



Quranic Ethics and Contemporary Youth Sexual Behavior through Bertrand Russell's Isomorphism

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Abstract

The increasing prevalence of risky sexual behavior among adolescents, including premarital sexual relations, unintended pregnancies, and abortion, has raised significant concerns regarding the moral development of young people in contemporary society. This phenomenon highlights the need to reexamine the relevance of Quranic ethics in addressing modern social challenges. This article aims to analyze the ethical meaning of the prohibition against approaching adultery (*la taqrabu al-zina*) and to examine its correspondence with contemporary youth sexual behavior through Bertrand Russell's concept of isomorphism. Employing a qualitative approach with content analysis as the primary research method, this study draws on Russell's philosophical writings as primary sources and utilizes Quranic exegeses, scholarly articles, and relevant studies on youth sexual behavior as secondary sources. The analysis focuses on the relationship between Quranic propositions and observable social realities. The findings reveal that the prohibition against approaching adultery embodies not only a normative religious injunction but also an ethical principle consistent with contemporary social realities. Risky sexual behavior is associated with various adverse consequences, including reproductive health problems, psychological distress, and social vulnerability. The study demonstrates that Quranic ethics maintain contextual relevance in addressing contemporary youth issues and contributes to the development of interdisciplinary Quranic studies by fostering a dialogue between Islamic ethics and analytical philosophy.

INTRODUCTION

For Muslims who practice their religion in a *kaffah* manner, meaning comprehensively and fully, belief in the truth of the Quran is grounded not only in spiritual considerations but can also be reinforced by various empirical facts observable in social life. The Quran serves not only as a source of spiritual guidance but also contains ethical values that remain relevant to addressing various human problems across different contexts and periods. One verse that emphasizes the importance of moral preservation is Surah Al-Isra' verse 32, which prohibits people

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from approaching adultery. This prohibition can be understood not merely as a normative religious injunction but also as a preventive measure intended to protect human dignity, lineage, and social stability (Bhandari & Bhandari, 2025; Wibowo et al., 2024).

In the modern context, the ethical message of Surah Al-Isra' verse 32 can be interpreted as a warning to exercise greater caution in utilizing developments in digital technology. Advances in information technology have introduced various communication platforms that facilitate social interaction while simultaneously creating opportunities for the emergence of deviant behavior (Habibulloh, 2025). One example is the MiChat application, which offers features similar to those of several online communication and dating applications, such as Tinder, Tantan, and Telegram, which in certain contexts may be used to establish relationships that lead to risky sexual behavior. This condition indicates that technological development does not always occur alongside the strengthening of moral awareness, particularly among younger generations (Kurnianti et al., 2025; Maharani, 2025).

This phenomenon is also associated with the emergence of various forms of risky sexual behavior among adolescents. One increasingly normalized practice is dating, which in some cases develops into premarital sexual activity. Such behavior may contribute to various social problems, including out-of-wedlock pregnancy, early marriage, abortion, and other forms of moral misconduct (Reczek, 2020). Data from the National Population and Family Planning Board, presented by Dr. Edi Setiawan in 2023, revealed various forms of risky behavior among adolescents, ranging from premarital sexual intercourse and out-of-wedlock pregnancy to sexual violence and abortion. The data indicate that 59 percent of females and 74 percent of males reported having engaged in sexual intercourse. In addition, 45.5 percent of adolescents reported having been in romantic relationships, with many of these relationships involving physical touch. As many as 59.9 percent of adolescents reported having engaged in physical contact by holding hands while dating. These findings indicate changes in social values and behavior among adolescents that require serious attention (Gonçalves, 2024; Janighorban et al., 2022).

The increase in out-of-wedlock pregnancies is also reflected in the high number of applications for marriage dispensation submitted to Religious Courts. A total of 34,000 applications for marriage dispensation were reportedly submitted between January and June 2020, with approximately 97 percent of them being granted. A substantial proportion of these cases was associated with out-of-wedlock pregnancy. This phenomenon has contributed to the growing use of the term married by accident in Indonesian society. This condition indicates that premarital sexual behavior is no longer merely an individual or sporadic occurrence but has developed into a social issue with implications for the values, norms, and moral resilience of society (Cantika et al., 2018; Tambunan et al., 2024).

