
A Thematic Study of Moral Education in Surah An-Nur Verses 27-31 An Analysis of Ibn Kathir's Tafsir and Tafsir Al-Misbah

Siti Nurhayati¹*, Benny Prasetya², Muhammad Alfi Syahrin³, Khamam Khosiin⁴

^{1,2,3,4}*Institut Ahmad Dahlan Probolinggo, Indonesia*

*Corresponding author email: * sitinurhayati3605@gmail.com*

Abstract

This study aims to analyze the moral education values in Surah An-Nur, verses 27-31, and explore their relevance in contemporary Islamic education. Employing a qualitative approach, this research utilizes a library research design. The primary data sources include the Qur'an, specifically Surah An-Nur, verses 27-31, as well as the interpretations provided in Ibn Kathir's Tafsir and Tafsir Al-Misbah. Secondary data are drawn from existing literature on Islamic education and related studies. Data collection is conducted through documentation techniques, while analysis is performed using descriptive-analytical and comparative methods to highlight the similarities and differences in the interpretations of the two scholars. The results indicate that these verses contain moral education values such as visiting etiquette, respect for privacy, the control of the gaze (ghadd al-bashar), and the preservation of personal dignity (hifzh al-farj). The exegetical analysis reveals that Ibn Kathir emphasizes normative aspects and adherence to Islamic law, while Tafsir Al-Misbah adopts a contextual and persuasive approach. The integration of these perspectives underscores the comprehensiveness, dynamism, and relevance of Qur'anic moral education for character development in the modern era.

Keywords: Moral Education; Surah An-Nur; Qur'anic Exegesis; Islamic Education

1. Introduction

Moral education constitutes a fundamental foundation in the formation of individual character from the perspective of Islamic education. Character education has become a major theme in the implementation of Indonesia's 2013 Curriculum, aiming to instil character values within the learning process so that the knowledge acquired is reflected in students' moral conduct, independence, discipline, and honesty in their daily behaviour (Prasetya, 2020). Morality (akhlaq) in the Islamic context is not merely regarded as a set of normative rules; rather, it functions as internalised values that shape individuals' awareness, attitudes, and behaviour in social interactions. In Islamic

teachings, moral education holds a central role, as the primary objective of the Prophetic mission of Muhammad (peace be upon him) was to perfect human character (Nurgenti, 2025a). However, in contemporary social realities, particularly among younger generations, serious challenges related to moral decline are evident, as reflected in the decreasing observance of social etiquette, weak self-control, and the increasing occurrence of ethical and privacy violations.

The development of digital technology and globalisation has brought about significant changes in societal moral values. Instant culture and the normalisation of permissive behaviour resulting from unrestricted access to information have led individuals to interact in ways that often violate ethical norms (Fikri & Firdausiyah, 2021). This phenomenon indicates a gap between the ideal moral values taught in Islam and the social practices of Muslim communities, where religious teachings are frequently understood only at a formal level without being applied in everyday life (Fadilah et al., 2025). For instance, studies reveal that Qur'anic ethical values contained in Surah An-Nur, particularly verses 27-31, are often interpreted textually without sufficient consideration of modern contexts that influence ethics and privacy (Fikri & Firdausiyah, 2021).

Surah An-Nur verses 27-31 provide fundamental guidance on visiting etiquette, respect for privacy, control of the gaze (ghadd al-bashar), and the preservation of honour and modesty (Fikri & Firdausiyah, 2021). These values are not merely behavioural rules but also form the foundation of a dignified social order. Therefore, moral education grounded in the values of these verses holds considerable potential for shaping the character of younger generations, particularly in responding to contemporary ethical challenges (Kurniawati et al., 2023). Although numerous previous studies have discussed morality in the Qur'an, research that integrates classical and contemporary perspectives such as the approaches of Ibn Kathir's Tafsir and Tafsir Al-Misbah remains limited. Consequently, a study examining these moral values through such a comparative lens is both relevant and necessary (Nurgenti, 2025b).

