

Ethical Interactions in the Household in Surah An-Nur Verses 58-61 (Analysis of Ibn Kathir's Tafsir)

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Abstract

As Muslims, we make the Qur'an a guideline for life. The Qur'an also discusses morals or good manners for visiting other people's homes. The reason is that many people today do not understand the etiquette of visiting properly. In Islamic teachings, Surah An-Nur verses 58-61 provide ethical guidelines in social and household interactions. These verses emphasize the importance of manners when entering a house, dressing modestly, and maintaining privacy in social interactions. This study aims to analyze the ethical values contained in the interpretation of Surah An-Nur verses 58-61 related to household interactions according to various scholars and commentators. This study analyzes classical and contemporary interpretations that explain these verses. Various interpretations, such as Ibn Kathir, al-Jalalain, and others, are used to understand the context, meaning, and practical application of the ethical values contained in these verses. Verse 58 emphasizes the manners of entering a house and upholding privacy. Verse 59 discusses the importance of dressing modestly to maintain purity and respect oneself. Verses 60 and 61 highlight the prohibitions on privacy and emphasize that these rules are instructions from Allah to regulate human relationships in a dignified manner. This study illustrates the importance of ethics in household relationships, highlighting the values contained in Surah An-Nur verses 58-61 and their relevance in social and family life.

Keywords: Ethics, Visiting, Privacy, Quran.

Introduction

As social beings, we will never be free from socializing or interacting with other human beings. As social beings, it is also possible that we cannot live without the help of others. The importance of living in society using good ethics according to the teachings of the Qur'an is the main foundation for forming harmonious and productive relationships in a community.

The Qur'an provides clear guidelines on politeness, justice, and respect for others. By following these teachings, individuals are directed to respect each other, pay attention to the rights of others, and maintain good manners in everyday interactions. The ethics demonstrated by the Qur'an form a strong foundation for tolerance, caring, and cooperation among individuals in society. By implementing the ethics recommended by the Qur'an, we enrich social relationships and form a community that supports each other, strengthens bonds, and builds a peaceful and harmonious environment for each individual.

Surah An-Nur verses 58-61 provide invaluable guidance on how we should behave in social interactions at home and in the community. These messages emphasize the importance of respecting the privacy of others by asking permission before entering their homes and giving the homeowners a chance to be ready to welcome us. Not only that, these verses also highlight the urgency of maintaining dress ethics by covering the genitals and not showing jewelry that should be hidden.

As a guide to life, the Qur'an provides clear guidance on manners and behavior that should be applied in a social context. This teaching emphasizes the importance of respecting others, avoiding harmful treatment, and interacting well and politely. By implementing these principles, we can create a society that respects and cares for each other and works together to create a harmonious and peaceful life.

Following the teachings of the Quran on social ethics helps us build a strong foundation for harmonious relationships within society. When individuals practice these values, good relationships are established, a sense of security is created, and peace is created within the community. This emphasizes the importance of internalizing the teachings of the Quran in everyday life in order to create relationships full of mutual understanding, unity, and peace in a heterogeneous society.

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Formulation of the problem

Based on the background explanation above, the author formulates three problems.

1. How does the content of the Al-Quran, Surah An-Nur, verses 58-61, describe the ethics of social interaction in the household?
2. How do you understand the historical context and values contained in this verse?

Objective

The purpose of writing is based on references to the formulation of the problem, as explained below.

1. Knowing in depth how we should behave according to Islamic teachings when socializing in the family or community environment.
2. Explains how understanding the historical context and values contained in the verse can provide insight into what to do and avoid when interacting with society or family.

Method

This type of qualitative research is used because the main object is the verses of the Quran. Qualitative methods examine a problem that is not designed using statistical work steps. This study also uses observation techniques and literature collection. Observation techniques are techniques used in research that are useful for helping to obtain data, while literature libraries are used to trace data in writing.

Method Result and Discussion

Verses of the Quran

Allah SWT said:

1. Verse 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ (58) “O you who believe. You must ask permission from the servant of your right hand and child three times immature children; before the dawn prayer, you immediately take off your clothes after Zuhr and after the prayer' Isha.' These are the three periods of private parts for you. There is no harm in you or them, except for those times for service.-serve one another. Thus, the Lord Allah explains the rules for you and is All-Knowing and All-Wise.”

2. Verse 59

وَ إِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ (59) “And when your children are adults, let them ask for permission, just as they asked for permission from those who came before them. Has not the Lord Allah explained His verses to you; and Allah is All-Knowing and All-Wise.”

