





Sexuality communication ethics in the Qur'an: A semantic analysis on coitus verses

**Authors:**

Alimin¹ 
 Fahmi Gunawan² 
 Ahmad Muttaqin³ 
 Saad Boulhane⁴ 

Affiliations:

¹Department of Shariah
 Economic Law, Faculty of
 Shariah and Law, Universitas
 Islam Negeri Syarif
 Hidayatullah, Jakarta,
 Indonesia

²Department of Arabic
 Language Education, Faculty
 of Tarbiyah and Teacher
 Training, Institut Agama Islam
 Negeri Kendari, Kendari,
 Indonesia

³Department of Qur'anic
 Studies, School of Graduate
 Studies, Sunan Kalijaga State
 Islamic University, Yogyakarta,
 Indonesia

⁴Department of Central
 Language, Al-Akhawayn
 University, Ifrane, Morocco

Corresponding author:

Fahmi Gunawan,
 fgunawanp@gmail.com

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While studies on contextual coitus verses interpretations have been explored by many scholars, there is a paucity of research addressing the theme holistically and spotlighting the aspects of moral ethics of its communication. To fill this lacuna, this study aims to analyse the communication ethics of coitus words in the Qur'an. Two main questions are discussed in this study. Firstly, what is the semantic meaning of coitus in the Qur'an? Secondly, why does the Qur'an employ certain terminologies to convey the topic of coitus? This study applies a case study design to analyse the word 'coitus' in the verses of the Qur'an holistically. The results show that the Qur'an utilises 12 keywords related to coitus for the purpose of fostering the communication ethics of the Arab community at the time of revelation. Moreover, this study found that the Qur'an uses those specific keywords to respond to the (1) sexual behaviour of pre-Islamic Arab community, (2) narration of eroticism in other scriptures (Kitab) and (3) gender inequality in sexuality. This study resolves that the words of 'coitus' in the Qur'an have implications for the emergence of Quranic communication ethics, which respects the aspects of comprehensiveness, politeness, analogy, aesthetics, intensity and gender equality. These six aspects form sexual communication ethics that are probed from a humanist perspective.

Contribution: This article contends to unify the concept of theology and the principles of communication ethics. In particular, this study provides a theoretical contribution to the ethics of sexual communication that is sourced from the worldview of Qur'anic theology. Also, the methodology of this study can be a prototype of semantic analysis research that discusses certain topics and spot important keywords around that topic.

Keywords: communication ethics; coitus verses; linguistics; Qur'anic keywords; semantics; sexuality.

Introduction

Discourses of coitus verses in the Qur'an have long been discussed by scholars in the last three decades. The verses have typically been interpreted contextually, but not holistically to examine the communication ethics aspects. Various studies have reported that coitus verses have become an important issue because of their implication towards a plethora of aspects of human life with regards to education (Defibaugh 2017), laws (Dawan 2015), politics (Pilgrim 2012) and social religions (Robinson 2014). The interpretation of coitus verses nowadays tends to address the context of sexual relationships only but ignores the ethical aspects of communication behind the use of coitus terminologies. In the communication context, Buzzanell (2011) reported that gender issues also emanate, such as sexual abuse, sexual portrayal by the media and reduction of women's agency. Therefore, examining the communication aspect in the coitus verse can be a normative basis in sexuality communications.

Previous studies have examined sexuality issues in the Qur'an (Ahmed 1992; Aletmi & Yani 2019; Ali 2006; Barazangi 2004; Barlas 2002; Kugle 2016; Mernissi 1991; Rohman 2019; Salma & Firdaus 2016; Stowasser 1994; Wadud 1999; Zubir & Rezi 2017). Yet, those studies are more inclined towards analysing coitus verses related to the ethics of sexual intercourses and equalities. Other studies have not paid attention to the terminologies from a moral ethics communication perspective. Likewise, several other studies have examined the coitus verse in certain topics to explain the moral message contained in it (Hannah 2017; Jamal 2001), such as the use of euphemism (Haleem 2011), and only focused on one, viz., Q 2:222–23, and have not examined the words of 'coitus' holistically. Thus, the issue of communication ethics in the use of coitus words in the Qur'an still needs to be deeply studied.

To fill this lacuna, the study aims to reveal the perception of moral ethics communications in coitus verses in the Qur'an holistically. On this basis, this study focuses on two issues. The first is

pointing out the semantic meaning of coitus verses in the Qur'an, and the second is revealing the reasons why the Qur'an uses certain words and phrases in communicating the topic of coitus. These two issues will describe the communication ethics formed in the insight of the Qur'an.

This recent study offers an argument that coitus verses in the Qur'an discuss moral development, especially the ethics of sexual communication. Qur'an uses certain words to foster the communication ethics of the Arab community during the revelation period and the efforts of the Qur'an to form its communication world view that is different from the previous scriptures. The semantic meaning of coitus in the Qur'an gives a more sensitive meaning in the transformation of communication ethics in social life. By looking at the meaning of coitus, this study contributes to the theorisation of ethics of sexual communication, which remains unexamined.

Literature review

Communication ethics

Ethics refers to behaviour principles as guidance or knowledge that is related to good or bad, right or wrong, and moral responsibilities (Bunnin & Yu 2004:228; Katsenelinboigen 1997:132; Lacey 1996:102). In the context of communication, ethics embodies values and norms as guidance of human beings to communicate with others. Communication ethics can measure which communication forms fit values and morals. Unsurprisingly, communication ethics develops in various contexts, such as social media, political campaigns, organisations, family relations, ideology, rhetoric (Lipari 2017), feminism discourse, political communication, health communication, economic justice, intercultural communication and interpersonal communication (Cheney, May & Munshi 2011).

Arnett, Arneson and Bell (2006) classified communication ethics into six approaches, namely, democratic communication ethics, humanitarian-universal communication ethics, codes-procedures-standards in communication ethics, contextual communication ethics, narrative communication ethics and dialogue communication ethics. Each of these ethics has its own principles; for instance, humanitarian-universal communication ethics has fundamental characteristics that form 'cultural values'. These ethics comprise values of humanism, culture, wisdom, morality, dignity, social, humanity, reasonable, human knowledge, characters, commitment, responsibility and human rights (Arnett 1987:48). Johannesen (2001) also offered seven trends in communication ethics, namely, media ethics, individual and social ethics, freedom and responsibility, organisational communication ethics, feminist communication ethics, the ethic of care and virtue ethics. Neher (2020) examined the application of ethics in various issues such as interpersonal communication ethics, inclusivity communication ethics, mass-media communication ethics, organisational communications and online communication. Each of these issues has its own ethical principles. Neher also deposited that feminism ethics has

implications in three ethical communication principles, namely, equal treatment between men and women, ethics of care and emotional ethics (Neher 2020:131). In ethical communication, Medvecky and Leach (2019:83) proposed four principles: utility, accuracy, kairos and generosity. All those previous studies show that communication ethics develop in various fields, and each field has different principles. However, communication ethics on the issue of sexuality have not been studied systematically.

