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Human Fingerprint Study from Zaqlul An-Najjar's Perspective with the STIFIn Method: Study of the Meaning of *Banan* in the Qur'an

Siti Aisyah¹; Muhammad Ihsan Mahbub²

Abstract

The era of digitalization with access using fingerprints has very important aspects in various fields. This study aims to describe the relationship between human fingerprints and scientific interpretation from the perspective of Zaqlul an-Najjar and the STIFIn method. This study uses a descriptive qualitative method with a library research approach. The data collection techniques carried out are documentation techniques and literacy techniques. The data analysis used is content analysis. The steps used are to select, compare, combine, and sort various meanings until relevant data is found. The data validation technique used is source triangulation. The result of this study is the correlation of Zaqlul an-najjar's perspective which focuses on the interpretation of 'ilmi with the interpretation of patterns that seek to reveal the relationship between the kauniyah verses in the Qur'an and the field of science to show the truth of the miracles of the Quran. The perspective of Zaqlul an-najjar Fingerprints in Q.S Al-Qiyamah verse 4 is the relevance of miracles developed by modern science in the late 19th or early 20th century. Zaqlul interprets that fingerprints are human identities that will not be the same for each individual and are also under the verse of human creation. Meanwhile, the STIFIn method is an alternative approach to analyzing human intelligence based on fingerprints and brain dominance. STIFIn has five intelligence components: Sensing, Testing, Intuiting, Feeling, and Instinct. STIFIn is used to understand one's potential, the STIFIn method can help a person choose a more appropriate learning style, career, and self-development. In practice, the STIFIn method has implications according to the Islamic concept, namely Human Fitrah (QS. Ar-Rum: 30), the uniqueness of human beings (QS. Al-Hujurat: 13), and Psychology in Islam

Keywords: Human Fingerprint; Zaqlul an-Najjar; STIFIn Methods.

¹ Miftahul Ulum Islamic Institute, Lumajang, Indonesia, Email: aisyahlady1586@gmail.com

² Ibn Tofail University, Kenitra, Morocco, Email: muhammadihsan.mahbub@uit.ac.ma

Introduction

The Qur'an as a definitive document, cannot be changed or modified in terms of its content or structure. It must remain unchanged and maintain its original condition as left by the Prophet Muhammad after his death. However, the interpretation of the Qur'an does not follow the same pattern. Tafsir serves as an explanation and interpretation of a religious text that has relevance for all periods [1]. Tafsir will continue to develop according to the era in which it was composed. This is not because tafsir is an effort to adapt Islam to contemporary conditions. On the contrary, the various challenges faced by Muslims throughout history require various responses, resolutions, and even support from the Qur'an. Therefore, it is not surprising that tafsir, as a means of understanding the Qur'an, consistently discusses important issues of its time, including the advancement of science and technology [2]. Some mufassir created an interpretation of the Qur'an with scientific nuances which was later known as tafsir ilmi, which is an ijtihad or the hard work of a mufasir in revealing the relationship between the verses of kauniyah (al-ayat *al-kauniyah*) in the Qur'an with the discoveries of modern science, which aims to show the miracles of the Qur'an [3].

In 1823 a Czech neurologist, Purkinje succeeded in formulating the nature of fingerprints. He found that the soft lines on the fingertips varied from one person to another. These lines are divided into three shapes, namely curves, circles, circles or a fourth shape called "tiered" because it is composed of many shapes and in 1858 British scientist William Herschell informed that there are differences in fingerprints between each human being. Even in identical twins, these identity cards cannot be forged. Fingerprints leave unique marks on the objects we touch, no one can imitate or deny them [4]. We carry it with us until we die. Burns, injuries, or changes in the skin because with age it cannot change these fingerprints. The shape of the fingerprint remains fixed and does not change with the various conditions and situations that befall it, scientists revealed that the mummy in Egypt preserved with its fingerprints remains clearly visible and intact. Francis Galton, a great British-born scientist, proved that no two people in the world have the same fine curves on their fingerprints, he confirmed that the curves and zigzag lines were even visible on the fingers of the fetus when it was still in its mother's belly, when it was between 100-120 days old [5].

In the classical era, before the advent of the modern scientific method, scholars considered the Qur'an to be a reliable source of information based on their strong belief in its interpretation. Contemporary scholars not only believe in the Qur'anic evidence in the scientific field, but also emphasize and try to

harmonize it with the findings of modern science [6]. Contemporary interpretation is characterized as a scientific and critical interpretation, as it can be examined through the consistency of the approach used by the mufassir. The Qur'an contains scientific knowledge that extensively focuses on the depiction of scientific and technological concepts. Over time, this knowledge continues to uncover its hidden truths, including findings from laboratory research, insights into the oceans, and discoveries about outer space. Jarir ath-Thabari, in *Tafsir ath-Thabari*, *bananah* is only interpreted as a finger [7]. Meanwhile, along with the development of science and technology, contemporary mufassir understand that what is meant by "*bananah*" is fingerprints. Like M. Quraish Shihab who argues that "*bananah*" is the bones at the tips of the fingers and toes that form a fine line and has many benefits. According to Muhammad Quraish Shihab in his commentary al-Misbah by quoting his opinion al-Biq'a'i, the word *banān* is small bones found on the tips of the toes and hands [8]. If the tips of the fingers have been gathered, of course what was before the end has been gathered because it is impossible to reach the end if it does not go through the beginning [9]. There are various images and characteristics of their arrangement and numbers that produce almost innumerable benefits such as grasping, opening, taking, refusing, and various movements that are very subtle and detailed and interesting and that are only done by humans, in addition to the shapes and lines that are still revealed secret after secret contained in them.

Fingerprints begin to form at the age of 3 months and 1 week (13 weeks) and are perfectly formed 5 months before the birth of the fetus. This formation is related to the working system of the baby's brain and spinal nerves. Now the researchers have found the fact that fingerprints will not change in a lifetime. This proves that fingerprints are very important for humans and the Qur'an has mentioned it through surah Al-Qiyamah verse 4, that Allah will rearrange his fingers perfectly [10].