Previous studies on the phrase *la taqrabu al-zina* in Surah Al-Isra' verse 32 can generally be categorized into several tendencies. First, some studies focus on comparative analyses between one Quranic exegesis and another. Second, some studies emphasize the aspects of Islamic law in understanding the prohibition of adultery without comprehensively examining the ethical dimensions contained in the verse. Third, some studies employ the *tablili* approach, emphasizing linguistic aspects, verse structure, and the meanings of individual words. Fourth, some studies tend to adopt a theological-normative approach that treats the verse primarily as a religious doctrine without directly connecting it to contemporary social realities (Febri & Hardi, 2022).

Although these studies have made important contributions to understanding Surah Al-Isra' verse 32, most remain focused on exegetical, linguistic, and normative legal dimensions. Studies that connect the linguistic structure of the verse with social

facts emerging in society through the perspective of analytic philosophy remain relatively limited. In this context, Bertrand Russell's theory of logical atomism is relevant because it provides a framework for explaining the relationship between language, facts, and reality through the concept of isomorphism (Bo, 2021; Nasrullah et al., 2025). Through this approach, the prohibition against approaching adultery is understood not merely as a normative command but is also analyzed in terms of the relationship between the propositions contained in the verse and empirical facts emerging in contemporary social life.

Based on the literature review, a significant research gap can be identified. Most previous studies have treated Surah Al-Isra' verse 32 as an object of normative, linguistic, or legal exegesis, whereas the relationship between the linguistic propositions of the verse and modern social reality has received limited attention from the perspective of analytic philosophy. Furthermore, no study has been identified that specifically applies the concept of isomorphism within Bertrand Russell's logical atomism to analyze the correspondence between the ethical message of the Quran and contemporary phenomena of adolescent sexual behavior.

The novelty of this study lies in the use of the concept of isomorphism within Bertrand Russell's logical atomism as an analytical framework for examining Surah Al-Isra' verse 32. Unlike previous studies that tend to focus on normative exegesis, Islamic law, or linguistic analysis, this study connects the semantic structure of the verse with empirical social facts concerning adolescent sexual behavior. Accordingly, this study offers an interdisciplinary approach that brings together Quranic studies, analytic philosophy, and contemporary social reality, thereby providing a more contextual understanding of the prohibition against approaching adultery.

Theoretically, this study contributes to the development of contemporary Quranic studies by integrating Quranic ethics with analytic philosophy, particularly Bertrand Russell's concept of isomorphism. Practically, the study demonstrates that the prohibition against approaching adultery remains relevant to various problems faced by adolescents today, including risky sexual behavior, out-of-wedlock pregnancy, and social vulnerability. Therefore, the findings may serve as a basis for strengthening moral education, family education, and religious education as preventive strategies for addressing moral degradation and various social problems among younger generations. At the same time, this study reinforces the argument that the ethical values of the Quran are not merely normative but can also be examined in relation to social realities that are empirically observable.

METHODS

This study aims to examine the relevance of Quranic ethics in Surah Al-Isra' verse 32 to contemporary adolescent sexual behavior through the perspective of Bertrand Russell's concept of isomorphism. To achieve this objective, the study was systematically designed using relevant literature from both Quranic exegesis and analytic philosophy. This approach was selected because it enables the researcher to explore the relationship between the semantic structure of the Quranic text and social reality in depth. Accordingly, the research methodology encompasses the research approach and design, data sources, research instruments, data collection techniques, and data analysis procedures employed to interpret the research findings.