In the context of Islamic studies, several researchers have examined communication ethics. For instance, Sadig (2017) showed that Islam has a universal value that can be applied to the global communication theory, including their implications in the communication media. Hamada (2016) maintained that Islamic views offer ethical model communication in modern journalism into four principles, namely, appreciating pluralism and cultural diversities, freedom of expression, justice and moderation. The Islamisation of communication theory is defined by Hussain (1986) as an effort to redefine concepts and constructions and rethink assumptions as in Islamic values. The emergence of the term 'Islamic communication' delivered by Khiabany (2007) is only part of a global cultural system that seeks to conform to local truths. Therefore, this must be seen as an attempt to reconstruct modernity based on a particular cultural model. Meanwhile, the special discussion of communication ethics in the Qur'an is often associated with verses that explicitly contain the word *qaulān* [words], such as *qaulān sadīdān* [true words] Q 4:9, *qaulān balīgān* [effective communications] Q 4:63, *qaulān ma'rūfān* [proper words] Q 4:5, *qaulān karīmā* [polite and respectful] Q 17:23, *qaulān layyīnān* [graceful] Q 20:44 and *qaulān maisūrān* [delicate words] Q 17:28. Essentially, this ethic is a general principle in various communication contexts and often becomes the theological basis for Islamic communication ethics. However, communication ethics related to sexuality have not been widely seen in the Qur'an; the Qur'an does not explicitly mention communication ethics in matters of sexuality. Therefore, this article attempts to examine the diction and ways in which the Qur'an narrates the coitus verses.

Coitus words in the Qur'an

Coitus verses refer to verses that contain words or terms that relate to the concepts of sexual intercourse. Haleem (2011) revealed that the terms of coitus such as *taqrabū*, *fa'tūhunna*, *ḥars*, *lāmasa* and *bāšara* are considered euphemistic language. Rohman (2019) used a thematic approach to examine the words of *rafās*, *mubāšyarah*, *qaruba*, *tagatīā*, *nikāh* and *dakhala*. All those words are used to indicate permitted sexual intercourses. Words such as *zinā*, *fāḥisyah*, *muttakhizāt*, *musāfihāt* and *bigā* are used to indicate prohibited sexual intercourse. Other words such as *ḥāfidāt* and *hajara* 'an-maḍāji' are used in the context of maintaining family, *al-'anāt* is used for anticipating, *atā* is used for positive and negative meaning and *yamsas* means a virgin girl. Salma and Firdaus (2016) categorised the words of coitus into sexual psychology,

sexual physiology, sexual intercourses, sexual intercourse technique, sexual disorders and problems, sexual intercourse process, sexual growths and reproduction process. Zubir and Rezi (2017) also addressed various sexual terminologies, such as *syahwah*, *fāḥisyah*, *'aurah*, *sau'ātun*, *farj*, *'āsyirū*, *annā syi'tum*, *dukhūl*, *lamasa*, *maniyyi yumnā*, *nikāḥ* and *zanā*. Furthermore, Jamal (2001) examined homosexuality in Luth story by analysing five primary keywords, namely, *fāḥisyah*, *syahwah*, *tajhalūna*, *musrifūn* and *īāḥir*, and 12 secondary keywords, namely, *'adā*, *nurīdu*, *tafḍahū*, *tukhzū*, *fisq*, *mujrimīn*, *mufsidīn*, *sayyiāt*, *munkar*, *khabīāt*, *zālimūn* and *gābirūn*.

Previous studies have investigated vocabulary related to sexualities but have not examined aspects of communication ethics holistically. Thus, this study focuses on the words or terms used to describe sexual intercourse. In contrast to studies that discuss the ethical morals of sexual activity, this article emphasises more on how the Qur'an delivers the message of coitus. The keywords of coitus are used as the focus of this study to find out their relationship to form the view of the Qur'an in communicating sexuality.

Qur'anic semantic approach

Yehudit (2013) declared that the semantic aspect becomes one of the main factors that influence word function in the Qur'anic systems. The semantic approach in Qur'an studies has grown sufficiently. Izutsu (2002) introduced Qur'an semantics and focused on the term *ethics-religious*. He affirmed that the analysis method is different from other methods because the linguistic analysis used makes the Qur'an to interpret its concepts and convey its insights. For Izutsu, the meaning of a word can be understood well when collected with certain words, compared and checked the contradictory meaning of each other. In semantics, Izutsu (2008:13–28) tracked the basic meaning, relational meaning and semantic field. He distinguished *keywords* and *focus words*. The relationship of several keywords forms a semantic field, and the focus word plays a role in determining a certain semantic field. Apart from the synchronic aspect, Izutsu (2008:36) also paid attention to the diachronic aspect of the word: pre-Islam, the time of the Qur'an and post-Qur'an. These various concepts are the main methodological concepts in semantics.

Madigan (2001), inspired by Izutsu (2008), also employed semantic analysis with a particular emphasis on the word 'kitab'. He first analysed the root meaning *k-t-b* and then analysed some keywords related to the revelation process. The next step is to analyse the semantic field of *ḥukm* and *'ilm*. These two words have a close relationship with *kitāb*, namely, *kitāb* as law and knowledge. He also analysed various forms of derivation from *Kitāb*, such as singular or plural, and definite or indefinite forms. Although inspired by Izutsu (2008), Madigan (2001:82) insisted that a word may have had a pre-Qur'anic relational meaning before it was used in the Qur'an. He further criticised the intra-Qur'an periodisation, which he considered

problematic. He emphasised that there would be a change in the meaning of words when used specifically in the Qur'an (Madigan 2001).

Semantic analysis is also deployed by Christiansen (2015:192) in examining the word *ẓulumāt* in the Qur'an. Driven by Izutsu (2008) and Madigan's (2001) semantic, he determined the Qur'an text as a unified structure that has its own worldview when using the concept of *ẓulumāt*. Although this word is neither a keyword nor a focus word in the Qur'an, its association with other keywords has shaped the meaning of the concept of *ẓulumāt*. Different from Izutsu (2008) and Madigan (2001), Christiansen (2015) does not consider the diachronic character of the Qur'an and the meaning of the pre-Qur'an. He focused more on the synchronic aspects of the text and its intrinsic literary features (Christiansen 2015:192). In the same vein, Chishti (2015) was also inspired by Izutsu's semantic and Madigan's creation to examine the word *jihād* in the Qur'an. Chisti (2015) used lexical meaning procedures, verse categorisation and keyword semantic fields. Apart from those studies, Jamal (2001) specifically applied a semantic approach similar to Izutsu's semantics to examine the terms of morality in the story of homosexuality of Prophet Luth. Similarly, Zilio-Grandi (2015) discussed a word *ḥilm* and spotted it from the point of Islamic ethics views. Although he does not explicitly state the semantic approach, the stages that he applied have similarities with semantics. The word *ḥilm* is understood by looking at its associative relationship with other words, such as *'aql*, *'ilm*, *safah* and *jahl*.