In the 19th century, modern science managed to unravel the mystery of fingerprints, which showed that the intricate patterns seen on one person's fingertips were different from others. Each human fingerprint forms a distinct and remarkable pattern, which reflects one's self-identity and personality. During the period when the Qur'an was revealed, the significance of the fingertips was not recognized [11]. God, who will resurrect man on the day of resurrection, highlights the importance of the fingertips. As time goes by, the speciality of the fingertips is revealed. This fingerprint privilege allows individual differentiation. STIFIn is an idea that refers to the identification of human intelligence machines by analyzing the dominant brain systems using fingerprint scanning [12]. Each individual has a different personality and unique driving force. The STIFIn technique combines principles from psychology,

neuroscience, and human resource research to identify and understand the unique character and personality of individuals. As the name implies, in the concept of STIFIn introduced by Farid Ponyin, there are 5 intelligence machines, namely *Sensing, Thinking, Intuiting, Feeling and Instinct*. Where in the concept of STIFIn, each of these characters is divided into two intelligent rudders, namely *introverts* and *extroverts*, except for *Instinct* [13].

At the end of the 20th century, early efforts to interpret the Qur'an based on the discoveries of modern science gained additional support, an attempt to articulate the theoretical foundations of a new style of interpretation aimed at not only providing a scientific interpretation of the Qur'an but also illustrating its scientific miracles [14]. One of them has to do with the STIFIn method, which emerged as a contemporary approach that reveals the complete capabilities of human beings as a collective entity [15]. The STIFIn approach can identify where the dominant hemisphere of the brain and where the dominant brain layer, once known, can provide insight into the individual's personality.

The verse of the Quran related to the STIFIn method, based on fingerprints, is QS Al-Qiyamah, verse 4 which is associated with the pronunciation of *bananah*. The verses of the Qur'an that mention the problems of science and technology by the commentators are referred to as *kauniyah* verses or '*ulum*. To determine a person's personality, the STIFIn method was tested and involved scanning fingerprints on all ten fingers [16]. Next, fingerprints containing data on the composition of nerve structures are evaluated and linked to specific brain hemispheres. The arguments and evidence from the saheeh texts are shown to be parallel evidence and there is no deviation from the faith. In scientific discourse, scientific research has also supported and proven with scientific studies. The main backing for the STIFIn finger scan test is in the word of Allah In surah Al-Qiyamah: 3-4

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ ۚ بَلَىٰ قَدَرِين ۚ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ ۚ

"Do humans think that we will not collect the bones? (3) Even we were able to rearrange his fingers perfectly (4)."

In Surah Al-Qiyamah verse 4 [17], the focus of the discussion is on the *banan* recitation. In interpreting *banan*, the mufassir have a similarity which in Surah Al-Qiyamah verse 4 is an explanation of the arrangement of human fingers. However, in interpreting in detail the scientific miracles of the fingers, the scholars have different explanations. Classical scholars only interpret *banan* as fingers, but only a few mufassir interpret *banan* by leading to the meaning of fingerprints. A mufassir who is also an expert in the field of science of the Qur'an, in his tafsir book *al-Ayat al-Kauniyah fi al-Qur'an al-Karim*, Zaghlul an-Najjar

interprets the word *banan* as a finger or fingertip, by deriving from the plural pronunciation of *bananah*, namely fingers. Zaghlul mentioned in his description that *banan* is a divine sign for every human being, and its return is a sign of the resurrection of the whole body without the slightest deficiency. Then he also added that the mark could be used as the most important means of identification for humans in all countries of the world [18].

At first glance, the *Intelligence Quotient* (IQ) and fingerprint have the same benefit, which is to measure a person's intelligence. But it's different, the difference is that IQ measures intelligence that has been influenced by the environment such as motivation, emotions, learning styles, parenting styles, and so on [19]. While fingerprints can measure intelligence purely, it means talent or intelligence without being influenced by the environment. And on some occasions, fingerprints can reveal hidden human potential or talents that cannot be known with IQ tests [20].

Several studies have the same concentration as this research conducted by Alfadilah, Nini Arianti, Faizin in 2022 with the title *Sidik Jari dalam Al-Qur'an (Kajian Tafsir Ilmi)* [18] There is also research by Ihsan Nurmansyah and Nur Rahma Dana in 2024 entitled *Dialektika Tafsir dan Kemajuan pengetahuan sidik jari dalam Al-Qur'an: Aplikasi Kontekstual Abdullah Saeed* [21]. The results of the study explain that mufassir zaghlul an-najjar interprets asbabun nuzul fingerprints are related to the doubts of the disbelievers about the ability of Allah to resurrect humans from the grave and identify and distinguish between one individual and another. The interpretation of scholars from generation to generation on the word *banan* has two views, the view states that Allah has the power to rearrange human fingers perfectly. And a view that explains that human fingerprints can be relied upon for identity investigations in criminal cases. Contextualized with today's technological advances, fingerprints are now not only used for identification in the criminal field, but also in the field of technology, such as security systems and digital authentication.

Further research on the STIFIn method tests a person's intelligence, character and personality through fingerprints conducted by Nashrul Mu'minin et al in 2024 with the title *Analisis metode STIFIn dalam mengejawantahkan nilai-nilai karakter berbasis Al-qur'an* and also research by Anik Oktaviah in 2018 with the title *Penafsiran Term Banān Dalam Al-Qurān (Studi Analisis Tafsir 'Ilmi)* [22]. Based on previous research, there is a gap with this study, namely analyzing fingerprints in the word *bananah* in the Qur'an which is included in the realm of tafsir 'ilmi studied from the perspective of zaghlul an-najjar and tested by the STIFIn method [23]. The purpose of this study is to describe the meaning of fingerprints in the Qur'an based on the thought of zaghlul an-najjar with a modern scientific approach, namely the STIFIn theory test.

