FINGERPRINT IN ALQURAN

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ABSTRACT

Alquran has a proof for us that the fingerprint miracle is so amazing. With the use of fingerprint attendance, job satisfaction and responsibility were high. This system also resulted in a very low percentage of fraud or cheating by employees. Many people have adopted electronic fingerprint attendance systems to enhance the discipline of employees and all people. The implementation of electronic fingerprint attendance has advantages in record-keeping compared to manual attendance. This research aimed to describe the implementation of electronic attendance in several places and its impact on improving the discipline of employees and people. The research methodology employed was qualitative descriptive technique, gathering qualitative data through observation, interviews, and documentation. The collected data was analyzed through data reduction, data presentation, and drawing conclusions. Data validity was ensured through credibility, observation, and triangulation. The results of this study indicated that the use of fingerprint attendance in improving the discipline of people had been successful. This was evident as the staffs fulfilled their responsibilities effectively and adapted well to the system. The implementation of the fingerprint attendance system was found to be straightforward, and the institution management established rules to optimize its functionality. Observations also supported the conclusion that the implemented indicators were successfully executed, making the implementation of the fingerprint attendance system efficient and effective.

Keywords : Alquran, Fingerprint, Discipline, Employees

INTRODUCTION

The Qur’an is the last book that has been perfected by Allah SWT. It contains evidence of the truth of Muhammad SAW. The Qur’an is also a guide for all mankind, whoever it is, anywhere, and has no time limit. It has various features such as being easy to understand and memorize for all human beings who study and has a unique and fascinating linguistic structure.[1] In the Qur’an Surah An-Nahl verses 65-66 Allah says as follows:

And God sent down water (rain) from heaven and with that water He gave life to the earth that had been dead. Indeed, in such there are signs (the greatness of God) for those who listen (lessons). And really, in those farm animals there really is a lesson for you. We give you to drink from what is in his stomach (in the form of) pure milk between dirt and blood, which is easy to swallow for the person who drinks it.

In that verse God indirectly commands man to pay attention to nature and learn from it, so that for man who thinks, pays attention, and hears the universe will get knowledge from nature when Muslims entered the age of civilization, various methods and patterns of interpretation
emerged. Including the style of tafsir 'ilmy which is based on the use of findings in the field of science to prove various scientific truths in the Qur'an. [2]

Tafsir 'ilmy in tafsir wa mufassirun is an interpretation using scientific theories in various fields of science in search of the meaning of the Qur'an.5 The Qur'an has mentioned that Allah could not have created something unless there was benefit from it. As in Surah Ali Imrani verse 191 as follows:

“People who remember God standing, sitting, or lying down, and they think about the creation of heaven and earth (saying). "O our Lord, did You not create all this in vain, O Holy Thou, protect us from the doom of hell.”

No matter how small God's creation is, it must have benefits. Just like God's creation that will be discussed in this study, namely fingerprints. Fingerprints according to Reinhard Hutagol are skin that thickens and thins and forms a pattern on the palm. While in the book "Amazing Fingerprint" Fingerprints are fine strokes formed from layers of skin and form certain patterns. These strokes are clearly visible on the tips of the fingers and toes. These strokes are actually on all parts of the body because it is a layer of skin, it's just that it is very visible on the tips of human fingers. Every human being has different fingerprints.

This applies to identical twins even though, each other still has different fingerprints. Therefore, humans have potential, talents, intelligence, and even ways of learning that are unique and different from each individual. Fingerprints begin to form in the fetus aged 3 months 1 week (13 weeks) and are fully formed 5 months before the birth of the fetus. This formation is related to the working system of the brain and spinal nerves of the baby when in the womb.[3]

Now researchers have found that fingerprints will not change for life. This proves that fingerprints are very important for man and the Qur'an has mentioned it through surah Al-Qiyamah verse 4, that Allah will rearrange his fingers perfectly

"Not so, in fact We have the power to (re)arrange his fingers perfectly." (Q.S. Al-Qiyamah 75:4

METHOD

The research method employed was qualitative descriptive technique, gathering qualitative data through library, observation, interviews, and documentation. The collected data was analyzed
through data reduction, data presentation, and drawing conclusions. Data validity was ensured through credibility, observation, and triangulation. The writer analyzed Alquran, technology, and all sources which were needed in collecting the data.