Within the educational context, the potential of Qur'anic ethical values must be translated into applicable practices. According to Al-Ghazali's perspective, character education does not merely emphasise the development of moral values, but also focuses on how individuals are able to implement these values in their daily lives (Nurgenti, 2025). Positioning the values contained in Surah An-Nur as guiding principles in moral education can assist individuals in understanding and internalising Islamic morality within their behaviour in an ever-changing world (Fadilah et al., 2025).

Based on this background, the present study focuses on examining the moral education values contained in Surah An-Nur verses 27-31 through a thematic approach, employing a comparative analysis between Ibn Kathir's Tafsir as a representation of classical exegesis and Tafsir Al-Misbah as a representation of contemporary exegesis. This analysis is further enriched by the perspective of Islamic ethics and Al-Ghazali's

theory of moral education in order to obtain a comprehensive understanding of the moral messages conveyed in these verses. The objectives of this study are to identify the moral education values in Surah An-Nur verses 27-31, to analyse them from the perspective of Islamic ethics, and to explain their relevance to the moral development of contemporary Muslim society.

2. Research Method

This study employs a qualitative approach using a library research design. The qualitative approach is selected because the research focuses on understanding the meanings, values, and moral messages contained in Surah An-Nur verses 27-31 through an in-depth interpretation of Qur'anic texts. Rather than aiming at quantitative measurement or statistical generalisation, this study emphasises the exploration of normative, ethical, and pedagogical meanings embedded in the Qur'anic verses and their relevance within the context of Islamic moral education.

A library research design is applied as all research data are derived from written sources relevant to the focus of the study. The primary data sources consist of the Qur'an, particularly Surah An-Nur verses 27-31, along with two major exegetical works: Ibn Kathir's Tafsir as a representation of classical exegesis and Tafsir Al-Misbah by M. Quraish Shihab as a representation of contemporary exegesis. These two tafsir works are selected due to their distinctive interpretative characteristics, which allow for a comparative analysis of Qur'anic moral values within both historical and contextual perspectives.

In addition to the primary sources, this study also utilises secondary data sources in the form of supporting literature related to moral education, Islamic ethics, and theories of akhlaq, particularly the moral thought of Al-Ghazali. Secondary sources are employed to strengthen the conceptual framework and provide a theoretical foundation for analysing the moral education values contained in the examined verses. All sources are selected based on their relevance to the research focus and are critically analysed to support the depth of discussion.

Data collection is conducted through documentation techniques, involving the collection, reading, note-taking, and classification of data from various relevant written sources. This process begins with the identification of Surah An-Nur verses 27-31, followed by an examination of the interpretations of these verses in Ibn Kathir's Tafsir and Tafsir Al-Misbah. Each interpretation is analysed to identify moral messages, ethical values, and educational implications embedded within the texts.

Data analysis in this study is carried out through several stages. First, data reduction is performed by selecting and focusing on aspects related to moral education values, such as visiting etiquette, respect for privacy, control of the gaze, and the preservation of personal dignity. Second, the reduced data are categorised based on moral themes emerging from the verses and their interpretations. Third, data interpretation is

conducted by relating the thematic findings to the perspective of Islamic ethics and Al-Ghazali's theory of moral education, thereby producing a comprehensive and systematic understanding.

A thematic (maudhu'i) approach is employed to analyse Surah An-Nur verses 27-31 with the aim of revealing the interconnected meanings of the verses in an integrated manner. This approach enables Qur'anic moral values to be understood not partially, but as a unified ethical message. Furthermore, a comparative analysis between classical and contemporary tafsir is conducted to demonstrate the dynamic nature of Qur'anic moral interpretation and its relevance in addressing the moral challenges faced by contemporary Muslim society. Through these methodological procedures, this study seeks to produce an in-depth analysis of the moral education values contained in Surah An-Nur verses 27-31 and their relevance to moral development and character education within the context of modern Islamic education.

3. Discussion

Surah An-Nur verses 27-29 teach fundamental principles of social ethics in Islam, emphasising the importance of visiting etiquette and respect for individual privacy. Within the context of social interaction, Islam underscores that every action must be grounded in mutual respect, particularly towards the private spaces of others. The prohibition against entering another person's house without permission reflects the recognition of privacy as a fundamental right that must be respected, both within the family and in society at large (Fikri & Firdausiyah, 2021).