Method

This research is a type of qualitative research and literature study approach. The data used was obtained from library studies, namely written materials that have been published and published in the form of books, journals, dissertations, theses, and supporting websites [24]. These data can be grouped into two, namely primary data and secondary data [25]. The primary data are the book *Tafsir Ayat Kauniyah fi al-Qur'an al-Karim* and *Tafsir al-Jawahir fi Tafsir al-Quran al-Karim*. Meanwhile, the secondary sources are books related to science and other sciences related to the discussion of fingerprints, as well as research in the form of theses, dissertations, and journals.

The data collection techniques used are documentation, reading, and note-taking. The steps are to determine the theme or topic of discussion (fingerprints), collect verses related to fingerprints, research asbabun nuzul about fingerprints in several sentences, analyze the meaning of language and sentence structure about fingerprints, analyze with the scientific interpretation approach pioneered by Zaghlul an-Najjar, sharpen the analysis by combining with the STIFIn method, and prepare conclusions [26]. The data analysis used is content analysis [27]. Analysis is used to determine the presence of specific words, concepts, themes, phrases, characters, or sentences in a text or series of texts. The steps used are to select, compare, combine and sort various meanings until relevant data is found [28]. Researchers examined verses related to fingerprints, compared the perspective of zaghlul an-najjar, combined with the STIFIn method for more accurate data because the STIFIn theory tests genetic intelligence through fingerprints with the dominance of the brain operating system, so that it can be used to understand a person's character, potential, and intelligence [29]. The data validation used is the triangulation of sources used to test validity by comparing data obtained from various sources [30]. The Researchers tested the validity of the data found based on the perspective of Zaghlul an-Najjar and STIFIn theory with relevant sources, both in interpretation and modern science.

Result and Discussion

Human Fingerprints

Definition of fingerprint

Every individual has evidence of a very important Divine stamp called a fingerprint. Identical fingerprints will not be found on other people or even two people born with identical twins, because fingerprints are only owned by one individual in a person in this world. Fingerprints are the result of reproduction of the palm of the finger, either intentionally taken, stamped with ink or a mark left on an object because it touches the skin of the palm of the hand or foot. In this case, the skin of the palm in question is the skin of the palm of the hand starting from the base of the wrist to all the fingertips and the skin of the sole of the foot starting from the heel to the tip of the finger where in the area there are prominent fine lines that come out of each other separated by interstitions or grooves that form a certain painting [31].

In the Great Indonesian Dictionary, a finger is the tip of the hand or toe that has five segments. While in the biology dictionary it is stated that each finger has 3 segments except the thumb which has 2 segments. The finger bones form joints with five palm bones and foot bones as well, but only one segment. The scientific world says that if there are 5 million people on earth, then there is a possibility that identical fingerprints will only reappear after 300 years. Fingerprints are essentially the outermost skin that can thicken or thin and form like *ridges* on the palm of the finger in the form of a pattern [32]. Fata is unique in that fingerprints will not be possible to disappear in a person's body until he dies and decays. As for the wound or scratch that will cause the skin to change, the pattern will return and remain the same as before unless the skin suffers a very severe burn [33].

From the above understanding, it can be concluded that fingerprints are lines that are located at the tip of a finger and have a function so that there is a strong friction force on the fingers, and only then a person can hold various kinds of objects more tightly. In the field of policing, human fingerprints are usually used to help with the identification process, this is based on research in the late 19th century stating that no two humans have the identical fingerprints.

Fingerprint classification

According to Sir Francis Galton, fingerprint classification is data in the form of a group with characteristic classes divided based on the pattern of fingerprint groove lines that are characteristic of the fingerprint to speed up the identification process.

There are two types of fingerprint categories, namely the general category (global) and the special category (local) which serves to describe individual special characteristics such as the number of minutiae, the number and position of the core, the number and position of the delta. The characteristics of a global fingerprint look like a pattern in the form of groove lines and the orientation of the groove lines on the skin. Galton provides general characteristics of fingerprints with a classification divided into three categories of shapes [34]:

- a. *Arches* are a pattern of fingerprint grooves that are open and cover 5% of the population. The open curve (*Arches*) is divided into arches and *tented arches*.
- b. *Loops* are the most common type that are circular curves covering 60% to 65% of the population. This type is divided into two, namely a circular curve inclined to the left (*left loop*) and a circular curve inclined to the right (*right loop*).
- c. *Whorls* are a full-circle pattern that covers 30% to 35% of the population. The local characteristics of the fingerprint are determined based on the number and position of the groove lines and the number of branching of the groove lines that are separated from *the core* (i.e. such as the point around which there are grooves that form a semicircular arrangement). This core is used as the center point of the circle of the groove line which is the reference point in the reading and classification of fingerprints.
- d. Delta is defined as a point located in an area bounded by three sectors, each of which has a hyperbolic form [35]. This point is a steep confluence or divergence point of the confluence of two grooves. Minutiae are defined as the ending points and *bifurcation* points of the groove lines that provide unique information from a fingerprint [36]. Then there is also what is called type of groove line or *type line*, which is two parallel groove lines that surround or tend to surround the pattern area. And there is also the number of groove lines (*ridge count*) or density (*density*), which is the number of groove lines in the pattern area.

From the number and position of the cores and deltas, a mathematical model can be developed to simulate six categories of fingerprint classification, namely: arch, tented arch, right loop, Left loop [37]. Whorl and Twin Loop based on lumtan, position and delta. And the results of this development can be used to complete the fingerprint identification process automatically.

History and discovery of fingerprint facts by scientists

In the past, scientists continued to try to explore the uniqueness and benefits of fingerprints in humans, until finally in the late 19th century the uniqueness of human fingerprints began to be discovered. They discovered the fact that each human being has a different and unique form of fingerprint from one another. More uniquely, the fingerprint pattern owned by the human will remain stable or permanent for life, from the womb to old age. Before this discovery was revealed, fingerprints were only believed to be ordinary lines that had no meaning, even though long before that Allah SWT had explained its power in Surah Al-Qiyamah verses 3-4 regarding fingerprints 1400 years ago [38].