RESULT AND DISCUSSION

A. LAFAZH BANANAH IN THE QUR'AN

1. Definition of lafaz bana>n
Lafaz bana>n in the book Kamus Induk Alquran by Bunyamin comes from banna>yabinnu>banna> which means fingertip. In line with Bunyamin Sholihin's opinion, Mahmud Yunus' Arabic-Indonesian Dictionary comes from lafaz banan which means the edge (tip) of the finger. Meanwhile, according to al-Raghib al-Ashfahani, lafaz bana>no means fingers because with "al-bana>n" (fingers), humans can create good conditions. Lafaz Bana>no in the Qur'an is mentioned 2 times, namely on: First, Surah Al-Anfal (8) verse 12 (remember), when your Lord revealed to the angels, "Behold, I am with you, confirm (the stand) of those who have believed”. One day I will give fear to the hearts of the unbelievers, so cut them off their necks and beat them on every tip of their fingers.

In this verse, lafaz bana>na which is in the term banan according to M. Quraish Shihab is interpreted as the original, namely the fingertips because in this case it tells about the involvement of angels in the battle of Badr and lafaz which means "cut off on their necks and beat them on each of their fingertips" is a command from Allah to angels.

Second, Surah Al-Qiyamah (75) verse 4
*Does man think that We will not (return) his bones? (even) We were able to (re)arrange his fingers perfectly.*

Lafaz bana>now in this verse is interpreted as fingerprints by some contemporary mufassir.

2. The opinion of the mufassir regarding the Qur'an Surah al-Qiyamah verse 4
a. From some literature, it is known that tafsir in the classical era began from the 1st to 3rd centuries H. Where this era included the era of the Prophet Muhammad SAW, companions, and tabi’iin. One of the distinctive features of the classical era is its interpretation in the form of bil ma'tsur. In this classical era, researchers used the book by Al-Farra' entitled Tafsir Ma'ani Alquran.

Tafsir QS. Al-Qiyamah verse 4 In the tafsir, Al-Farra' says that Allah is able to gather back fingers neatly and completely like camel shoes worn. Al-Farra' also explained that Allah is even
able to reassemble smaller bones perfectly as before. La faz Qadi ri\textgreater na is pronounced nas\{hab following the previous plural la faz, so it means "Do you think we [Allah] will not be able to stand against you? In fact we are capable of more than you". When read rafa' because istinafiyah, it means "Even we [Allah] are capable of more than that".

b. The medieval era of exegesis began from the 3rd century Hijri to the 16th century Hijri. In this era is often called the golden age of Islam and science. Science achieved its glory at that time because it received special attention from the official government, namely the rule of the Abbasid Dynasty.

In this era, the existing tafsir include: Tafsir Jalalain by Jalaluddin As-Suyuthi and Jalaluddin Al-Mahalli, Tafsir AlKasyaf ‘an Haqaiq Al-Qur'an by Az-Zamakhsyari, Tafsir Mafatih Al-Ghayb by Fakhruddin Ar-Razi, and many more. In this study, the interpretation used in the middle era was Tafsir Mafatih Al-Ghayb by Fakhruddin Ar-Razi, as follows

" In tafsir Mafatih \{al-Ghayb interpretation of verses 3 and 4 QS. AlQiyamah is used as an explanation. In verse 3 Qatadah explains that la faz An Lan Najma'a al-'iz\}amah pada bina' maf'ul, so the meaning is that the unbelievers think that the bones afterwards will be crushed into dust without remaining, then blown by the wind to the farthest point on earth. Therefore, they think it is impossible to unify and restore it to its original form.

In la faz verse 4 QS. Al-Qiyamah has 2 meanings in the tafsir Mafatih \{ al-Ghayb. First, that la faz Qadi ri\textgreater na is h\{al or state of la faz Najma'a so that it means that we unite or gather as before. Second, it is a Taqdir verse, meaning that We (Allah) are able to arrange their fingers perfectly at the beginning then We (Allah) are able to restore also at the end. Then in His Word has 2 faces, namely: First, it means that Allah has the power to reassemble his fingers after they have been reduced to dust and He is able to do anything at the beginning and also restore perfectly at the end. The second is that God is able to make the palms and layers perfectly without splitting, like camel shoes. Regarding la faz al-banan it is mentioned that it is the last to be created (restored) and Allah is able to restore small and tender parts as before without anything being damaged or lost.[4]

c. The contemporary era is an era that occurs after the middle era until now. This era, has characteristics. "على أن نسوي بنائه" which is different from previous eras. The characteristic of contemporary or modern interpretation is that the explanation of the verse is adapted to the current conditions of society and the development of science.
Tafsir in this era is very much, including: Shafwa AtTafsir by Muhammad 'Ali Ash-Shabuni, Tafsir Al-Mannar by Muhammad Abduh and Muhammad Rashid Ridha, Tafsir Al-Hadith by Muhammad 'Izzah Darwazah, Tafsir Al-Misbah by Muhammad Quraish Shihab, and many more. In this study, using the book of Shafwa At-Tafsir by Muhammad 'Ali Ash-Shabuni for the contemporary era.