In this study, the semantics of the Qur'an are used because they can see the insight (*world view*) of Qur'an in the topic under study. It is used by analysing the meaning and semantic field of the coitus. The analysing process is undertaken to reveal the insights of the Qur'an in describing moral ethical language of the coitus verses and find the reasons why the Qur'an uses them. The concepts of primary meaning, relational meaning, semantic field, keywords, synchronic and diachronic are used in the analysis process. Unlike Izutsu, Madigan, Christiansen, Chishi, Jamal and Grandi, this article does not specify one keyword, but all keywords in the coitus theme are analysed in the same position. The Qur'anic insight emphasised in this study does not focus on the word, but on the topic. The authors argue that the semantic field can be determined without being based on the focus word, given that the relation of keywords will automatically form their own field and meaning. The relationships of the keywords do not only arise because of their simultaneous occurrence in one verse but can also be formed because of the similarity of the topic. In this case, the topic of coitus is used in shaping and limiting the semantic field.

Methods

This study administered a case study design based on an interpretive research paradigm. Case study design was administered to discuss coitus verses in the Qur'an to unveil

Qur'an's views towards coitus verses. An interpretative research paradigm was applied to interpret coitus verses not only focusing on its semantic but also examining the semantic relations and discussing why the verses are used in the Qur'an. Data collection techniques were accomplished by tracing coitus verses in the Qur'an. Verse tracking was based on keywords and main phrases that appear in various surahs. Besides tracking by keywords, secondary data were also addressed by taking some verses that relate to coitus verses that did not contain any coitus keywords. Verse tracking was conducted in two ways. Firstly, a manual search was done by seeking verse by verse from beginning to end. This step generated several verses that were used in the coitus context and several verses that vividly state coitus. Secondly, terminologies that have coitus nuances were verified through verse index book, *Al-Mu'jam li Alfāzi Qur'ān* or Quran search online application, such as corpus.quran.com. This step ensured the frequency of words and their derivation variants that present the meaning of coitus. Other data were also collected from the Arabic lexicon and historical literature to perceive the original meaning of the word and the pre-Islamic Arab socio-cultural context.

After collecting data, the data were analysed using Izutsu's (2002) Qur'an semantic stage that focused on the word 'coitus'. The purpose of this approach was to investigate basic meanings, relation meanings and the semantic field. In investigating the basic meanings, tracking was conducted in the books of the Arabic lexicon. The search also considered the development of the meaning of words in pre-Qur'anic and after the words are used in the Qur'an. As for the relational meaning stage, the tracking for words of coitus was accomplished by grouping with collocation and parallel rhetoric verses. Collocation is finding the relationship of keywords with other words that appear in the verse. Meanwhile, parallel rhetoric seeks to reveal the meaning of the word by looking at the intensity of its occurrence in a particular theme. The verses that contain the word 'coitus' were collected and classified based on the similarity in certain themes. After that, the meaning of the word in each classification was abstracted as a relational meaning that was built in the semantic field of the Qur'anic system. From this stage, the significance and implications of the use of coitus words can be seen in the Qur'anic insight system.

Results

Semantic meaning of keywords in coitus verses

Semantic meaning of coitus in the Qur'an based on the context consists of two stages, namely, original meaning of keywords and relational meanings. The original meaning binds every relational meaning of a word when used in various contexts. When used in the insight of the Qur'an, the meaning of a word can be wider according to the redactional context of the verse, but it remains tied to the original meaning of the word. The relational meaning is the meaning that appears when the keyword 'coitus' is used in the context of the verses.

Based on data, there are 12 keywords with coitus meaning: (1) *rafās* appears twice in Q 2:18 and 187; (2) *fa'tū* and its derivation in Q 7:80, Q 26:165, Q 27:54, Q 27:55, Q 29:28–29, Q 4:16 and Q 2:222; (3) *bāsyirū*, which means coitus, appears twice in Q 2:187; (4) *taqrabū* in Q 2:222; (5) *yamsas* in Q 2:236, Q 3:47 and Q 19:20, and Q 33:49; (6) *tagasysyāhā*, which means coitus, only appears once in Q 7:189; (7) *zinā* appears in Q 25:68, Q 60:12, Q 17:32, Q 24:2 and Q 24:2; (8) *fāhisyah*, which means coitus can be found in Q 4: 15, 19, 22, 25; Q 27:54; Q 29:28; Q 33:30; (9) *dakhaltum*, which means coitus can be found in Q 4:23; (10) *bigā* means coitus in Q 24:33, Q 19:20; (11) *afdā* in Q 4:21; and (12) *istamta'tum* in Q 4:24. In addition, there are a number of verses that allude to sexuality despite not mentioning words that literally mean coitus, such as Q 3:14, Q 12:24, Q 23:6, Q 24:4 and Q 24:31. The basic meaning and relational meaning of these 12 keywords were explored to conceive their semantic meaning in the Qur'an.

Keyword *rafās*

Originally, the word *rafās* is a curse word (*qaul al-fuḥsy*). This word also means sexual intercourse and other activities that involve men and women, such as *taqbil* [kissing] and *mugāzalah* [flirting]. A further meaning of the word is the expression of women when having sexual intercourse (Manzūr 1993:1686). The word *rafās* appears twice in Qur'an in Q 2:187 and Q 2:197. *Rafās* in Q 2:187 is identified as coitus because the context of the revelation of the verse is related to the response of a companion who had coitus with his wife at night. This word appears with *bāsyirū*, *libās*, *ibtagū* and *lā tubāsyirū*. The words *bāsyirū* and *lā tubāsyirū* both have the meaning of coitus relationship. So is *libās*, which is a metaphorical word for coitus activities. Meanwhile, *ibtagū* means looking for something needed. In Arabic tradition, the derivation of this word also intersects with coitus activity, namely, *bagyu*. These four words serve to strengthen the meaning *rafās* as sexual intercourse. As for the word *rafās* in Q 2:197, it collocates with the words *fusiḥ* and *jidāl*. Both actions are prohibited when performing the pilgrimage so as to strengthen the meaning of the negative connotation of the word *rafās*.