From this, it can be concluded that the Qur'an explained science first before scientists determined its discovery and the Qur'an is a fact. Then as technology develops, a new fact is discovered, namely fingerprints are closely related to nerve development in the brain. Fingerprint analysis tests can describe the profile of the owner, including potentials and characters that were previously unaware. If psychological tests generally depend on mood or health conditions, in contrast to fingerprint tests that are not affected by emotional states and are fixed. And everyone, even people born with identical twins, have a distinctive shape and differ in their fingerprint patterns. That is why it is said that fingerprints can be used as a tool to recognize a person or a very strong identity to distinguish one individual from another. The coding system can be likened to the line code system (*barcode*) as it is used today [39].

The first scientific discovery of fingerprints appeared at the end of the 20th century, among the scientists who put forward their discoveries about fingerprints are as follows:

- a. John E. Pukinje, an anatomist from the University of Breslau in 1823 discovered the nature of fingerprints and found that the small embossed lines found on the fingertips and called frictional ridges have differences in each person.
- b. Then 35 years later, in 1858, a western scientist named William Herschil from England proposed that the different patterns that exist in the fingerprints in each individual, so that it can be used as a special identity of each individual.
- c. In 1877, Hendry Faulds invented a way to take fingerprints on paper using ink.
- d. Dr. Francis Galton in 1892 established that a person's fingerprints will not change throughout his or her life despite the events that befall him. Scientists have found that fingerprints on mummies in Egypt are still preserved and clearly visible. Galton determined that in this world there

are no two humans who have identical lines and fingerprint patterns, even two humans who are born identical twins also have different fingerprint patterns. He stated that the lines or "*Fingerprints*" of these streaks have been formed and seen on the fingers of the baby fetus when it is still in the mother's womb, which is between the ages of 100 to 120 days or 5 months before the fetus is born. Fingerprints generally consist of 50 to 100 lines in each stroke. And there are hundreds to thousands of lines on each finger.

As explained above about fingerprints, each individual has its own distinctive characteristics and becomes the identity of the individual concerned, and it is the history of the world that everyone has a fingerprint pattern that is different from other people. Therefore, fingerprints are used as a very important identification card used for this purpose in all countries around the world.

Interpretation of *Banan* According to Zaqlul an-Najjar

Dr. Zaghlul An-Najjar, a Muslim scientist and geologist, interprets that the verse about fingerprints shows the uniqueness of each individual that has been ordained by Allah since his creation. Zaghlul al-Najjar in his book of commentary, has elaborated his opinion on Surah Al-Qiyamah verses 3-4 which is a response to those who deny the Day of Resurrection, for which this verse is inserted which says, "*Do people think that We will not gather (return) their bones? (even) We were able to rearrange his fingers perfectly.*"

According to him, this verse contains a hint about the arrangement (refinement) of *the banan* (fingertips) of humans. He said that it was a truly miraculous thing, and the most interesting part of the miracle was the rearrangement of the fingertips of the dead on the day of resurrection after his body had decayed and his bones had grown old and even disappeared and disappeared along with the dust of the earth. It is one of the greatest numerologies (any belief in the divine and mystical relationship between numbers and an event) of divine power and miracles to be able to resurrect human bodies that have decayed into their form as they were when they were first created [40].

The recitation بلى of in verse 4 is a response to the negation (denial) said in the previous verse (That We will not collect the bones) and delete or cancel it. This is the answer to the question in the previous verse, namely that Allah Almighty has the power to unite human bones after they decay. Allah SWT is even able to do more than that, namely restoring the fingers of the dead when the day of resurrection is complete with details of the traces that distinguish him from others throughout his life, such as gender and symbols that signify the bond where he achieved the development of his body when he was still a fetus in his mother's womb which was no more than the third month of his life.

Then, the word *قَادِرِينَ* (able) is the state in which the subject of the action is expected after the *letter bala*, i.e. We gather the bones that have been destroyed and We can do even more than that, namely reshaping the fingers without the slightest defect. That is, Allah made the perfect form or arrangement completely the same in his first life. What is meant by complete perfection is without the slightest deficiency from head to toe, while what is meant by the first life is life in the world [41].

The word *an-nusawwiya* (*at-taswiyah*) in the above verse contains the meaning of arranging something based on perfection, which means that it requires perfection in its implementation, and that is the meaning intended in this verse [42]. That the creation of man has been fully accomplished by Allah the Creator of what requires perfection and claims the creation of each human being by flattening the arrangement of his fingers [43].

The word *بَنَانٍ* in the Qur'an is not only found in surah Al-Qiyamah verse 4. The pronunciation of *banan* in the Qur'an is found in 2 such as surahs. The first one in Surah Al-Qiyamah verse 4:

بَلَىٰ قَدِيرِينَ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ

"(In fact) We were able to rearrange his fingers perfectly."

This verse confirms that Allah can rearrange man to the tip of his fingers with perfect detail. Scholars and scientists of scientific interpretation see that this refers to the uniqueness of every human being's fingerprints that will never be the same, even in identical twins.

And the second is contained in Surah Al-Anfal verse 12, namely:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

When your Lord revealed to the angels, "Indeed, I am with you, so strengthen the believers." Then I will put fear into the hearts of the disbelievers, and I will strike them on the neck and strike every tip of their finger.

The two verses both contain the *banan* pronunciation. It's just that in surah Al-Qiyamah it is presented in the *plural* form, namely *bananah*, while in surah Al-Anfal it is called in the form of *mufrad* (singular), namely *banan*. However, Zaghlul al-Najjar in his commentary only explained at length the meaning of *banan* contained in surah Al-Qiyamah verse 4, while in surah Al-Anfal verse 12 he did not interpret it in detail or even mentioned the verse at all. Zaghlul al-Najjar in his book of tafsir gives an interpretation of the word *banan* in Al-Qiyamah verse 4 with the meaning of fingers or fingertips, while *bananah* is plural

which means fingers. Then he elaborated on the meaning of the 4th verse of Surah Al-Qiyamah that Allah Almighty can resurrect the bodies of those who have died, regardless of the degree of decay and melting of their bodies in the dust of the earth [44].