"قال تعالى ردا عليه )بلی قادرين على أن نسوي بنانه) أي بلي نجمعها ونحن قادرون على أن نعيد أطراف أصابعه ، التي هي " فكيف بكبر العظام ؟ وإنما ذكر تعالى البنان - وهي رؤوس الصابع - لما فيها . أصغر أعضائه ، وأدقها أجزاء وألطفها التئاما

من غرابة الوضع ودقة الصنع . ل الخصوص والتجاويف الدقيقة التي في أطراف أصابع إنسان ، ل تماثلها خطوط أخرى في أصابع شخص آخر على وجه الرض ، ولذلك يعتمدون على بصمات الصابع في تحقيق شخصية الإنسان في هذا العصر"

In the book of Shafwa At-Tafsir, it is explained that Allah is able to collect and restore the fingertips which are smaller than other organs and the most complicated parts with unique combinations, so Allah also easily collects and returns the larger bones of the fingertips. ‘Ali Ash-Shabuni interprets lafaz as fingerprints. Ash-Shabuni also explained that the fine lines on the fingertips of humans are not adia yangi samai satui denigani lainniyai. Therefore, today humans rely on fingerprints to conduct identity investigations.[5]

Each individual has unique fingerprints and has very meaningful benefits for human life. The first known culture to use fingerprints for identification was China. This can be known from the Chinese documentation entitled "The Volume of Crime Scene Investigation -Burglary".

The documentation was found during the Qin Dynasty which tells that fingerprints were used as evidence. In addition, during the Qin Dynasty the use of fingerprints on clay stamps was discovered, since then fingerprints have been popularly used as document signatures. Even in Indonesia, before the existence of signatures used the term thumbprint.

In 1858, Sir William Herschel included a handprint of each worker on his contract letter. Then in 1870, Alphonse Bertillon developed an "anthropometry" system for recognizing and identifying criminals. This was followed by the fingerprint classification system by Galton in 1892 and Edward Henry in 1896.

Anthropometry was the first system used to identify criminals before the fingerprint system as it is now. Furthermore, research and experiments were carried out until finally automatic recognition data with fingerprints was widely applied. Dactyloscopy (in English Dactyloscopy) is the study of fingerprints.
In KBBI, dactyloscopy is a special science about strokes on fingers and toes. In addition to dactyloscopy, there are several branches of science related to fingerprints. Biometrics is a branch of science that aims to know, measure and analyze a unique human character by using human beings themselves as one of these identification tools, without using pins or codes.

**B. Asbabun Nuzul Surah Al-Qiyamah Verse 4**

It is narrated that verses 3 and 4 were revealed because of the actions of two men named Adi bin Abi Rabī'ah with Akhnas bin Shuraiq.

Adi bin Rabi'ah and Akhnas bin Shuraiq asked the Messenger of Allah: O Muhammad, tell me about the Day of Judgment, when did it happen and how did it happen? So he told him. Then he said if you had seen that day. I do not believe in you, O Muhammad, and do not believe in that day, how will Allah unite the bones? Therefore the Prophet prayed, "O Allah, protect me from two evildoers." Then came down this verse.

The interpretation of the Qur'an can be referred to as sāliḥ li kulli zamān. Because he is always developing and always at the forefront of renewal when there are problems in that era. The following will describe some of the meanings of lafaz "bananah" in surah al-Qiyamah according to tafsir scholars from classical times to contemporary and modern times.[6]

**B. RELEVANCE BETWEEN FINGERPRINTS AND PHILANTHROPY**

1. Easy to Channel Infaq with OCTO Mobile

How to use OCTO Mobile for ZIS, currently, the distribution of wealth in the needs of zakat, infaq, and alms (ZIS) has developed to be able to enter the digital realm. One of them is by making digital banking applications, such as OCTO Mobile as a means of distributing your assets to amil zakat institutions. With the presence of this donation for needs (ZIS) feature, you can easily help the needs of others anytime and anywhere. Here are the steps or procedures for donating ZIS through OCTO Mobile.
• **Login to OCTO Mobile**
  For those of you who want to donate ZIS through OCTO Mobile, the first step you need to *log into* the application. Make sure to remember and enter the OCTO Mobile user ID and password in accordance with the data you entered during registration.
  To make it easier for future transactions, you can save your user ID. In addition, you can also log into OCTO Mobile through biometric authentication, such as fingerprint or face ID integrated on your *smartphone*. You can also download the OCTO Mobile application easily and is available on the App Store, Play Store, and Huawei AppGallery.