Keyword *fa'tū*

The word *fa'tū* means 'come' and *al-ityān* means 'something' or 'someone' is coming (*al-mu'jī'u*). In the social context, this word means a woman's obedience and conformity with her husband (Manzūr 1993:21). The word *atā* in Arabic tradition is also used in the context of the relationship between married women and men. The phrase *fa'tūhunna*, which means coitus, is also found in Q 2:222. In this verse appears phrase *lā taqrabūhunna*, which strengthens the context of the prohibition of coitus when the wife is menstruating. Another inflection word, which means coitus, is *ta'tūna*, and it appears in Q 7:80–81, Q 27:54–55, Q 29:28–29 and Q 26:165. This word in verse Q 7:80, Q 27:54 and Q 29:28 collocates with *fāhisyah*. In Arabic tradition, *fāhisyah* is a negative thing in sexual relation. Thus, the word *ta'tūna* in this verse means a coitus. As for the verses Q 7:81 and

Q 27:55, this verb is followed by the word *syahwah* [lust]. This word strengthens *ta'tūna* to have meaning as coitus or sexual intercourse. In Q 26:165, this word links up to *zūkrāna* as plural of *zakar* and in Q 29:29 followed by *rijāl* as plural of *rajul*. Both the words emphasise the meaning of sexual relations in the word *ta'tūna*. All the verses mentioned above state in the context of same-sex sexual relations among the Luth community. Word inflection of *atā* was also found in Q 4:15–16, which talks about coitus that violates social norms. Both words also collocate with *fāhisyah*, although the latter uses a pronoun that returns to *fāhisyah*.

Keyword *bāsyirū*

The word *bāsyara* refers to the meaning of one activity that happens at the same time between a subject and an object (*al-musyārah*). The derivation of *al-basyarah* means outermost skin covering the head, face and the whole human body, which is covered with hair. In Arabic tradition, sexual intercourse between men and women was called *mubāsyarah al-rajul al-mar'ah*, that is, husband and wife are one dress metaphorically, so that their skins meet each other directly (Manzūr 1993:286). Therefore, the word *bāsyara* in the context of coitus still ties to the root word 'skin', which literally means touching each other's skin. The word *mubāsyarah* is also equivalent with *mulāmasah* and both mean coitus because men and women directly touch each other's skins (Manzūr 1993:287). The word *bāsyirū* as coitus appears twice in Q 2:187. The emergence of *bāsyirū* with the meaning of coitus cannot be separated from the sociological meaning that has been used by the pre-Qur'an Arab community. In this verse, occurrence on *hunna* and preceded *rafās* strengthens this word as a metaphor for coitus. The phrase *lā tubāsyirūhunna* was used in the context of prohibition of coitus during *i'tikaf*. At the time of the Prophet, husbands had the habit of doing *i'tikaf* in mosques; they used to go out of the mosque to their wives at home to have coitus and then return to continue their *i'tikaf* in the mosque (Manzūr 1993).

Keyword *taqrabū*

Taqrabū hunna is a phrase that focuses on verbal noun *taqrabū*, the root of *al-qurb*, which means 'close' or the opposite of the word 'far' (Manzūr 1993:3566). The verbal noun of *qariba* was also used to mean 'come to something/someone' (*atāhu*). Various derivations and inflections of *qaruba* and *qariba* rise with various meanings. The word *al-qirāb*, for instance, means the practice of exchanging daughters for marriage without dowry among their own relatives (*al-musyāgarah lil-nikāh*) (Manzūr 1993:3568). Although it appears in the context of marriage, the word derivation was not associated with the sociological meaning of pre-Qur'an coitus. The phrase of *taqrabū hunna* appears in Q 2:222. This phrase appears with *fa'tū hunna*. These two phrases mutually reinforce the prohibition of coitus when a woman is menstruating and is allowed after returning to purity. The word *taqrabū* also emanates in Q 17:32 and collocates with the word *al-zinā*. This collocation strengthens this verse in the context of coitus.

Keyword *yamsas*

Verbal Nominal *al-massu*, which means touch, was also used in the context of 'taking' (*al-akhz*) and 'hitting' (*al-darb*). Besides that, the word is acquired in the context of sexual intercourse (coitus), given that there is a touching activity (*lamsu*) (Manzūr 1993:4201). In particular, some derivations are used with the meaning of coitus, such as *massa al-mar'ah* [copulate women], *al-masīs* [male and female intercourse] and *al-mumāssah* as a figurative language of intercourse (*al-mubāda'ah*) (Manzūr 1993:4201). Both *yamsas* and *yatamāssā*, as coitus are found in Q 2:36–237 and Q 58:3, are reinforced by the word *nisā*, which precedes it in the first verse. This verse emphasises that the dowry is not required to be paid if the divorce occurs before sexual intercourse occurs. As for Q 3:47 and Q 19:20, they show Maryam's response when she received news of Isa's birth. The word *yamsasnī* in both verses collocates with *basyar*, which means humans from the biological aspect. Therefore, this word can be identified as having a sexual intercourse because it is used by Maryam to mean the cause of the childbirth. In addition, the emergence of the word *bagiyyān* in Q 19:20 strengthens the meaning of coitus in the word *yamsasnī*. On a different topic from the previous verse, the word *tamassūhunna* in Q 33:49 states about no *iddah* for women who are divorced before being touched. In this verse also appears the word *mattī'ūhunna*, whose derivation variant is used in the meaning of coitus. The phrase *nakahtumul-mu'mināt*, which precedes it, reinforces the meaning of coitus in the verbal noun of *tamassū*.

Keyword *tagasysyā*

The verbal noun *taghasysyā* and noun *al-gisyā'u* are commensurate with the meaning *al-giṭā'u* [close]. The word derivation is used in the context of heart wrap (*gāsyi'ah al-qalb*) and character that cover the soul (*al-gisyāwah*) (Manzūr 1993:3261). The coitus derivation is found in the noun verb *al-gisyān* from the verb *gasyiya al-mar'ah*. Likewise, the verb *tagasysyā* is specifically used in the Qur'an as a figurative language of sexual intercourse. The meaning of the word still ties to the basic meaning of closing, where men cover women when they are on the top of the women (*tagasysyā al-mar'ata izā 'alāhā*) (Manzūr 1993:3262). Furthermore, the verb *tagasysyā* appears with a meaning of coitus only in Q 7:189. The meaning is reinforced by the word *zaujāhā* [couple] and *hamalat* [contain]. This verse discusses the creation of human being from one person only and then sexual intercourse to breed. Therefore, the word *taghasysyā* can be identified as an act that causes pregnancy.