Research Method and Design

This study employs a qualitative approach using content analysis. The qualitative approach was selected because the study seeks to understand and interpret in depth the ethical meaning of the prohibition expressed in *la taqrabu al-zina* in Surah Al-Isra' verse 32 through an analysis of the text and the social reality surrounding it. Content analysis is used to identify, interpret, and explain the relationship between the linguistic propositions contained in the Quranic verse and contemporary

adolescent sexual behavior. Through this approach, the study focuses not only on the textual meaning of the verse but also examines its relevance to social conditions developing in the digital era (Adi et al., 2025; Engkizar et al., 2026; Nicmanis, 2024; Wahid et al., 2025).

Data Sources

The data sources consisted of primary and secondary data. Primary data were obtained from the philosophical works of Bertrand Russell that discuss the concepts of logical atomism and isomorphism as the theoretical foundation of the study. Secondary data were derived from Quranic exegeses, scholarly journals, academic books, official institutional reports, and other publications addressing adolescent sexual behavior, Quranic ethics, and contemporary social phenomena. The use of these sources was intended to provide a comprehensive understanding of the relationship between the ethical message of the Quran and modern social reality (Engkizar et al., 2019).

Research Instrument

The primary instrument in this study was the researcher as the human instrument, who was responsible for collecting, selecting, interpreting, and analyzing the data. To support these processes, documentation sheets and data cards were used as auxiliary instruments to organize information according to relevant themes, namely the concept of *la taqrabu al-zina*, Bertrand Russell's theory of isomorphism, and the phenomenon of adolescent sexual behavior. These instruments assisted the researcher in identifying patterns of relationships between the Quranic text and the social facts examined in the study.

Data Collection Techniques

Data were collected through documentation by examining various written sources relevant to the research topic. The data collection process began with the identification of primary and secondary sources, followed by reading, recording, classifying, and organizing the data according to the research objectives. All collected data were subsequently selected based on their relevance to the focus of the study, namely Quranic ethics, adolescent sexual behavior, and the concept of isomorphism within Bertrand Russell's logical atomism.

Data Analysis Techniques

Data analysis was conducted descriptively and analytically through several stages. First, the conceptual meaning of *la taqrabu al-zina* in Surah Al-Isra' verse 32 was identified based on relevant exegetical literature. Second, the concept of isomorphism within Bertrand Russell's theory of logical atomism was elaborated as the analytical framework. Third, the semantic structure of the verse was compared with empirical facts concerning adolescent sexual behavior identified in various reports and previous studies. Fourth, the correspondence between the linguistic propositions of the Quran and social reality was interpreted through the perspective of isomorphism. Finally, conclusions were drawn regarding the relevance of Quranic ethics to contemporary adolescent sexual behavior and its contribution to the development of interdisciplinary Quranic studies (Afriana et al., 2022; Kassymova et al., 2025; Neuendorf, 2019; ÖZDEN, 2024; Saura et al., 2023).

RESULT AND DISCUSSION

Bertrand Russell and the Theory of Logical Atomism

Bertrand Arthur William Russell was a British philosopher and mathematician whose philosophical thought made a significant contribution to the development of analytic philosophy. Russell was born on 18 May 1872 in the United Kingdom and was the grandson of Lord John Russell, who served as Prime Minister under Queen Victoria. After losing both parents at an early age, Russell was raised by his grandmother, Lady Russell. He later studied at Trinity College, Cambridge, where he

achieved first-class honors in mathematics and moral sciences. In 1908, he became a Fellow of the Royal Society. His academic career was interrupted in 1916 because of his anti-war activities, which resulted in his dismissal from Trinity College. He was subsequently imprisoned in 1918, during which time he wrote *Introduction to Mathematical Philosophy*, published in 1919. Russell returned to Trinity College in 1944. He received the Order of Merit in 1949 and was awarded the Nobel Prize in Literature in 1950. During the 1950s and 1960s, he was also actively involved in anti-war and anti-nuclear movements. Together with Albert Einstein, he issued the Russell–Einstein Manifesto in 1955 and contributed to the establishment of the Pugwash Conferences in 1957. Russell died on 2 February 1970 at the age of 97 (Bo, 2021; Cantù & Patras, 2023).

