is transmitted by free sexual intercourse. Patients generally experience symptoms such as pain when urinating and pus discharge at the tip of the penis or vaginal canal. Furthermore, lion king syphilis, this disease is also transmitted by unsafe sex and changing partners.<sup>21</sup> The symptoms are in the form of painless

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<sup>17</sup> Putri Maydi Arofatur Anhar, Imron Sadewo, and M. Khoirul Hadi Al-Asy Ari, "Tafsir Ilmi: Studi Metode Penafsiran Berbasis Ilmu Pengetahuan Pada Tafsir Kemenag," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 1* (2018): 109–13.

<sup>18</sup> Maliki Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *El-Umdah* 1, no. 1 (2018): 74–86.

<sup>19</sup> Muhammad Ustman al-Khusyt, *Membangun harmonisme keluarga* (Qisthi Press, 2019).

<sup>20</sup> Rina Adiebah dan M. PdI, *Meningkatkan Kualitas Anak Optimalisasi Kecerdasan IQ, EQ dan SQ* (RUMAH BELAJAR MATEMATIKA INDONESIA, 2020).

<sup>21</sup> Afri Diana<sup>1</sup> et al., "Penyuluhan Tentang Bahaya Seks Bebas Mempengaruhi Pengetahuan Remaja," 2020, <https://www.academia.edu/download/103256063/pdf.pdf>.

wounds on the patient's genitals/mouth that persist for many years, resulting in damage to organs in the body and causing death. Following genital herpes, this disease is characterized by the presence of watery ulcers on the genitals, severe itching and swelling of the lymph nodes. This disease is also the beginning of hepatitis B and can cause death. In addition to HIV/AIDS, this disease can occur due to HIV virus infection that travels through the bloodstream or sexual intercourse. This virus damages the body's immunity of the sufferer, resulting in death. And then chlamydia disease, caused by bacteria that are definitely transmitted by sexual intercourse. This bacteria can infect the penis and vagina and cause severe pain in the lower abdomen of the sufferer.

Based on some of the scientific evidence above, we can see that the Qur'an is very relevant to science. Because Allah gives sensitive skin to the touch, a person can breed and have mutual affection with his partner. Likewise with the touch that must be done between husband and wife, these gestures are in accordance with science, that irresponsible touch and free sex can contribute to several dangerous diseases that cause death. Until now, in general, venereal diseases are also diseases that are very difficult to cure, some even have no cure. This is the speciality of the Qur'an, so that if a person explores the wisdom contained in it consistently, he will avoid several diseases and understand a lot of various sciences and of course have a happy life in this world and the hereafter.

## **CONCLUSION**

Based on the discussion above, it is concluded that everything that Allah SWT says in the Qur'an can definitely be accounted for its truth. This further strengthens the belief that the Qur'an is a miracle that is not only relevant in its descendants, but also continues to be proven true along with the development of science and technology. For example, QS. an-Nisa' verse 56 and QS. an-Nisa' verse 43 which is the focus of this research study shows the miracles of the Qur'an, especially in describing the anatomical aspects of human skin. These verses, which were revealed during the time of the Prophet PBUH when there was no technology to explore the skin from a scientific perspective, were later proven to be true by scientists after 1400 years through advanced theory and technology. This phenomenon is clear evidence that the Qur'an is not just a holy book, but also a source of knowledge that transcends time limits. This shows that the Qur'an is the perfect kalamullah, which was revealed as a guide and guide for the life of mankind in all aspects of life. More than that, scientific proof of the truth of the Qur'an emphasizes the nature of Allah SWT as the All-Knower of Everything (Al-'Alim), which is not limited by space and time. Therefore, Muslims should make the Qur'an the main guideline in life and continue to explore the wisdom and knowledge contained in it for the good of mankind.

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