Keyword *zinā*

Al-zinā has two meanings: shortened (*maqṣūr*) and unfolded (*mamduūd*). In the language of the Hijaz, this word means *narrowed down*, while, in the language of Bani Tamim, it means *stretched out* (Manzūr 1993:1875). The derivation of *al-zanā'u* means tight [*al-dīq*]. Ibn Manzūr quotes hadith, '*lā yusalliyanna aḥadukum wa huwa zanā'un*' = Never one of you to pray while in a state of *zanā'un*'. The meaning of *zanā'* in this hadith is forbidden to pray in the condition of holding urination. In one Arabic expression, it is mentioned, '*izā*

baṣurta ilā zanāin qa'ruhā gabrā'a muẓlimatin minal-ahfār', which means 'if you look at the narrow hole, the bottom is black dust from the hole' (Manzūr 1993:1876). From this exposure, the word *al-zinā* has a basic meaning as something narrow. Therefore, the use of this word in the context of sexual intercourse is a metaphorical language that does not really mean coitus but indicates the genital similarities. On the other hand, *zinā* means having intercourse outside of marriage, as stated in Q 25:68 (*yaznūna*). This verse equates the prohibition of adultery with the prohibition of an associate with God and the prohibition of assassination. As for Q 60:12 (*yaznūna*), it aligns the prohibition of adultery with associating partners with God, stealing, killing, telling lies and disobedient. Different from the two, Q 17:32 (*zinā*) contains the prohibition of adultery because it includes *fāḥisyah*. Arab society has recognised zina to be the dominant meaning of *fāḥisyah*. Similarly, Q 24:2 (*al-zāniyatu* and *al-zānī*) and Q 24:3 (*al-zānī*, *zāniyatun*, *al-zāniyatu*, and *zānin*) affirm the punishments and prohibitions for *mukmin* [the believers].

Keyword *fāḥisyah*

The word root of *fāḥisyah* comes from *f-ḥ-sy*. The noun *al-fuḥsy* means *ma'rūf* or something famous or well known. This form with its various nominal inflections also means bad words and deeds. In Arabic tradition, people who have bad and vile deeds are called '*rajulun fāḥisyun*'. The word *al-mutafahḥisy* has a sociological meaning for those who always do things that other people rebuke on purpose. Various derivations of this word are used for things related to sin and immorality. However, the dominant meaning of *fāḥisyah* is an act of coitus (*al-zinā*). The word *fāḥisyah* is also used by Arabs when their wives go out without their husbands' permission. In Arabic tradition, this word is used for forbidden evil and things that are not in accordance with the truth and its size (Manzūr 1993:3355–3356). From the exposure above, *fāḥisyah* with various changes in its form is used for everything that is against the norms of community agreement or negative norms that have been known in a community. The word *fāḥisyah* collocates with various verbal noun inflections of *atā* in some verses related to coitus, such as in Q 4:15, 19, 22, 25; Q 27:54; and Q 29:28; Q 33:30. Through parallel rhetoric, *fāḥisyah* also appears many times in verses related to homosexuality, such as in Q 7:80, Q 27:54 and Q 29:28. The meaning in this parallel rhetoric affirms that homosexuality is a negative moral according to the Qur'an. In Q 17:32 *fāḥisyah* collocates with *zinā*. This word is also used with the meaning of coitus in Q 24:19 because the previous verses discuss the testimony of the act of coitus. Meanwhile, the word *fāḥisyah* employed in Q 65:1 refers to coitus performed by married people but not with their legal partners.

Keyword *dakhaltum*

Al-dukhūl is a noun from verb *d-kh-l*, which means 'enter' or opposite of 'exit' (Manzūr 1993:1341). The noun verb of *tadakhkala* means insert little by little. The noun *al-dakhalu* [absorb] is also used to examine all things that enter and cause damage to the human mind and body. Hence, another

derivation from the word was also used in the meaning 'doubt' and 'shame' (Manzūr 1993:1341). From deep search of *Lisān al-'Arab*, various derivations of root words of *d-kh-l* are not used for sexual intercourse. *Dakhaltum* as a verb was found twice in Q 4:23. This word means coitus because the context of the verse discusses women who should not be married. One of the women who are forbidden to marry is a stepdaughter whose mother has been cohabited. If the mother has not been married, the daughter can be married. The word *dakhala* in Arabic tradition has not been used for the sociological meaning of coitus. The meaning that the Qur'an uses is to form a new meaning. *Dakhala*, which is only known as activity, has an expanded meaning in the Qur'anic system.

Keyword *bigā*

Al-bigā as a noun means 'see something' as it is (*naẓara ilaihi kaifa huwa*). As for the word *al-bagwah*, it is used for a fruit before it is ripe. Several inflections of the verbal noun of *bagā* also mean searching, such as *ibtagā*, *tabaggā* and *istabgā*. This verbal inflection is used by the Arab community for people who are looking for treasure or wealth (*bagaitu al-māl*), including finding something good or bad, or a need. The word *al-bāgī* means people who are looking for something deviant (Manzūr 1993:321). The word *al-bagyu* is used to point out adulterous woman. As is *al-bigā* used for coitus (*fujūr*). Arab society only associates *al-bagyu* with the meaning of the perpetrators of coitus disobedience to women. Coitus activities by women are carried out to meet their needs (Manzūr 1993:322). From this search, it can be concluded that the word *bagā* and its various derivations have several meaning elements, such as a forced thing, something to look for, thing of need and things that violate good norms. Meanwhile, the noun verb *bigā* and *bagyā* refer to coitus activity in Q 24:33 and Q.S. 19:20. The first verse (*al-bigā*) is preceded by a verb discussing sexual exploitation, while the second verse (*bagyān*) in the context of Maryam is affirming that she is not a prostitute, making it impossible for her to have children. These two verses provide two examples of application of *al-bagyu* which produces two different relational meanings but are still tied to the basic meaning.

Keyword *afdā*

The noun verbal *afdā* originally means 'a large place on the ground'. This word also means empty place or lonely meaning. Pre-Qur'anic Arabs had used this word as coitus meaning such as in the phrase *afdā al-rajul*, which means husbands come and have sex with their wives. The word *afdā* is also used when a husband and a wife are together in a lonely place (*khalā bihā*) and have sexual intercourse. The Arab community used the term *mufdātun*, which refers to a husband having sexual intercourse. The word *afdā* is only used in Q 4:21. This verse refers to the prohibition of taking back property granted to a wife who wishes to divorce her husband. Also, *afdā* has a contextual meaning of having been together with the wife and having coitus. The meaning in the context of marriage in this verse is also emphasised by the emergence of *mīsāqān galīzān* [strong bond].