Russell's philosophical thought developed through his engagement with empiricism, idealism, logic, mathematics, and the emerging tradition of analytic philosophy. His approach emphasized the importance of logical analysis in clarifying the relationship between language, thought, and reality. In this framework, human understanding is not separated from experience but is developed through the interaction between logical reasoning and empirical reality. Language therefore becomes an important medium through which human beings formulate propositions about the world and determine whether those propositions correspond to observable facts.

The development of logical atomism was also influenced by George Edward Moore, who was one of the important figures in the development of analytic philosophy. Moore's philosophical thought emerged partly as a reaction against the dominance of British idealism in the nineteenth century. He criticized philosophical claims that were difficult to verify through ordinary reasoning and emphasized the importance of clarifying concepts through linguistic analysis and common-sense reasoning. According to Moore, philosophical analysis involves examining a thought or concept expressed in language, making implicit meanings explicit, and reformulating a problem into more precise and comprehensible components. This analytical process distinguishes between the *analysandum*, namely the concept or proposition being analyzed, and the *analysans*, namely the expression or formulation used to explain it.

Russell subsequently developed a more systematic form of logical analysis through his theory of logical atomism. His interaction with Ludwig Wittgenstein also played an important role in the development of this philosophical tradition. Russell presented his ideas on logical atomism in lectures delivered in 1918, which were later published as part of *The Philosophy of Logical Atomism*. Wittgenstein further developed related ideas in *Tractatus Logico-Philosophicus*. Logical atomism assumes that complex propositions can be analyzed into simpler propositions that express basic facts. Accordingly, language is not viewed merely as a collection of words but as a logical structure through which facts about reality can be represented (Rodin, 2021).

The central implication of logical atomism for this study is the relationship between linguistic structure and reality. Russell's approach emphasizes that a meaningful proposition should have a logical structure that can be related to facts. In this sense, language provides a representation through which reality can be analyzed. A complex proposition can therefore be examined by identifying its constituent propositions and determining whether those propositions correspond to facts. The concept of isomorphism is particularly relevant to this framework because it concerns the structural correspondence between linguistic propositions and the states of affairs they represent. Thus, the analysis does not merely ask what a statement means linguistically but also examines how its structure relates to the reality to which it refers.

In the context of Quranic analysis, this framework provides an analytical basis for examining the relationship between the linguistic structure of a Quranic proposition and the social reality associated with its message. The proposition contained in the prohibition against approaching adultery can therefore be analyzed at two levels: first, through its linguistic and semantic structure; and second, through its correspondence with observable social consequences. This analytical procedure makes it possible to move from textual meaning toward an examination of how the ethical proposition relates to empirical reality (Millah et al., 2024; Sadia, 2024).

The application of logical atomism in this study involves three analytical stages. First, the linguistic structure of the relevant Quranic proposition is identified and divided into its basic components. Second, each component is examined in terms of its semantic function and relationship to the overall proposition. Third, the resulting proposition is compared with social reality to determine whether there is a meaningful correspondence between the linguistic structure and the reality described by the ethical message. This procedure provides the foundation for analyzing Surah Al-Isra' verse 32 through the perspective of logical isomorphism.

Reinterpretation of Surah Al-Isra' Verse 32 on the Prohibition of Approaching Adultery

Surah Al-Isra' is the seventeenth chapter of the Quran and is generally classified as a Meccan surah. Its name is derived from the account of the Prophet Muhammad's night journey from the Sacred Mosque in Mecca to the Al-Aqsa Mosque. The surah contains various teachings concerning faith, morality, social conduct, and the responsibilities of human beings. Among its ethical teachings is the prohibition against approaching adultery, expressed explicitly in verse 32. The relevant verse states:

وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Meaning: *And do not approach adultery. Indeed, it is an obscenity and an evil way.*

The prohibition expressed in this verse is significant because the Quran does not merely prohibit the act of adultery itself but uses the expression *la taqrabu al-zina*, meaning “do not approach adultery.” The formulation indicates a preventive dimension because the prohibition encompasses not only the final act but also behaviors, situations, and pathways that may lead toward it. This interpretation is consistent with several major works of Quranic exegesis, which emphasize that the prohibition concerns both adultery and the means that facilitate or encourage its occurrence (Millah et al., 2024; Mustafa et al., 2026).