These verses cultivate awareness of the importance of respecting social boundaries. Embedded within this principle are strong moral values aimed at shaping individuals to become more courteous and responsible in their social interactions. By adhering to this prohibition, individuals are taught not only to respect the rights of others but also to develop sensitivity towards prevailing social norms (Fikri & Firdausiyah, 2021). Research conducted by Fikri and Firdausiyah highlights that the application of values derived from Surah An-Nur must be understood within the digital era. They explain that the ethical teachings contained in these verses are also relevant to the protection of personal data in cyberspace. This demonstrates that Qur'anic teachings are not confined to conventional contexts but are also capable of addressing modern challenges related to privacy and information security (Fikri & Firdausiyah, 2021).

In moral education, the implementation of values derived from Surah An-Nur is beneficial in developing individual awareness of the importance of ethics in social life. By cultivating such awareness, learners are expected to internalise respect for others' privacy and understand that not all interactions may be conducted arbitrarily. This contributes to character development in line with Islamic teachings and fosters a healthy and harmonious social environment (Fikri & Firdausiyah, 2021). Educational processes

that integrate these values should employ various pedagogical methods that promote positive and respectful social interaction. The implications of a deep understanding of these verses may be applied to curriculum design and inclusive educational programmes, thereby strengthening students' character development in a broader social context (Fikri & Firdausiyah, 2021).

In Ibn Kathir's *Tafsir*, these verses are understood as firm and normative command regulating visiting etiquette. Ibn Kathir emphasises that seeking permission before entering another person's home is not merely a social formality but an act of obedience to Allah's command. The practice of greeting and requesting permission is positioned as a means of safeguarding the dignity of the homeowner and preventing potential moral violations, such as witnessing inappropriate matters. This normative emphasis indicates that moral education in classical exegesis is strongly oriented towards adherence to Islamic legal norms.

By contrast, *Tafsir Al-Misbah* presents a more contextual interpretation of these verses. Quraish Shihab interprets the command to seek permission as an expression of respect for human dignity and the inherent right to privacy. According to him, these verses are not limited to physical dwellings but may also be understood more broadly within modern social life, including communication practices and non-physical private spaces. Thus, the moral educational values contained in these verses are adaptive and relevant to contemporary societal dynamics.

From the perspective of moral education, the teachings on visiting etiquette and respect for privacy in Surah An-Nur verses 27-29 have significant implications for character formation. In Islamic teachings, these values instil awareness that individual freedom must be constrained by the rights of others. This concept is crucial in ensuring that interpersonal interactions are conducted respectfully and with due consideration for others' interests and privacy (Triyani et al., 2024). These verses explicitly affirm the importance of protecting individual private spaces. The prohibition against entering another person's house without permission manifests Islam's recognition of privacy as a right that must be safeguarded. Such ethical practices teach social responsibility and empathy, encouraging individuals to consider the impact of their actions on others before acting (Romlah et al., 2022). Consequently, these values contribute to the development of mutual respect within society, which is increasingly needed in the contemporary context.

Applying these teachings in educational practice contributes to the internalisation of positive behaviour among learners. For instance, ethical interaction may be taught by encouraging students to greet others and seek permission before entering private spaces, thereby fostering peace and social harmony (Romlah et al., 2022). This implies that education is not merely a process of knowledge transmission but also one of character and moral formation (Alfani et al., 2025).

Amid a digital culture that frequently disregards ethical boundaries and privacy, the moral message of Surah An-Nur becomes increasingly relevant as a foundation for ethical

social education. The ease of access and interaction in the information age presents significant challenges to respecting privacy. Studies by Alfani et al. demonstrate the urgency of value-based and ethical education in maintaining privacy and civility in digital spaces (Alfani et al., 2025). The implementation of these teachings prepares learners not only to respect physical privacy but also digital privacy (Triyani et al., 2024). Such instruction aims to cultivate individuals with heightened awareness of others' rights, self-control in interaction, and strong social responsibility (Yusuf & Mumtaz, 2020). Well-developed character contributes to the formation of a more responsible and respectful society, aligning with the overarching goals of Islamic education and moral development (Zuhby, n.d.).