Allah was able to gather every atom from his bones, flesh, skin, hair, and even every property that existed in his body before he died. Allah can string together each of these things and raise the spirit in his body to restore him to life as it was before he died. The thing about the fingertips (where there are fingerprints) is that they are one of the most prominent characteristics that are evident in the body and are the last of the basic stages of fetal creation. Zaghlul said that fingerprints are a divine seal for every human being, and their return is a sign of the resurrection of the whole body without the slightest flaw.

Zaghlul explained scientifically that a fingerprint is a phrase of a special (specific) form of a clear exchange between several protruding and concave lines on the skin of the fingers of both hands and feet, such as those found on the palms of the hands, on the soles of the feet, and the foreheads of humans. These stripes have different shapes (distinctive) in each individual of the many human races, never being identical to two individuals including those with identical twins. Even between one finger and another finger in an individual, both the hands and feet cannot be matched with each other. Human footprints will certainly increase in size as the body grows, but even so, fingerprints will retain their owner's unique character, shape, and details throughout his life. This is what makes the evidence conclusive and the characteristic that remains in him. Because if two fingerprints are almost identical, they can't be perfectly identical in detail forever. The form of fingerprint painting both on the fingers and feet, palms and feet, and on the forehead is a type of accurate writing, and only Allah SWT knows [45].

God has given special gifts to His creation, giving His servants the form of each individual with marks on the forehead, on the fingers of all hands and feet, palms of both hands and feet in a way that makes them look unique and different from others. A brother is different from his brother, a son is different from his father, and a daughter is different from his mother or sister, regardless of the presence of uterine ties, blood, and some genetic characteristics.

Zaghlul mentioned a study that has proven the fact that all fingerprints in each individual's body have their characteristics that distinguish one person from another both in terms of shape, body to specific details of the owner. The prominent lines on the fingers contain ethnic (race) pores and pigments. The pigment found in the skin consists of five layers that are located close together and function to renew fingerprints when affected by external objects. He mentioned a study on the human fetus which proved that the different lines found in each individual had begun to be drawn at the end of the third to early fourth month of the fetal age while still in the mother's womb, namely when the

bone structure was perfect and covered with flesh (muscles and bones), then the organs and devices were also perfect. and has formed like the face of a human being.

The fingerprints became a symbol of perfection and a special mark for each member of the human race that God gave only to humans and not to other creatures, and this divine mark cannot be imitated because God has given the uniqueness to remain stable and unchanging. When the mark (fingerprint) is exposed to external influences such as burns, cuts, skin diseases, or other things that cause damage to the fingerprint, the line will reform as it was with the same shape, branch, contact point or separator and cannot be changed.

This divine identity or fingerprint will remain stable and cannot be changed unless the fingertips are completely mutilated and distorted until the lower layer of the skin that serves as the layer that replaces the fingerprint, then the fingerprint will not be able to return to its original state so that the skin will fuse and become another sign due to the distortion effect it brings. Fingerprints are purely characteristics that are not inherited not affected by hereditary factors, this fact has been scientifically proven, therefore fingerprints are important to know a person's personality and can also be used as a means of identifying some characteristics of a person's character such as male or female gender, age, health status, body shape and size, profession and others. Fingerprints always leave marks on every object he touches so that they can be used as a tool to track down criminals and find out the details of the crime [46].

From Zaghlul al-Najjar's description above, it can be concluded how important the value of fingerprints is in a person's life because in fingerprints there is a validity condition that allows a person to show what he wants to destroy. Fingerprints are referred to as divine seals created by Allah SWT as a collective mark that distinguishes humans from other creatures and makes them different characteristics of the individual that definitively determine his personality, making him different in a unique way without being influenced by inheritance, bloodline, and race that prevails throughout his life. The Qur'anic verse related to the above explanation affirms that the return of fingerprints on human fingertips by the resurrection of every person who has died affirms the power of Allah regarding creation and resurrection and shows the accuracy of the refinement of the fingertips and the importance of this in human life. An important thing that science never realized until the early 20th century (1901 AD) when the British colonizers used fingerprints to track down several criminals in India which later became one of the most important means of diagnosis for humans in all countries of the world.

Unknowingly, the Qur'an al-Karim has preceded the previous 13 centuries by referring to the perfection of the fingerprint in life which will then be resurrected on the day of resurrection, which indicates that the Qur'an cannot

be manufactured (artificial) by humans but is the word of Allah SWT which is expressed with knowledge through his messenger, namely the Prophet Muhammad PBUH, the covering of the apostles and anbiya. According to scientific experts, the hands and feet, including their fingers, are considered to be one of the most precious gifts given by Allah SWT [47].

This is in line with Aristotle's belief that the hand is an essential part of the human body, capable of demonstrating individual abilities and talents that include all the other abilities of the body. Each human finger has 15 segments, and each toe has 14 segments. Therefore, the total number of segments on the fingers and toes is 56. The number of lines on the fingerprint remains constant after birth because it is determined by a person's DNA, which affects the formation of the fingerprint pattern [48]. Fingerprint patterns are hereditary and do not change throughout a person's life, unless they are altered by environmental factors, such as injury. The distinctive pattern on each person's fingerprint makes it a potential form of personal identification, according to scientific research. In the realm of criminal procedure law, fingerprints are also used as evidence and to initiate additional investigations, fingerprints are required in the event of a criminal act. The next step is to scan the suspect's fingerprints and compare them with the suspect's fingerprints if there is a match. We can now see how the fingerprint method is very beneficial to human existence [49].