The analysis in this study focuses specifically on the expression *la taqrabu al-zina* and its relationship to the subsequent description of adultery as *fahishah* and *sa'a sabila*. From the perspective of logical analysis, these expressions form a connected proposition: approaching adultery is prohibited because adultery constitutes a morally reprehensible act and leads to harmful consequences. The linguistic structure therefore contains not only a prohibition but also an explanation of the moral and social consequences associated with the prohibited act.

Linguistic Structure and Atomic Propositions

The first analytical stage examines the linguistic components of Surah Al-Isra' verse 32. The analysis focuses on the basic lexical units that construct the ethical proposition of the verse.

Table 1. Analysis of Atomic Propositions in Surah Al-Isra' Verse 32

Quranic Expression	Literal Meaning	Analytical Meaning
وَلَا	And do not	A conjunction followed by a prohibition marker, indicating continuity and prohibition.
تَقْرُبُوا	Approach	A plural second-person verb meaning “to approach,” which may refer not only to physical proximity but

		also to actions, circumstances, or pathways that bring a person closer to an act.
الزَّوْنِ	Adultery	A specific prohibited sexual act occurring outside a lawful marital relationship.
إِنَّهُ	Indeed, it	An emphatic expression introducing an explanation or clarification concerning the prohibited act.
كَانَ	Is/has been	A verbal element connecting the subject with its characteristic or state.
فَاحِشَةً	An obscenity	A term describing an extremely immoral or reprehensible act.
وَسَاءَ	And it is evil	An expression emphasizing the negative character and consequences of the act.
سَبِيلًا	A way/path	A metaphorical expression describing the direction or consequences produced by the act.

The expression *la taqrabu* is particularly important in understanding the preventive character of the verse. The verb *taqrabu* does not simply refer to committing adultery but to approaching it. Consequently, the prohibition can be understood as extending to behaviors and circumstances that may facilitate the occurrence of adultery. This semantic dimension strengthens the ethical character of the verse because prevention is placed before the occurrence of the prohibited act.

The term *al-zina* refers specifically to unlawful sexual relations. Its position within the proposition establishes the object of the prohibition. Meanwhile, the expression *fahishah* provides an ethical evaluation by characterizing adultery as an obscene or morally reprehensible act (Hajar et al., 2023; Maimunah et al., 2023). The expression *sa'ua sabila* further describes adultery as an evil path, indicating that the act has consequences extending beyond the immediate behavior itself. From the perspective of logical analysis, the three elements form a coherent proposition: approaching adultery is prohibited because adultery is an obscene act and constitutes an evil path. The structure demonstrates that the prohibition is not presented as an isolated command but is accompanied by a reason that explains its ethical and consequential dimensions.

Exegetical Interpretation of the Prohibition Against Approaching Adultery

The linguistic analysis is reinforced by the interpretations found in several major works of Quranic exegesis. The comparison of these interpretations reveals a common tendency: the prohibition in Surah Al-Isra' verse 32 extends beyond the act of adultery itself to include the pathways and circumstances that may lead to it.

Wahbah Al-Zuhaili, in *Tafsir Al-Munir*, explains that the command not to approach adultery includes a prohibition against approaching the causes and circumstances that encourage the act. Adultery is described as a major sin that damages human dignity, creates uncertainty concerning lineage, violates the rights of others, and undermines the family as a fundamental social institution. The interpretation therefore emphasizes the preventive character of the verse and its broader social implications (Faaqih et al., 2024).