In conclusion, the teachings on visiting etiquette and respect for privacy as articulated in Surah An-Nur verses 27-29 have significant implications for learners' moral education. The internalisation of these values fosters empathetic and responsible character traits. Therefore, integrating these ethical principles into educational curricula is essential, particularly in the context of contemporary digital challenges. Through understanding and practising these values, future generations may be guided to become individuals who are not only intellectually competent but also morally mature.

Surah An-Nur verse 30 contains a fundamental command for men to lower their gaze and guard their chastity. Within the context of moral education, this verse conveys a deeper meaning beyond a mere physical prohibition; it represents an internal developmental process aimed at preserving spiritual purity and moral integrity. The gaze is understood as an initial gateway that influences behaviour and moral attitudes, making education on self-control essential in character formation (Ilham et al., 2022).

The message of this verse clearly indicates that lowering the gaze is an integral component of moral education. The self-restraint promoted by this teaching serves not only to preserve individual dignity but also to protect society collectively from the negative consequences of moral transgression (Ilham et al., 2022). Within the broader framework of moral education, controlling the gaze constitutes a foundational step in shaping ethical conduct and positive social values (Ilham et al., 2022). Research by Nastiti demonstrates that controlling the gaze as part of Islamic character education can help adolescents resist the negative influences of globalisation, including exposure to pornography and other harmful digital content. This finding confirms that the Islamic values embedded in Surah An-Nur remain highly relevant and applicable in shaping a morally grounded generation (Nastiti, 2025). Amid increasingly complex moral challenges, moral education emphasising self-control becomes ever more relevant in preventing moral decline among younger generations. Internalising the values of Surah An-Nur verse 30 within educational curricula not only shapes students' character but also nurtures empathy and social responsibility (Ibrahim et al., 2024). Educational implementation may include training programmes and workshops that raise awareness

of the importance of lowering the gaze in both physical and digital interactions, enabling learners to cultivate self-regulation and ethical social behaviour (Permata et al., 2024).

In conclusion, Surah An-Nur verse 30 teaches the importance of self-control as a core component of moral education. Through the application of these values, individuals may develop into morally responsible persons who contribute positively to society. In an era that often neglects moral boundaries, the guidance of this verse serves as a crucial foundation for building ethical character and social conduct.

Surah An-Nur verse 31 specifically addresses women's obligation to guard their gaze, dignity, and modesty. This verse contains vital moral education values in shaping an understanding of women's dignity within Islam (Ilham et al., 2022). In educational contexts, the emphasis on modesty and ethical interaction provides a value framework that prioritises protection and respect for women as individuals of honour. This fosters a balanced perspective on women's roles in society, affirming that women's dignity is a fundamental value that must be preserved (Tansya et al., 2023). In moral education, it is essential to guide both male and female learners regarding their responsibilities in safeguarding themselves and others. This includes instilling ethical attitudes in social interaction from an early stage, thereby cultivating a society characterised by mutual respect, justice, and civility (Sya'rani, 2023).

In Ibn Kathir's Tafsir, this verse is interpreted as a legal injunction regulating women's moral boundaries in social life, emphasising obedience to dress codes and social conduct as expressions of devotion to Allah. This reflects a moral education approach oriented towards shaping outward behaviour in accordance with Islamic norms. Conversely, Tafsir Al-Misbah adopts a more substantive approach by emphasising the protection of human dignity as a holistic moral objective. Quraish Shihab asserts that the command is not intended to restrict women's roles but to protect them from exploitation and objectification. Consequently, the moral education embedded in this verse is emancipatory, positioning women as dignified moral agents responsible for their own integrity.