Keyword *istamta'tum*

The word *istamta'a* is derived from the word *m-t-'a*, whose original meaning is 'getting redder' or 'getting stronger'. *Matā'* is used by the Arabs for something from which benefits can be taken from (Manzūr 1993:4127). This word, which means coitus, appears in Q 4:24. This word appears in the context of giving a dowry to a wife. Manzūr (1993:4128) mentioned *istamta'a*, which means in this verse a woman who has been married or is on the marriage contract. The words *musāfihīn*, *nisā* and *ujūr* strengthen the meaning of coitus in the word *istamta'tum*. In this verse also appears the word *tabtagū*, which is one of the derivation variants, such as the word *al-bigā*. Thus, there is a semantic relationship between these two words in the context of coitus.

Various search results for the meaning of the keywords above show that a word has a basic meaning that always binds the meaning of the context. Context is the meaning of relations that arise when associated in various situations. These various kinds of associations create new meanings in the sociological context of Arabs. Qur'an also uses this word to give new meanings that are not known in the Arabs as in the case of verbs *q-r-b* and *d-kh-l*. That way, the basic meaning and sociological meanings preceding Qur'an are also used by the Qur'an to create new meanings in the system of insight of the Qur'an in narrating the discourse on sexuality. In addition, the use of certain dictions to discuss a Qur'anic discourse cannot be separated from efforts to build better civilisation in Arab society during the revelation.

Pre-Islamic conditions and theology of sexuality

Responses to the sexual behaviour of pre-Islamic Arabs

As a cultural product and a cultural producer (Abu Zayd 2000:24), the Qur'an responds to the issue of pre-Islamic sexuality. The Qur'anic narrative about sex reaches many aspects. The Qur'an discusses various topics that intersect with coitus, like sexual attraction as a basic human instinct (Q 3:14), marriage as a requirement to have sexual intercourse (Q 4:25), equal rights to sex (Q 2:228), forbidden and allowed times to have sex (Q 2:187), conditions of reproductive organs that are safe for sex (Q 2:222), freedom of choice of sex position (Q 2:222), coitus as the sole cause of pregnancy (Q 3:47), forbidden sexual intercourse (Q 24:2), prohibition of accusing others of coitus outside of marriage (Q 24:4), prohibition of sexual exploitation (Q 24:33) and prohibition of pornography (Q 24:31). Because coitus is an important topic that needs to be addressed, the Qur'an narrates it in a comprehensive and holistic manner. The Qur'an's comprehensive narrative is a response to an Arab society that was overly open to sexual behaviour, such as female captives becoming sexual partners and female slaves being regarded sexual objects (Ali 2006:40). Haleem (2011) reveals that the Jewish community in Medina also practised anal intercourse with their women. The people of pre-Islamic Mecca also had a habit of doing tawaf around the Kaaba without wearing clothes. This openness of sexual behaviour is what the Qur'an addresses.

Responses to Arab narratives of eroticism and other scriptures

The pre-Islamic way of communicating sexuality is vulgar and erotic. Women in Medina are more reluctant to discuss sexuality issues, but the people of Mecca are used to being more open in their sexuality practices (Haleem 2011:126) – so is the narrative of eroticism in previous biblical traditions. There are many erotic phrases in the Bible. It is also questionable how to even conclude that the erotic vision of the Old Testament is not lost in the New Testament (Carr 2003:155). Besides eroticism, in the Hebrew Bible, Feinstein (2014:158) revealed that the use of polluting language was commonly used to describe sexual relations. The Torah narrative is even more polluting like 'Anyone who touches (a menstruating women's) bed or sits on her seat must wash his clothes and bathe in water and is *tamae* [ritually impure] until evening' (Antonelli 1997:277). In the same vein, Barlas (2002:150) pointed out that Orthodox Jewish traditions reportedly treat women as filthy during menstruation. This example demonstrates that the Qur'an addresses the theology of sexuality which is also seen in other holy books.

Responses to gender inequality in sexuality

The Qur'an not only responds to eroticism in pre-Islamic behaviour and communication, but also to various gender inequalities and the lack of respect for women in matters of sexuality. Women's sexuality is institutionalised into the property of her family, husband and father. Even her chastity becomes a tool for economic negotiations (Ahmed 1992:12). Sexual violence against wives and slave girls is endemic. Girls are buried alive because they are considered the cause of the rapid population growth for nomadic people (Barlas 2002:170). Slave girls were raped to sell their children. Wife can be passed on to children. Contract marriages are often carried out because of male sexual orientation. Husband has a wife exchanging tradition. If the husband has dysfunction sexual organ, the wife is sent to another man to have sex until he gives birth to offspring. Wedding has limited time and dowry. Women can be divorced by their husbands at any time and without reason. In order to remarry, a woman must have permission and pay a ransom to her ex-husband. Women play only a role in the domestic area as caregivers for children (Najwah 2006). This historical reality shows that women are tools and property in sexual affairs. They have no independence in matters of sexuality.

Discussion

Semantic field of the Qur'anic coitus

The recent study found that 12 keywords have context meanings that change from the basic meaning (Figure 1). The use of those keywords in the context of coitus brings out the metaphorical meanings and has implications for several aspects of their functions in sentences. The following is a description of the semantic field formed by the keyword found in the coitus verses. This field is formed because of the similarity of each relational meaning in the verse related to

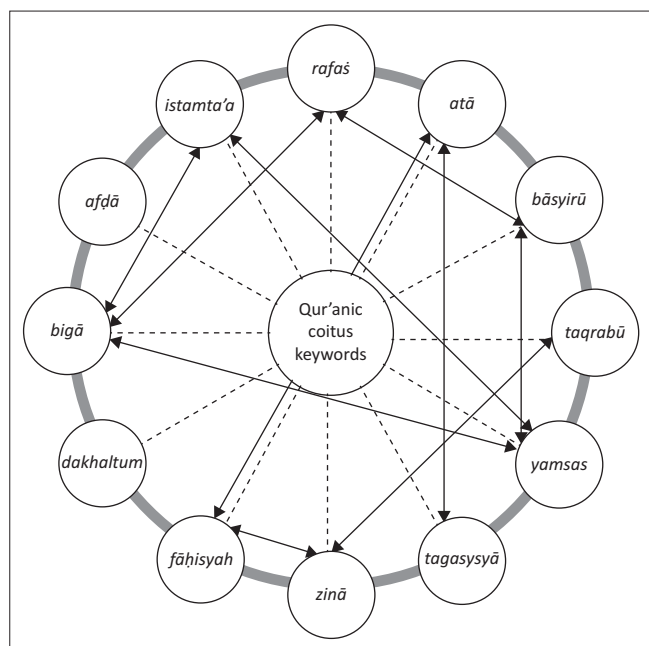


FIGURE 1: Semantic field of coitus keywords.

the relationship of coitus or based on the collocation of words that appear together in the verse as indicated by the arrows. This strengthens the relation of the meaning of the keywords that form the semantic field of the topic of coitus.