A similar interpretation appears in the exegesis of Al-Qurtubi, which understands the expression “do not approach adultery” as more comprehensive than simply prohibiting the act itself. The prohibition encompasses various circumstances that may facilitate adultery, including seclusion between unrelated men and women, inappropriate forms of interaction, physical intimacy, and other behaviors that may become pathways toward sexual misconduct (Wimpelmann, 2015).

Quraish Shihab also emphasizes the preventive dimension of the verse in *Tafsir Al-Mishbah*. His interpretation highlights the role of imagination, desire, and forms of interaction that may stimulate sexual desire and potentially lead to prohibited behavior. In this interpretation, the prohibition against approaching adultery is

connected to the prevention of behaviors that gradually weaken moral boundaries (Shihab, 2002).

Ibn Kathir similarly explains that the verse prohibits both adultery and the means that may lead toward it. Adultery is characterized as a major immoral act and an evil path because of its consequences for individuals and society. His interpretation therefore reinforces the understanding that the Quranic prohibition is preventive rather than merely punitive (Rasidin et al., 2024).

Hamka's interpretation in *Tafsir Al-Azhar* also emphasizes the role of sexual desire and social circumstances in creating pathways toward adultery. He discusses physical proximity, inappropriate interaction, sexually stimulating media, and uncontrolled social relationships as factors that may contribute to sexual misconduct. From this perspective, the prohibition against approaching adultery also encompasses preventive measures designed to protect individuals and society from its consequences (Seltermann et al., 2020).

The comparison of these exegetical interpretations demonstrates a significant point for the present analysis. Although the exegetes differ in emphasis and terminology, they share a common understanding that *la taqrabu al-zina* is broader than a direct prohibition against the final act of adultery. The expression encompasses the processes, circumstances, and behaviors that may bring an individual closer to adultery. This shared interpretation provides a strong conceptual basis for examining the verse through the framework of logical isomorphism because the proposition contained in the verse can be compared with observable patterns of behavior in contemporary society.

Non-Linguistic Dimensions of the Verse

The second analytical stage examines dimensions that extend beyond the immediate linguistic structure of the verse. This stage considers phonetic, metaphysical, ethical, and contextual dimensions that contribute to the broader meaning of the prohibition. From a phonetic perspective, the articulation of the words in the verse produces a rhythm that reinforces the seriousness of the prohibition. However, rather than treating phonetic features as independent evidence of meaning, they can be understood as supporting dimensions that contribute to the rhetorical effect of the verse. The central meaning remains grounded in the lexical and syntactic structure of the proposition (Dinata et al., 2025).

From a metaphysical and ethical perspective, the expression “approaching” can be understood more broadly than physical proximity. It may include intention, desire, imagination, emotional inclination, and behavioral tendencies that gradually move an individual toward adultery. Likewise, the expression “an evil way” indicates that the consequences of adultery extend beyond the immediate act and may affect individual morality, family relationships, social order, and one's relationship with God.

This interpretation demonstrates that the ethical structure of the verse operates through a preventive logic. The Quran establishes a boundary before the prohibited act occurs. Therefore, the ethical proposition can be formulated as follows: behaviors and circumstances that increase proximity to adultery should be avoided because they may constitute pathways toward a morally and socially harmful outcome.

Logical Correspondence Between Linguistic Meaning and Social Reality

The final stage of the analysis examines the correspondence between the meaning expressed in the Quranic proposition and contemporary social reality. Within the framework of logical atomism, the purpose of this stage is not to reduce Quranic revelation to empirical facts but to examine whether the ethical proposition contained in the verse corresponds to observable patterns and consequences in social life.

The expression *la taqrabu al-zina* establishes a preventive proposition: individuals are instructed not merely to avoid adultery but also to avoid

circumstances and behaviors that may lead toward it. The subsequent expressions, *fahishah* and *sa'a sabila*, provide an ethical explanation of why such prevention is necessary (Hussin, 2026). Adultery is characterized as an obscene act and an evil path, implying consequences that may extend to individual well-being, family relationships, lineage, and social stability (Djawas et al., 2022).