Tafsir Ilmi from the Ministry of Religious Affairs said that everyone's fingerprint has a unique shape. Even though they have the same DNA sequence, fingerprints can still differ from one person to another even in identical twins. The uniqueness of each person's fingerprint pattern not only shows their identity but also their hidden talents and intelligence. Fingerprint tests have become the gold standard for identifying people and measuring their abilities, personality traits, and IQ to date. Until now, there are no criteria or fingerprint patterns that are superior and ideal compared to others, so with these tests a person's talent and intelligence can be known. In contrast to IQ (*Intelligence Quotient*) tests, which use stricter standards—for example, a score of 120 indicates high intelligence and is considered a genius, but a score of 70 indicates mental illness—to determine a person's score. Further research shows that no human being can be classified as "stupid"; However, a person can be branded as such if their lack of competence and uniqueness in other fields can be detected through fingerprint analysis.

The aforementioned arguments establish a convincing correlation between the Qur'an and science, which suggests a harmonious coexistence. Fingerprints as mentioned in the Qur'an, are considered to be God's remarkable creations that remain unaffected by the passage of time and the advancement of science and technology. The Qur'an mentions the term "*bananah*" before the

discovery of the preeminence of fingerprints, predating any scientific investigation of fingerprints.

In summary, Zaghlul al-Najjar's theory above is under scientific studies that state that the properties of fingerprints are as follows:

- 1) *Perennial nature*, that the strokes found on fingerprints will always be attached to human skin for a lifetime
- 2) *Immutability*, that fingerprints in humans will never change unless they get into a very serious accident
- 3) *Individuality*, that fingerprint points are unique and different in each person.

The three traits and characters mentioned above show that fingerprints are worthy of being used as a tool to differentiate identity because so far this method has been very effective in uncovering various cases of crime in the world and various other needs using dactyloscopy. This is where the role of the fingerprint as God's intermediary can be seen to show people how powerful and amazing His creation is. The Qur'an will reveal its secrets that contain various implicit and explicit instructions related to science, it is as the function of the Qur'an as a reference guide for all mankind [50].

If observed in terms of interpretation, indeed the Qur'an only conveys a signal that is not too detailed, because the Qur'an basically tells humans to think and analyze the signal. The Qur'an never explains in detail about fingerprints, then about the uniqueness that fingerprints have differences even in a person who is born with identical twins, also how can the fingerprint remain stable and cannot change in each person until finally the fingerprint is used as a means to identify the owner and identify the perpetrator of the crime along with the details of the incident [51]. The Qur'an only explains that on the day of resurrection, the human fingers will be rearranged into a perfect shape [52]. The special mention of it by Allah SWT in the Qur'an indicates how amazing human fingers are.

STIFIn Method with Human Fingerprint Theory

The STIFIn method is an approach to identifying genetic intelligence based on fingerprint patterns. STIFIn was developed by Farid Poniman, who argued that fingerprints reflect the dominance of the brain's operating system so that it can be used to understand a person's character, potential, and intelligence. The basic concept of the STIFIn method classifies human intelligence into 5 main types, each of which is controlled by a specific part of the brain. STIFIn calls it an "intelligence machine":

Table 1 Analysis of Human Intelligence with STIFIn theory

Code	Types of Intelligence	Dominant Brain Parts	Key Features
S	Sensing	Right back brain	Detailed, practical, realistic
T	Thinking	Front Left Brain	Logical, analytical, rational
I	Intuiting	Front right brain	Creative, innovative, imaginative
F	Feeling	Left hind brain	Emotional, social, communicative
In	Instinct	Midbrain	Fast, reflexive, adaptive

STIFIn is a technique used to understand a person's personality traits by analyzing their fingerprints. Fingerprints have a distinctive quality because each individual has different patterns or strokes, even in the case of identical twins. Genetic factors can be used to determine a person's potential. This approach can also be referred to as cognitive assessment, because the brain is one of the most important abilities bestowed by Allah SWT on humans. The brain is an unparalleled and incredible machine [53].

According to the STIFIn principle, the brain is divided into five components. Each individual has a different degree of dominance in each hemisphere of the brain, which can affect their self-abilities and personality. The brain region located in the lower left or left limbic area is called *Sensing* (S), while the upper left part of the left neocortex is known as *Thinking* (T). The brain region located in the upper left or right neocortex is called *Intuiting* (I). The dominant region in the lower right or right limbic area is known as *Feeling* (F), and the last dominant region, *Instinct* (In), is found in the midbrain. Through additional subdivisions, Intelligence Machines can be further described to reveal in more precise detail by analyzing inputs or motivations. In the field of psychology, the term used to describe this is "drive", which specifically refers to *introverts* (i) and *extroverts* (e). If motivation comes from self-awareness, it indicates that the stimulus arises internally, which is referred to as introverted. However, if the motivation is driven by external stimuli, then the individual is considered an extrovert. Every type of intelligence machine has a specific direction of

encouragement, except for Instinct, which remains neutral. Because it is located in the midbrain, the organ of Instinct does not have the white or gray coating that distinguishes introverts from extroverts.