• **Select Bill Payment menu**
  After successfully logging into your OCTO Mobile account, you can continue by selecting the Bill Payment menu. In the menu there are many payment options to meet your daily needs. For ZIS donation matters, you can choose the Zakat and Virtue menu.

• **Complete the donation details**
  After selecting the Zakat and Virtue menu, you can immediately fill in the complete donation details. First, you can choose the name of the amil zakat institution according to your wishes. next, you can choose the type of ZIS donation. After that, you can enter the desired donation amount.

• **Confirmation**
  Before finalizing your donation, zakat, infaq, or alms, confirm again regarding the details of the institution and the nominal you entered. Next, verify your transaction by entering your OCTO Mobile PIN for the finalization process. Wait until the notification is successful.
  By distributing ZIS donations through OCTO Mobile, you can also use various sources of funds such as savings accounts, Mobile Accounts, and Poin Xtra that you have. You can also set the donation time according to your wishes. The flexibility of setting this schedule can be determined according to the date you want, so you can donate ZIS regularly.
  Besides being able to be used to channel ZIS, you can maximize the variety of *cardless transaction* features offered by OCTO Mobile. By using OCTO Mobile, you can easily take money at ATMs without a card, bank transfer transactions to domestic and abroad, pay bills, top up credit and *e-wallets*, and provide electronic financial statements or *e-statements* to email addresses up to the last 6 months.
OCTO Mobile is one of the digital banking products from CIMB Niaga that can help you complete all transactions directly from your place quickly and comfortably. Not only for CIMB Niaga savings holders, OCTO Mobile is now available for CIMB Niaga credit card customers.

C. BIOMETRIC (FINGER PRINT) RECORD OF HAJJ PILGRIM

The Saudi government makes biometric records of Hajj pilgrims a condition for the visa issuance process. The Director General of Hajj and Umrah (PHU) of the Ministry of Religious Affairs Nizar said that this year's biometric recording process will be carried out in 34 provinces. "Saudi policy, this year all Hajj pilgrims must have their biometric data recorded as a condition for visa," said Nizar in Jakarta, Thursday (07/03). "The Directorate General of PHU team is ready to follow up on this policy so that the process can be immediately understood and not make it difficult for the congregation," he continued.

Director of Domestic Hajj Services Muhajirin Yanis said that his party had held a meeting with VFS Tasheel as the party appointed by the Saudi Government to carry out the biometric record process. According to him, VFS Tasheel has currently opened service offices in 34 points, except for Papua, West Papua, and North Maluku Provinces.

Currently, they are trying to add seven more service points, namely in Solo, Semarang, Cirebon, Serang, DI Yogyakarta, Pekanbaru, and Palembang. "Yesterday I had a meeting with VFS
Tasheel and the Ministry of Religion proposed that they add more service points in 120 locations," he said.

"120 service points proposed by the Ministry of Religion are spread across districts / cities in provinces with large congregations and remote locations. For example, on the islands of Java, North Sumatra, South Sulawesi, and some archipelagic areas," he continued."VFS Tasheel responded positively to this proposal and will review it," he said.

The same thing was conveyed by the Head of Sub-Directorate of Hajj Documentation Nasrullah Jassam. According to him, VFS Tasheel will also open mobile services."For regions like Papua, the possibility of services is not in the form of offices but in the form of bio mobile," he said."The service is similar to the mobile sim renewal service," he continued. Nasrullah added, this biometric recording process will begin to run on Monday, March 11, 2019.

On February 25, 2019, the Directorate General of PHU has released Hajj pilgrims who are entitled to pay the Hajj Implementation Fee (BPIH) 1440H/2019M. Technical matters related to this biometric record, said Nasrullah, will be conveyed by the Hajj field in each provincial Kanwil Kemenag and Kasi Haji Kankemenag Kab / Kota.[8]

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Researchers realize that the writing of this article still has many shortcomings. For this reason, criticism and suggestions that are educational in nature and constructive support, researchers always welcome. Finally, researchers hope that this article can be useful for the development of science.

CONCLUSION

In lafaz verse 4 QS. Al-Qiyamah has 2 meanings in the tafsir Mafatih al-Ghayb. First, that lafaz Qadiri>na is hal or state of lafaz Najma'a so that it means that we unite or gather as before. Second, it is a Taqdir verse, meaning that We (Allah) are able to arrange their fingers perfectly at the beginning then We (Allah) are able to restore also at the end. Then in His Word has 2 faces, namely: First, it means that Allah has the power to reassemble his fingers after they have been reduced to dust and He is able to do anything at the beginning and also restore perfectly at the end.

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