3. Verse 60

وَ الْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحاً فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَ أَنْ يَسْتَغْفِفْنَ خَيْرٌ لَهُنَّ وَ اللَّهُ سَمِيعٌ عَلِيمٌ (60) “And for women who have sat down from their activities and are not expected to remarry, there is no harm if they take off their clothes and do not show off their jewelry. If they restrain themselves, it is good. And the Lord Allah is All-Hearing and All-Knowing “

4. Verse 61

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُنَّ مَفَاتِحُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً فَإِذَا دَخَلْتُمْ بُيُوتاً فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (61) “There is no harm for the blind, nor for the lame, nor for the sick, nor for you, to eat in your own house, or your father's house, or in your mother's house, or your brother's house, or in your sister's house, or the house of your father's brothers, or in the house of your father's sisters, or the house of your father's brothers, or in the house of your father's sisters, or the house of your mother's brothers, or in the house of those whose keys you control, or in the house of your close friends. There is no harm in eating together or by yourself. So, when you enter their houses, greet them as a gift of honor from the Lord God, full of blessings and goodness. Thus, the Lord God makes His verses clear so that you may all take heed.”

Classification and Interpretation

Surah an-Nur is the 24th surah in the composition of the Al-Qur'an mushaf. This surah comprises 64 verses and is included in the Madaniyyah surah group (Ministry of Religion, 2009). The name an-Nūr is used in the Indonesian Standard Al-Qur'an Mushaf (MSI) and the *mushafs* of several other Muslim countries, such as Morocco, Libya, Egypt, Saudi Arabia and Pakistan. This name is also used in tafsir and hadith books. (Shihab, 2007)

The name An-Nūr, which means 'light,' is taken from verse 35 of the 24th chapter. In the chapter, the word nūr is mentioned a maximum of seven times, four times in verse 35 and three times in verse 40. In the Qur'an, the word nūr itself is mentioned a total of 33 times with various meanings, such as the Islamic religion, meaning faith, the giver of guidance, the Prophet Muhammad SAW, light during the day, moonlight, and the light that accompanies Muslims when crossing the Shirat, an explanation of halal and haram, the Gospel, and the Qur'an.

The meaning of 'light' in Surah an-Nūr verse 35 contains an explanation of divine light or the light of Allah. And Allah's instructions are a very bright light that will illuminate the universe. This surah mostly contains Allah's instructions related to social and household matters.

The following is the interpretation and *asbabun* nuzul of the Al-Quran Surah An-Nur verses 58-61:

Verse 58

The reason for the revelation of Surah An-Nur verse 58 is that it is narrated that the Messenger of Allah (saw) asked a young man named Mujid from the Ansar to go to Umar bin Khattab's house for some reason. Upon arriving at his house, the young man immediately knocked on the door and entered, even though Umar was resting then. Umar woke up and immediately sat up, but he had not had time to cover his private parts. So, the young man saw something inappropriate for him to see. Umar regretted the incident very much. He thought it would be better if Allah SWT revealed a verse about the prohibition of fathers, children, and servants from entering their master's room at a time like this unless after asking permission first.

Then Umar and the young man went to the house of the Messenger of Allah. There, he learned from the Messenger of Allah that the verse regarding this matter had been revealed. Umar then feel prostrate because of the revelation of this verse. This is why Allah revealed the verse regarding manners or ethics of politeness in the household.

These verses contain a message of manners or ethics of asking permission to enter to meet relatives, some of them to others. What has been mentioned at the beginning of this letter regarding asking permission to meet other people? Allah SWT commands the believers so that their servants, consisting of slaves they own and their children who are not yet in puberty or adults, ask permission from them if they want to meet them at three times or conditions, namely before performing the *Subuh* prayer, because at that time people are still sleeping in their respective beds. At midday, people usually gather with their families by removing their outer clothes. After the Isha prayer, because that time is the time to sleep, then the servants and children are ordered not to approach a housekeeper or house owner at that time or condition because it is feared that someone is with his wife or doing other work.

And if they enter at other times than those three, then there is no sin on the house owner for inviting them in. There is also no sin on them if they need to enter at other times than those three because they are given permission to enter and also because they are people who often interact with you for the purpose of helping and other needs. And it is also forgiven for those tasked with being servants if many things are not forgiven for others.

Verse 59

That is, if your children who have reached puberty are required to ask permission at the three times that have been explained in the previous verse, it means that it is obligatory for others to ask permission when entering at any time except at those three times, when a person is with his wife, even if it is not at those three times or conditions.