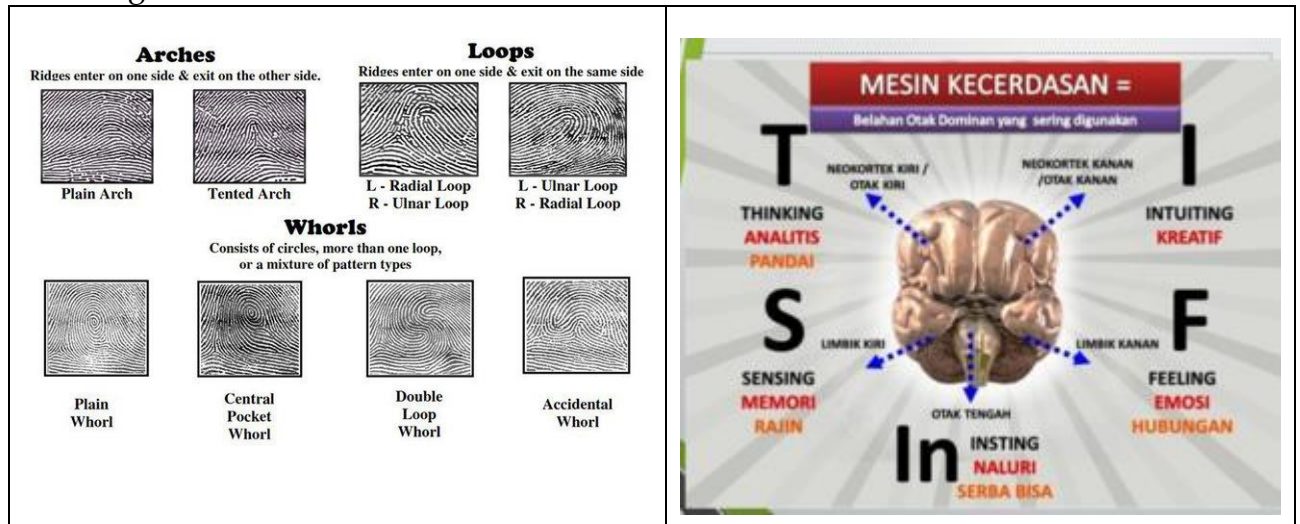


Figure 1 Human Fingerprint Segment and Human Brain Image with STIFIn Method

The main goal of the STIFIn test is to determine the dominant hemisphere of the brain and where the dominant brain layer is located. The STIFIn test consists of five separate types of intelligence and two different types of intelligence references that serve as personality determinants. The idea of STIFIn includes a comprehensive understanding of an individual, including their social relationships, by focusing only on inputs from the dominant hemisphere and brain layers. However, once the main hemispheres and layers of the brain are identified, a lot of information is revealed, which is then examined through various ideas related to humans. This vast amount of data can be used to identify personality traits, character, potential, and other relevant information for self-improvement. This is only to show that the results of the STIFIn test are not conjecture, let alone speculation.

A person's fingerprints are not unique but they are also believed to be related to patterns of neural connections in the brain. The STIFIn method uses fingerprint scanning to identify brain dominance that affects a person's intelligence. The STIFIn test uses a biometric device known as a fingerprint scanner to capture and analyze human fingerprints. The STIFIn test involves scanning the tenth fingertip. Fingerprints, which contain data on the structure of the nervous system, are then examined and linked to a specific dominant hemisphere of the brain. The fingerprint serves as an operating system and simultaneously serves as an intelligence tool.



Figure 2 Example of a Human Fingerprint Test

In the STIFIn Test Process, the steps used are: *First, Fingerprint Scanning* Using a special tool to take fingerprint patterns. *Second, Fingerprint Pattern Analysis* for Linking patterns to brain dominance types. *Third, STIFIn Intelligence Type Determination* for Classification of individuals into one of five intelligence types. *Fourth, Interpretation of Results* for Adapting intelligence types to career potential, learning styles, and social interactions.

The implementation of the fingerprint process in a computer system can produce results in the form of one of the nine *personality genetics* (PG). The explanation of the nine parts is:

1. Sensing Introvert (Si)

An *introverted sensing* is someone whose work process is motivated by external factors and not internal factors; this personality type is based on the intelligence of the five senses. The capacity to store more information than the other eight personality types is a hallmark of Si's personality. *Memory quotient* (MQ), is a term that describes this advantage.

2. Sensing extrovert (Se)

A *sensing extrovert* is a personality that relies on the five senses for intelligence and whose work process is moved from the outside in is known as a sensing extrovert. The Se personality type outperforms the other eight personality types in terms of physical strength and flexibility. A person's physical intelligence, or PQ, is a measure of this excellence.

3. Thinking introvert (Ti)

An *introvert* who thinks deeply and methodically is someone whose motivation in doing something comes from within himself, not from outside influences. When compared to the other eight personality types, Ti stands out

for his incredible deep reasoning abilities, which manifest in the form of an unparalleled mastery of technology, machines, and mechanics. One of the definitions of this excellence is TQ, or technical intelligence (*Technical Quotient*).

4. *Thinking extrovert (Te)*

A person with the *Thinking Extrovert* (Te) personality type is very intelligent and analytical, and they get their motivation from the outside world, not from the inside. When compared to the other eight personality types, this Te personality type has superior reasoning abilities, which are manifested in superior rational management and control. This advantage is comparable to LQ (*logical quotient*), which is another name for intelligence.

5. *Intuiting introvert (Ii)*

An *introvert* (Ii) is someone whose work is motivated by factors outside of themselves rather than reflection inward. This personality type is based on intuition. Outperforming the other eight personality types, personality II has extraordinary intuition and creative abilities. This advantage is similar to what is known as *creativity quotient* (CQ), which stands for creative intelligence.

6. *Intuiting extrovert (Ie)*

Intuiting extroverts rely on the sixth sense (intuition) to guide them in their daily lives. As a personality trait, Ie is known to be very imaginative in terms of space. It is more than the other eight personality types. Spa-Q, short for "spatial intelligence", is a good way of describing the benefits of the Ie-type.

7. *Feeling introvert (Fi)*

An *emotionally* intelligent or sensory introvert is a person whose motivation to do work comes from within, not from the outside. When compared to the other eight personality types, the Fi type has extraordinary emotional qualities. Like emotional intelligence, this benefit is known as emotional intelligence or called *Emotional Quotient* (EQ).

8. *Feeling extrovert (Fe)*

It can be said that a feeling extrovert is when one's work process is directed inward and not outward. This personality type relies on emotional intelligence or feelings. Compared to the other eight personality types, the Fe personality has superior social skills. Fe-type strength is similar to Soc-Q, which stands for "social quotient."

9. *Insting (In)*

The *instinct* type is the most likely to let go of something personal in order to help others. Sacrificial intelligence, often known as AQ, is a good proxy for the benefit of In (*Altruist Quotient*).

The verse of the Quran related to the STIFIn method, based on fingerprints, is QS Al-Qiyamah, verse 4 which is associated with the pronunciation of *bananah*. The verses of the Qur'an that mention the problems of science and technology by commentators are referred to as *kauniyah* verses or '*ulum*. And some of the rules applied by scientific interpretation activists in analyzing the verses of the Quran. So it can be concluded that scientific interpretation is the interpretation of the Qur'an through a scientific approach as one of the dimensions of the teachings contained in the Quran. Or we can understand that mufasir explains the meaning contained in the Qur'an with scientific or scientific methods or approaches [54]. Likewise, the STIFIn method uses fingerprint theory to express a person's personality.