The semantic field in Figure 1 shows that Qur'an uses more connotative words. Metaphorical language is one way in which the Qur'an describes things in many places. In Q 14:24–26, the Qur'an even uses analogy as a way of explaining. Metaphorical language is used in the process of communication by making something as a weight point to explain something else (Christiansen 2015). All 12 words that refer to coitus have different basic meanings. The meaning of the keywords as coitus is formed by the redactional or the external context. The relationship between these words forms a semantic field that effects the way the Qur'an narrates the discourse on sexuality. The semantic field constructs the ethical moral of linguistic communication in the Qur'an.

The field also shows a direct relationship between several words with other words. The word *atā* often appears collocating with *fāhisyah*. The relationship between the two strengthens the meaning *fāhisyah* as coitus activities. On the other hand, the word *fāhisyah* appears with the word *zinā*. This word emphasises the negative meaning of *zinā*. Contrarily, it shows that the Qur'an emphasises that one dominant meaning of *fāhisyah* in the Qur'an is *zinā*. The word *zinā* also emerges preceding the verb *lā taqrabū* – a verb that was also used with the meaning of coitus when it collaborates with the object noun *hunna*. The word *la taqrabū* affirms 'to avoid *zinā*'. The word *yamsas* has a direct relationship with *basyar*, *istamta'a* and *al-bagyū*. The relationship between *yamsas* and *basyar* strengthens that what Maryam meant in Q 3:47 and Q 19:20 is coitus or sexual intercourse. *Basyar* has the basic meaning of skin contact. *Yamsas* and *al-bagyū* emphasise the meaning of the coitus relationship because in the tradition

of pre-Islamic Arab society *bagyūn* was used for women who worked as prostitutes for daily needs. The word *tagasyya*, which lexically means 'to close', has a metaphorical meaning from coitus activities. The verbal inflection of *atā* appears with *tagasyya* in one verse, although the phrase occupied indirectly means coitus. Meanwhile, *dakhaltum* and *afdā* do not appear with another word at the same time, but both have relational meanings with coitus in each verse. Those two words contribute to how Qur'an insights use figurative words in the topic of coitus. From the semantic field, the Qur'an uses many figurative words in communicating coitus discourse.

Significances of the Qur'anic keywords in the coitus verses

Qur'an uses coitus words to respond to pre-Islamic Arab society's sexual behaviour. Qur'an also narrates sexualities, which differ from other scriptures' narrations. Besides sexual behaviour and erotism narrations, Qur'an responds to gender inequality in sexuality. Those three aspects were countered by the Qur'an using 12 keywords, which has a function and implication in a way to present coitus topics. The function and significance of the use of keywords in the context to deliver coitus discourse are described in this article.

Qur'an uses more connotative words to discuss coitus topics. Coitus narrations with wide explanations are not presented in a complete discussion in one surah but are presented separately and scattered in various surahs. As a finding, there are 12 keywords that are used in various and different context of verses, such as *rafas* in the context of Ramadhan month; *fāhisyah*, which collocates with *fa'tū* and *zinā*, in the context of coitus out of wedlock; *tubāsirū* in the context of coitus prohibitions in the worship; *taqrabū* in the context of a woman's menstrual period; *yamsas* and *tagasysyā* in the context of the cause of pregnancy; *dakhala* in the context of family women who can be married; *bigā* in the context of sexual exploitation; and *istamta'a* in the context of giving a legal wife's dowry. At this point it can be understood that the Qur'an narrates the relationship of coitus with different dictions on various topics, the variety of which is relatively comprehensive and focuses on presenting the important things to deeply understand about sexuality.

The Qur'an uses metaphorical redaction in several places. In Q 2:187, for instance, a husband and wife are a couple who legally engage in sexual intercourse as clothes. The Qur'an often uses analogy to deliver important messages. Analogy is applied in the Qur'an in process of communication to explain other things (Christiansen 2015). The analogical way of communication makes it easier for the audience to receive the messages. The Qur'an uses clothes as analogy because *libās* is a sign that inherent in the life of Arab society. Analogising concrete things in the audience's reference framework is also illustrated when the Qur'an describes heaven with physical things known in Arab references. Hence, Qur'an uses the verb *tubāsyrū*, which has a relation meaning of 'touch each other's skin', is an effort to provide an overview of the

relationship between coitus and concrete things. By using parables in the form of concrete activity verbs in figurative language, messages can be received easily.

Nevertheless, illustrations with abstract words are also carried out by the Qur'an to strengthen the meanings. The use of abstract words to emphasise the meaning is also depicted when the Qur'an uses the word *fāḥisyah* and *rafās*. The word *fāḥisyah*, which means the origin of something that has been known by the public, adds a negative norm message to the word *zinā*, which is categorised as part of *fāḥisyah*. The use of analogy of *rafās*, which means dirty words in Q 2:187, also negatively emphasises coitus in the public sphere. This shows that Qur'an uses various parables as variations in communicating negative aspects of coitus both before marriage and in public spaces.

The Qur'an never verbalises physical or erotic scenes that lead to pornography. The expression of avoiding erotic illustration is also depicted when the Qur'an uses the verb *fa'tū* [visiting], *taqrabū* [approaching], *yamsas* [touching], *tagasysyā* [covering], and *istamta'tum* [taking advantage]. This verb is a description of secondary activities in doing coitus to convey the coitus itself. According to Haleem, the words *fa'tūhunna* and *taqrabūhunna* include euphemistic diction in sexuality (Haleem 2011:128). The euphemistic expressions of the Qur'an mean maintaining ethical values in conveying taboos to deliver the message. The use of this word is an attempt by the Qur'an to communicate coitus discourse in subtle and polite ways.

The Qur'an emulates in building the ethics of sexual communication in Arab society. This is reinforced by pre-Islamic traditions which tend to be vulgar in some rituals, like doing tawaf without any clothes and female slaves who are victims of sexual abuse. Al-Qur'an adds on words as coitus diction. Some unfamiliar words to the pre-Qur'an community in the context of coitus are used by the Qur'an to add the impression of politeness, such as *dakhaltum* and *taqrabūhunna*. Verb derivations of *dakhala* and *qaruba* are not used by the Arab community both in the basic meaning and the connotative meaning related to coitus. These words are used by the Qur'an to avoid erotic diction. In addition, the words get new relational meanings in the Qur'anic system. Apart from being a response to Arab society, the communication ethics of the Qur'an in discussing coitus is a dialectical response to the redaction of the previous scripture texts, which were considered too vulgar. As a text in the era of Late Antiquity, the Qur'an responds to other scriptures including how to narrate it. Neuwirth, Sinai and Marx (2010:13) state that, in addition to continuing the previous discourse diachronically, the Qur'an is also a text that has its own theological agenda. In this relationship, Qur'an took part in the narration of the theology of sexuality and formed its uniqueness in the Arab societies that were culturally different from other biblical societies.