Al-Auza'i has narrated from Yahya ibn Katsir that if a child approaches puberty or adulthood, it is recommended to ask permission from both parents if he wants to see them at these three times. And if he has reached the age of puberty or adulthood, it is advisable to ask permission at any time or condition.

Verse 60

This verse was revealed to provide guidelines regarding the ethics and behavior that must be followed by the Muslim community in various aspects of life, including privacy, modesty, and interaction between individuals. The verses in this chapter provide direction regarding social and legal issues in society. If previously Allah forbade women in general from showing their adornments, then in this verse, Allah gives an exception to old women. And old women who have stopped menstruating and are not pregnant, who do not wish to remarry, then there is no sin for them to remove the outer garments that they usually wear over other clothes that cover their private parts, as long as it is done without being intended to show the hidden adornments on the parts of the body that must be covered, but maintaining their honor by wearing complete clothing is better for them than leaving it. Allah is All-Hearing, All-Knowing.

Verse 61

In history, it has been explained that when people visited their father's house, their brother's house, their father's house, or their mother's brother's house, they would bring with them blind and sick people. The people he invited objected, saying: "They are taking you to someone else's house." So, this verse was revealed (Surah an Nuur: 24:61) as a relief for them to eat at other people's homes. (Narrated by Abdul Razak from Ma'mar from Ibn Abi Najih from Mujahid).

In another narration, it is explained that when the verse *ya ayyuhal ladzina amanu la ta'kulu amwalakum bainakum bit bathili* was revealed that at the end of this verse (Surah an Nisaa': 4: 29), the meaning is: "O you who believe, do not consume one another's property by false means except by valid trade, by mutual consent between you and do not kill yourselves, surely Allah is Most Merciful. Muslims stopped activities in other people's places because they knew that providing food was a way to utilize the most important property. So, this verse was revealed (Surah an Nuur: 24: 61) as a concession to eat the food provided for them (Narrated by Ibn Jarir from Ibn Abbas). In another narration, it is explained that the people of Medina did not like to eat together with blind people. So, this verse (Surah an Nuur: 24: 61) was revealed in response to the above incident to change their customs. (Narrated by Ibn Jarir from Muqsin)

Another history explains that when al Harts followed Rasulullah to go on jihad, he asked Khalid bin Zaid to look after his family. However, Khalid objected to eating at his house because he was very careful about violating the provisions of Allah's law. So, this verse came down (Surah an Nuur: 24: 61) as the truth to eat or use the food provided for him. (Narrated by Tha'labi in his commentary from Ibn Abbas)

In another history, it is stated that Az Zuhri was once asked about the meaning of the word's blind person, homeless person, and sick person in this verse (Surah an Nuur: 24:61). Then he answered: "I have received a hadith from Abdullah bin Abdilllah which says that when Muslims leave for jihad, they will hand over the keys or locks of their houses to disabled people to guard their houses and make it lawful to eat whatever is in them the house. However, those entrusted with this trust felt reluctant, even just to enter the house."

So, the revelation of this verse (Surah an Nuur: 24: 61) explains that they are allowed to enter the house and eat food after saying greetings (Narrated by Ibn Jarir from az Zuhri). In another narration, it is explained that the verse *laisa alaikum junahun an ta'kulu jami'an au asytatan* was revealed in response to a group of Arabs who did not like to eat alone and sometimes took their food to places so that they could get other people to accompany them to eat.

The Relation of Verses to the Contents of the Letter

Surat An-Nur, as a whole, provides guidelines on the way of life, morality, and social law in Islamic society. Verses 58-61 in Surat An-Nur highlight ethical aspects related to relationships within the household and manners in social interactions. Specifically, in verse 58, Allah emphasizes the importance of asking permission before entering a house that is not ours, giving the homeowner time to prepare, and setting inappropriate times for intruding on privacy. The following verses, namely 59-61, emphasize the importance of maintaining modesty in dress.

The relevance of verses 58-61 to the entire Surah An-Nur is a part that contributes significantly to the formation of the desired social ethics in Islam. The entire Surah An-Nur forms a framework of guidance on how Muslims should behave and interact with each other, including in the context of family, society, and the community as a whole. These verses show that good manners of life and good social ethics are an integral part of the teachings of Islam that are presented comprehensively in Surah An-Nur.