By incorporating fingerprints into the STIFIn program, we can accurately identify and understand the character and personality traits of each individual. The idea of STIFIn, created by Farid Poniman, consists of five intelligence engines: *Sensing, Thinking, Intuiting, Feeling, and Instinct*. The concept of STIFIn divides each character into two intelligence machines, known as introverts and extroverts, except for instincts. The intelligence machine (S, T, I, F, In) combined with the steering of intelligence (introvert and extrovert) is referred to as a genetic personality consisting of Si, Se, Ti, Te, Ii, Ie, Fi, Fe, and In.

The STIFIn method in practice has advantages and disadvantages, the advantages are that it is easy to do because it only requires a fingerprint scan, Provides insight into individual potential based on brain dominance, and Can be used to choose the appropriate learning and career method. The disadvantages are that there is no strong scientific evidence from psychology or neuroscience that supports the relationship between fingerprints and intelligence, Does not consider environmental and experiential factors that also play a big role in human intelligence, Can be biased or oversimplify a person's personality based on fingerprints alone.

Analysis of the phenomenon of fingerprints based on the perspective of Zaghlul an-Najjar and STIFIn Theory

Fingerprints are one of the signs of an individual's uniqueness that does not change throughout life. This uniqueness has been mentioned in the Qur'an long before it was discovered by modern science. In the study of scientific interpretation, Dr. Zaghlul An-Najjar provides an understanding of how the verses of the Qur'an hint at the uniqueness of fingerprints as a sign of Allah's greatness. Meanwhile, the STIFIn method tries to link fingerprints with human genetic intelligence [55].

Zaghlul An-Najjar's perspective explains that the *uniqueness of Fingerprints as Identity* is because human fingerprints are different from each other, including

identical twins. Fingerprint patterns are formed in the womb and do not change throughout life. *Fingerprints in Forensic Science*. This is by the verse of the Qur'an which shows that human fingertips have unique details that Allah created perfectly. *Relationship with Human Creation*. In embryology, fingerprint patterns begin to form at 10-16 weeks of gestation. This proves that humans are created with a design that has been determined since the beginning of their lives [56].

STIFIn is an intelligence analysis method that claims that fingerprint patterns reflect the dominance of a person's brain operating system. The STIFIn method assumes that a person's intelligence is genetic and can be recognized through fingerprint patterns. The STIFIn test uses fingerprint scanning to determine a person's tendency to think, learn, and act. Here is a comparison table of perspectives of the two:

Table 2 Perspective Comparative Analysis

Aspects	Perspective Zaghlul An-Najjar	STIFIn Method
Rationale	The Qur'an and modern science	Fingerprints reflect genetic intelligence
Approach	Scientific interpretation	Psychological analysis based on fingerprints
Main Focus	Proof of God's greatness in man's creation	Development of individual potential and personality
Scientific Validity	Backed by scientific research	Still controversial in academia

Conclusion

Based on the results of research that have been carried out regarding fingerprints in the Qur'an, which in this case analyzes the interpretation of the meaning of *banan* in surah Al-Qiyamah verse 4 from the perspective of Zaghlul al-Najjar and its correlation with the discovery of modern science of the STIFIn method, This research is an interpretation of the integration of the Qur'an and science. Researchers relate the interpretation of verses of the Qur'an (*Al-Qiyamah: 3-4*) with modern findings about fingerprints to reveal that the concept of fingerprints as a unique human identity in the 19th era was mentioned in the Qur'an before it was discovered by modern science. This is proof that the verses and content of the Qur'an are relevant to the development of the times.

Fingerprints are one of the signs of Allah's greatness that have been mentioned in the Qur'an. Zaghlul An-Najjar's perspective by looking at the description of the pronunciation of *banan* in surah Al-Qiyamah verse 4, it can be concluded that the *banan* (fingertip) referred to here refers to the meaning of fingerprints and his view focuses more on the miracle of human creation and

scientific evidence of the uniqueness of fingerprints, while the STIFIn method tries to connect fingerprint patterns with a person's genetic intelligence. Although STIFIn provides interesting insights into understanding an individual's potential, more research is still needed to prove its scientific claims. However, both perspectives emphasize that every human being has a uniqueness that has been ordained by God since the beginning of his creation.

STIFIn is not a method derived from the classical Qur'anic interpretation approach such as tafsir bil ma'tsur (based on history) or tafsir bil ra'yi (based on linguistic and rational analysis). STIFIn is closer to the approach of psychology and cognitive science than the method of interpretation. Tafsir Al-Qur'an emphasizes more on understanding the meaning of texts based on language, context, and history, while STIFIn tries to map individual tendencies based on brain function. However, the STIFIn Theory is consistent with the concept in Islam, namely *Human Fitrah*: that Islam recognizes that every individual has certain tendencies from birth (QS. Ar-Rum: 30). *Human Uniqueness*: The Qur'an recognizes that human beings are created diverse in personality and potential (QS. Al-Hujurat: 13). Psychology in Islam: The concept of human tendency is also discussed in the science of *tazkiyah an-nafs* (purification of the soul), but emphasizes the spiritual aspect more than brain mapping.

This study has limitations, namely only using a qualitative approach with literature studies, so that there are no experiments or empirical tests that prove the relationship between interpretation and fingerprints directly. Limited to the interpretation of Zaghul an-Najjar in understanding the meaning of fingerprints. The recommendation for the next research is to conduct a comparative study between the interpretation of Zaghul an-najjar and other mufassir regarding the meaning of banan in Q.S Al-Qiyamah verse 4. In addition, further research can develop with empirical and experimental approaches. The STIFIn method needs to be scientifically valid psychologically to have a strong academic foundation.

Author Contributions

Siti Aisyah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Muhammad Ihsan Mahbub**: Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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