Within Islamic education, the moral values contained in Surah An-Nur verse 31 emphasise the balance between freedom and responsibility. The verse regulates aspects of behaviour, including dress, while fostering internal awareness of self-respect, dignity, and moral integrity, particularly for women. In a modern era influenced by popular culture that frequently objectifies women, the moral message of this verse becomes increasingly urgent (Lestari, 2022). Although women are encouraged to participate in public life, they are also entrusted with the responsibility to preserve their dignity and moral integrity. Moral education rooted in this verse must cultivate awareness that freedom is not absolute but must be accompanied by ethical responsibility (Hamid et al., 2022).

An essential aspect of moral education is the development of internal awareness regarding self-worth and dignity. This may be achieved through character education that

helps learners understand the importance of preserving honour as part of their identity (Wahid, 2023). Islamic values offer a strong framework for women to understand their social roles without being constrained by negative stereotypes propagated by media. Furthermore, it is crucial to emphasise that moral preservation extends beyond physical appearance to encompass ethical conduct and behaviour in public spaces (Rianto, 2021). When effectively conveyed, these teachings enable women to develop a strong sense of self-worth and moral responsibility.

In conclusion, Surah An-Nur verse 31 underscores the importance of balancing freedom and responsibility within Islamic moral education. Education derived from this verse should foster awareness of dignity and honour as integral components of moral integrity. In addressing the challenges posed by popular culture, a strong grounding in these values empowers and protects women, guiding them to live in accordance with the noble moral principles of Islam.

The analysis of Surah An-Nur verses 27-31 demonstrates that the moral education values contained therein are comprehensive and applicable. Values such as visiting etiquette, respect for privacy, lowering the gaze, and safeguarding personal dignity form an integrated system of social ethics aimed at fostering a civilised and dignified society. These values are not only relevant to the historical context of revelation but remain highly contextual within modern life.

In contemporary Islamic education, these values may serve as a foundation for character education development. Moral education must extend beyond cognitive instruction to include internalisation through role modelling, habituation, and critical reflection on social realities. Surah An-Nur verses 27-31 provide both a normative and pedagogical framework for addressing moral degradation in the digital era. Thus, this study affirms that Surah An-Nur verses 27-31 make a significant contribution to the development of Islamic moral education. The comparative analysis between classical and contemporary tafsir reveals that Qur'anic moral values are dynamic and timeless, rendering them a primary reference for moral and character development within Muslim communities.

4. Conclusion

Based on the thematic analysis of Surah An-Nur verses 27-31 with reference to Ibn Kathir's Tafsir and Tafsir Al-Misbah, it can be concluded that these verses contain comprehensive moral education values that are highly relevant to the formation of individual character and the social order of Muslim society. These values encompass visiting etiquette and respect for privacy, lowering the gaze as an expression of personal purity, and the preservation of human dignity and honour, particularly that of women. Collectively, these values demonstrate that the Qur'an not only provides normative guidance but also offers a preventive and educative moral framework.

The analysis of Ibn Kathir's Tafsir reveals a strong emphasis on normative aspects and obedience to Islamic legal prescriptions as the foundation of moral development. This classical exegetical approach positions moral values as binding rules that must be adhered to in order to maintain social order and moral integrity. In contrast, Tafsir Al-Misbah adopts a more contextual approach by highlighting the humanitarian, psychological, and pedagogical dimensions of the examined verses. This difference in interpretative character indicates that Qur'anic moral values are dynamic and may be understood adaptively in accordance with evolving social contexts.

The findings of this study affirm that the moral education values embedded in Surah An-Nur verses 27-31 are highly relevant in addressing contemporary moral challenges, particularly amid technological advancement and digital culture. Issues such as the erosion of privacy, weak self-control, and the decline of social ethics underscore the importance of substantively internalising Qur'anic values within Islamic educational systems. Moral education should not be limited to the transmission of normative knowledge but must be directed towards cultivating internal awareness and ethical responsibility. Accordingly, this study contributes to the discourse on Islamic education by asserting that Surah An-Nur verses 27-31 may serve as a conceptual and pedagogical foundation for the development of moral and character education. The values contained therein may be integrated into both formal and non-formal educational processes as an effort to nurture Muslims who are morally upright, civilised, and capable of confronting modern moral challenges without compromising their Islamic identity.

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