As guidance, the Qur'an reveals sexual intercourse because it is a necessity in human life. That is why the explanation

towards coitus in the Qur'an is relatively comprehensive and intensive. The theme of coitus in various verses allows them to be discussed in various contexts. Another reason is that this fact allows the content of the message to be more firmly engraved in the hearts of readers. There is an intensive delivery aspect behind the way the Qur'an discusses coitus. The aspect of intensity is shown in the word *atā*, which often appears with *fāḥisyah* in the context of coitus in various verse distributions. Emergence intensity *fāḥisyah* shows negative emphasis on extramarital coitus. The intensity aspect is also illustrated when the Qur'an talks about the sexual deviations of Lut's community in various verses, such as in Q 7:80, Q 27:54 and Q 29:28. All of these verses contain the same core message with different redactions.

Apart from the vulgar cultural response, the Qur'an also discharges a transformation for men and women equality in terms of sexual intercourse. The Qur'an responds to sexual discrimination against pre-Islamic women and uses the words of equality. *Afdā ba'dukum ba'dā*, *yatamāssā* and *bāsyirū* are an effort to emphasise that there are responsibilities and consequences that must be shared between men and women in a coitus. Another example is in Q 2:222 as a response to the discrimination of menstruating women who are treated inhumanely because they are considered unclean. Cultural responses are also carried out by the Qur'an using metaphorical language. Qur'an 2:187 uses *'hunna libās lakum wan antum libās lahunna'* to describe men's and women's sexual relationship using beautiful expressions. Rectification of the metaphor is to respond to pre-Islamic culture that positions women as mere sexual property. The verse on sexual relations and reproduction has a message that the Qur'an provides equal rights for women and men. The Qur'an places sex as a natural trait and desire of both men and women (Barlas 2002:130). Thus, the Qur'an uses beautiful narratives and connotative diction; it does not only pay attention to its aesthetic aspects, but its diction also gives a meaningful emphasis to placing the rights of women on a par with men in coitus. This is in response to Arab culture that often marginalises women in matters of sexuality.

Based on the description above, the recent study implies six aspects that the Qur'an considers in narrating sexuality as well as the struggle in fostering ethical moral communication. Those six aspects are comprehensiveness, politeness, analogy, aesthetics, intensity and gender equality. Comprehensive communication process gives holistic knowledge related to coitus. The Qur'an addresses various coitus issues comprehensively so that readers get full insight. Likewise, the use of polite euphemistic diction is a way of communicating coitus issues in the public sphere. The ethics of politeness is certainly closely related to the norms that apply in society. The analogy is an effective way to communicate to early childhood where the actual statements about coitus are not digested.

Furthermore, the aesthetic aspect can increase the reader's attention. This aspect could also inspire parents and educators in teaching taboos to their children. The aspect of the intensity

of the coitus verse, which is repeatedly delivered in various topics and suras, is the way the Qur'an conveys important issues for human beings. Sexual intercourse is human's need; for this reason, the aspect of intensity is considered in delivering sexual intercourse in the Qur'an. The aspect of the vision of gender equality also appears in the way the Qur'an delivers the issue of coitus. Men and women are described as having their respective cooperative roles. In communication area, the aspect of equality is important to build a better ethics of sexuality discourse. Women who are positioned to having a role in sexual intercourse should be understood as a form of the Qur'an's evolution in building gender equality. This equality is not only in the aspect of its activities but also in the process of delivering the message of sexuality.

The six principles of sexuality communication show that the Qur'an builds its distinctive discourse in the theology of sexuality. This shows that the way of the Qur'an in delivering coitus messages prioritises humanist ethics and principles of justice. Therefore, those six principles can be abstracted into a humanist approach to sexuality communication. Based on Arnet's (1987) category, ethics of sexual communication can be categorised as a humanitarian-universal ethical approach. For Arnet, this approach can be positioned as a rhetorical foundation oriented towards religiosity or ideology. Because the ethical principles of sexuality communication are constructed from the religious theology of the Qur'an, the findings of the study could have implications in the field of humanitarian-universal communication ethics approach. This study also expands the discussion of Islamic communication ethics, which is not only centred on verses that explicitly use the word *qaulan*, but also is constructed from the coitus verses. The meaning of linguistic ethical morals in the coitus verse contributes theoretically to the ethics of sexual communication that has not been specifically discussed.

Conclusion

This study concludes that the coitus words used in the Qur'an deliver ideas related to sexual intercourses. The Qur'an responds to behaviour, erotic communication and injustice of sexualities in pre-Islam. The findings indicate that the narrative of the coitus verses contains communication principles that can be abstracted into six basic principles in the ethics of sexual communication, such as comprehensiveness, politeness, analogy, aesthetics, intensity and gender equality. These six principles form the ethics of sexual communication in a humanist perspective.

This study also shows that the Qur'an's semantic application not only focuses on the central word as a determinant of the semantic field, but also departs from a particular topic and finds important terminologies around that topic. Therefore, keywords still have relationships to form semantic fields. Similarly, the use of theoretical concepts of communication ethics in semantic studies can be an inspiration to involve theoretical concepts in discussing keywords of the Qur'an. Previous semantics of the Qur'an studies tend to make the keyword focus as the theme of

discussion, but rarely discuss the keywords as theoretical concepts in a particular theme.

However, the words used in this study are limited to 12 keywords. There are several keywords related to sexuality in addition to aspects of activity that have not been studied semantically in this study, such as the words of psychic aspects, sexual organs and biological processes after sexual intercourse. In addition, each keyword that has been discussed can still be developed by connecting these primary keywords to several secondary keywords that appear around the primary keyword. The relationship between primary keywords and secondary keywords forms the semantic field of primary keyword. With a broader study of the semantic field, the ethics of sexuality communication in the Qur'anic worldview system can be described more holistically and can add theoretical aspects to the discipline of communication ethics.

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Authors' contributions

A. contributed to the investigation and wrote the original draft. F.G. developed the conceptualisation, performed the formal analysis and supervised the article to its completion. A.M. verified the methodology and performed the formal analysis and validation. S.B. contributed to the validation and data curation, and completed the review and editing of the article.

Ethical considerations

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Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

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