Analysis

Verse 58

Verse 58 of Surah An-Nur in the Qur'an explains the etiquette of entering someone else's home. Allah emphasizes the importance of asking permission before entering a home that is not ours. This gives the homeowner time to welcome the guest or give those living in the home a chance to prepare. This verse emphasizes respect for privacy and discretion in social interactions, providing guidelines on how to enter another person's private space with politeness and caution.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ

O you who believe. You must ask permission from the servant of your right hand and child-three times an immature child

Allah commands those who believe that the slaves have to ask permission from them. Slaves who had never dreamed and had not yet reached the age of maturity asked them for permission. Their permission was requested three times:

1. Before the *Subuh* prayer, because previously they slept in their beds before the time for *Subuh* prayer entered.
2. When you take off your (outer) clothes in the middle of the day, this is the time of *qailhlah* (afternoon nap) because people usually take off their clothes with their families at times like this.
3. After the Isha prayer, it is time to sleep.

Verse 59

Verse 59 of Surah An-Nur provides directions regarding the polite dress code and maintaining women's intimate parts. This verse emphasizes the importance for women to cover their private parts, wear appropriate clothing, and avoid showing jewelry that should be hidden. This verse is part of Islam's guidelines regarding dressing ethically and maintaining purity in social interactions.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

“When children have reached the age of majority, they should (also) ask for permission, just as older people ask.”

Children of believers who have not reached adulthood only ask permission in these three situations; outside of these, they do not ask permission. However, if they have reached puberty, they must ask permission in every situation, like adult males, who must ask permission in all situations.

Verse 60

Verse, 60 of Surah An-Nur, discusses the proper and modest dress code for women in social interactions. This verse emphasizes the importance of women covering their *aurat* by extending their khimar (veil) to the chest or according to the context of the times, as part of Islamic guidelines in maintaining modesty and respecting moral values in dress.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

“And for those old women who have stopped (menstruating and being pregnant) and who do not want to marry (anymore), then there is no sin in removing their (outer) clothes without (intention of) showing jewelry, but maintaining honor is better for them.”

Sa'id bin Jubair, Muqatil bin Hayyan, adh-Dhahhak, and Qatadah said, "What is meant by elderly women are those who have stopped menstruating (menopause), can no longer be expected to have children again, and they are no longer have the desire to marry, then they do not have to be excessive and strict in covering their private parts, as is the case in front of fellow women "Ibnu' Abbas said, Allah gives exceptions to elderly women from the commands contained in verses and let them not reveal their jewelry, except what is (normally) visible from them.

Verse 61

Verse 61 of Surah An-Nur guides how men and women should behave politely and according to etiquette in social interactions. Scholars of interpretation have different opinions regarding the meaning that causes the sins of the blind, the lame, and the sick to be erased in this verse.

Ata Al-Khurrasani and Abdur Rahman ibn Zaid ibn Aslam said that this verse was revealed regarding the issue of jihad. He categorized this verse as the same as the contents of the letter Al-Fath, which clearly explains the issue of jihad. In other words, it can be said that there is no sin on them in abandoning the obligation of jihad because of their weak and incapable condition.

أَوْ مَا مَلَائِكُمْ مَفَاتِحَهُ

“Or at home where you have the key.”

The meaning of the above verse is quite clear: some scholars believe it is obligatory to provide for relatives (family), some of them for others. According to famous opinions, this is taught in the school of Imam Abu Hanifah and the school of Imam Ahmad ibn Hambal.

أَوْ صَدِيقِكُمْ

“Or at your friends' houses”

Namely, it is permissible to eat food in your friends' houses, but there are details here, namely not to burden the host.

Conclusion

Based on the results of the explanation above, we can conclude that this verse provides a foundation for understanding the importance of manners or ethics in socializing in Islam, which is based on the values of brotherhood and Islam, unity, tolerance, and respect. In an interaction or association, it is expected that an individual can establish a relationship that respects each other, appreciates and strengthens the sense of unity and oneness of humanity as a creation of Allah SWT. Verse 58 emphasizes the etiquette of entering a house and upholding privacy. Verse 59 discusses the importance of dressing modestly to maintain purity and self-respect. Verses 60 and 61 highlight the prohibitions on privacy and emphasize that these rules are guidance from Allah to regulate human relationships with dignity.

Surah An-Nur verses 58-61 provide invaluable guidance on how we should behave in social interactions at home and in the community. Respecting the privacy of others by asking permission before entering their homes and giving the

homeowners a chance to be ready to welcome us is important. Not only that, these verses also highlight the urgency of maintaining dress ethics by covering one's intimate parts and not showing jewelry that should be hidden.

There are ethics in visiting (eating) other people's or relatives' homes. This verse also regulates that it is permissible to eat food in the homes of relatives, friends, or your friends as long as it does not burden the host.

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