The social reality identified in contemporary research provides several points of correspondence with this proposition. Sexual behavior involving multiple partners and other forms of risky sexual activity, for example, may increase exposure to sexually transmitted infections, including human immunodeficiency virus infection, syphilis, gonorrhea, and chlamydia (Fahreza & Fahreza, 2023; Gonçalves, 2024). The empirical reality of sexually transmitted infections therefore provides one dimension through which the Quranic description of adultery as an “evil way” can be examined in relation to observable social and health consequences.

In addition to physical health consequences, risky sexual behavior may also be associated with psychological and social consequences, particularly when it results in unintended pregnancy, social stigma, relationship disruption, or other forms of vulnerability. These consequences demonstrate that sexual behavior cannot be examined solely as an individual matter because it may affect family relationships, social institutions, and individual psychological well-being (Peoples et al., 2019).

The correspondence can therefore be represented through three interconnected levels. First, the linguistic level establishes the proposition *la taqrabu al-zina*, which constitutes a prohibition against approaching adultery. Second, the ethical level characterizes adultery as *fahishah* and *sa'a sabila*, indicating that the act is morally reprehensible and leads toward harmful consequences. Third, the empirical level reveals various social and health consequences associated with risky sexual behavior. The three levels demonstrate a structural relationship between the Quranic proposition and observable reality. This relationship can be summarized as follows:

Quranic proposition → ethical meaning → observable social consequences

The first element establishes the prohibition, the second explains its moral rationale, and the third provides an empirical context in which the consequences of the prohibited behavior can be observed. From the perspective of isomorphism, the significance of the verse therefore lies not only in its normative command but also in the structural correspondence between its ethical proposition and aspects of social reality.

Accordingly, the analysis demonstrates that the prohibition in Surah Al-Isra' verse 32 possesses a preventive and multidimensional character. The phrase *la taqrabu al-zina* establishes a boundary against behaviors that may lead to adultery, while *fahishah* and *sa'a sabila* explain its moral and consequential dimensions. The correspondence between these propositions and contemporary social realities strengthens the contextual relevance of the verse. Nevertheless, this correspondence should be understood as an analytical relationship rather than as empirical proof of the truth of revelation. The Quranic proposition functions as an ethical framework, while empirical evidence provides a contemporary context through which the implications of that framework can be examined (Fristyarini et al., 2025).

Overall, the findings indicate that Bertrand Russell's concept of isomorphism provides an interdisciplinary analytical framework for connecting Quranic linguistic propositions with observable social realities. Through this framework, Surah Al-Isra' verse 32 can be understood not only as a normative prohibition but also as an ethical proposition containing a preventive logic that remains relevant to contemporary challenges involving adolescent sexual behavior (Dukes et al., 2013; Millah et al., 2024).

CONCLUSION

This study demonstrates that the prohibition against approaching adultery in Surah Al-Isra' verse 32 contains a preventive ethical principle that remains relevant to contemporary youth sexual behavior. Through the perspective of Bertrand Russell's concept of isomorphism, the study identifies a structural correspondence between the Qur'anic proposition, its ethical meaning, and observable social consequences. The prohibition does not merely address the act of adultery itself but also encompasses behaviors and circumstances that may lead to it, including those associated with physical, psychological, and social vulnerability. Risky sexual behavior may contribute to unintended pregnancy, sexually transmitted infections, psychological distress, anxiety, guilt, and social problems, indicating the continued contextual relevance of the verse. The novelty of this study lies in applying analytical philosophy to Qur'anic interpretation by connecting textual meaning with contemporary social reality. This approach contributes to interdisciplinary Qur'anic studies while emphasizing the importance of moral, religious, and family education as preventive efforts to strengthen ethical awareness and protect the well-being of young people in the digital era.

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Author contribution

Elok Atika: writing-original draft preparation and visualization, data curation, and editing, analysis, conceptualization, methodology.

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