

Analysis of Values in Surah An-Nur Verse 31 and Al-Ahzab Verse 59: A Qualitative Research Approach

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Abstract: In the Qur'an, Surah An-Nur verse 31 and Al-Ahzab verse 59, Allah has explained how to dress properly, including: Clothing must cover the entire body, except for certain parts, clothing must not be transparent or show the curves of the body, clothing must not be scented or perfumed, clothing must not be decorative, clothing must not resemble men's clothing or non-Muslim clothing, clothing must be free from all kinds of pictures or paintings. Clothing must not contain wasteful elements, must not be syuhran clothing (grand/famous clothing), must be made of clean and halal goods, clothing must be free from anything that causes arrogance or arrogance. But there are still many teenagers who do not dress in an Islamic way. The purpose of the discussion is to find out the educational values contained therein. The results of this study indicate that the educational values in Surah An-Nur verse 31 and Al-Ahzab verse 59 can be classified into three, namely: Education of Faith, Morals, and Worship. In Aqidah education which is related to the private parts, guarding one's gaze, and everything that Allah commands in the Qur'an and Hadith must be believed with the heart, spoken with the tongue and practiced with deeds. Likewise, the values of worship in relation to the private parts, so that all the commands of Allah SWT that we carry out can function as a form of our devotion to Allah. Meanwhile, moral values are all our actions or behavior or deeds in carrying out Allah's commands, by maintaining a view of maintaining genitals and so on, meaning that we have morals as commanded by Allah, which are contained in Surah An-Nur verse 31 and Al-Ahzab verse 59 so that they can be internalized and practiced in everyday life. To get perfect results, first carry out a review or library research. The discussion of this thesis is a descriptive method by studying the Al-Qur'anul Karim, tafsir books, books, writings or other sources related to this discussion by reading, recording and collecting information that is related to the problem being discussed. By studying the educational values in the letter An-Nur verse 31 and Al-Ahzab verse 59 means that we will be closer to Allah SWT and practice more all the contents contained in the Al-Qur'anul Karim as a guideline for us Muslims, so that it can be applied in everyday life.

Keywords: Surah an-nur verse 31, al-ahzab, Islamic religious.

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INTRODUCTION

The Qur'an is the main guideline for Muslims in their activities. As a servant of Allah, the existence of the Qur'an as a perfect law contains values and messages. Messages that are able to straighten out problems and become guidelines for Muslim society in the fields of faith, worship, morals and so on. Education is one aspect that receives attention and discussion in the Qur'an, this is reflected in the many verses that have correlations and contain educational values that can be understood textually and contextually. The world is jewelry, and the best jewelry of the world is a pious woman, "thus said the Messenger of

Allah SAW in a hadith, which reads: Meaning: The world is jewelry and the best jewelry is a pious woman (HR. Muslim)

And it must be admitted that women are indeed the jewelry of the world, because the figure of a woman has its own charm as a human figure who is gentle and beautiful. In order for women to remain noble and respected, Allah 59 and An-Nur verse 31. Wearing the hijab is a general obligation for women that must be carried out from puberty to old age. The hijab is not only a custom of Arab women so that non-Arab women do not need to imitate it. However, the hijab is a firm and definite law, and all Muslim women are required by Allah to wear it.

No woman on this earth wants to be bullied, harassed or belittled in the purity of her genitals, let alone defiled, just glanced at naughty and lustful, every good woman, a noble Muslim woman, will certainly immediately avoid saving self-esteem of her private parts, even including the most extreme by using any means. That is the nature to maintain self-esteem. However, unfortunately today it is women themselves (including Muslim women) who more often "bait" wild eyes of unbelievers to glance, stare and enjoy their private parts. Look at the appearance of Muslim women now no longer make the hijab, long clothes and others, as a guard for the honor of their private parts, the trendy headscarf trend that functions no more as an accessory, like a pin or brooch has eliminated the main essence of the veil. The hair is indeed veiled, but the neck, even the cleavage, tends to be exposed just like that with great pride. Not to mention the wrapping of very tight pants and shirts, which show off the curves of her body, further perfecting the exposure of her private parts! So, if because of that sexual harassment occurs, who is guilty?

One thing that is very unfortunate, fashion users and also the largest consumers are mostly Muslim women, the enthusiastic welcome of Muslim women for western fashion which is in fact jahiliyah is a form of disguised colonialism. Even for those who have the accuracy of their views, they ensure that it is an attempt to destroy Islam openly. The enemies of Islam continue to search and search for effective ways to destroy Islam, and through women it turns out that it is considered a brilliant success in the effort to destroy women by first destroying their clothes. There, the Muslim women are made ashamed, inferior, and uncomfortable with Muslim clothing. If the women have been successfully damaged, other joints are damaged one after another. In the midst of the auction of jahiliyah women with obscene clothing styles, in the midst of the fading and destruction of pride in the noble values in dressing.

But there are still many women who dress in ways that violate religious norms for them, it is nothing new, they assume that clothes that reveal their bodies are a trend that must be followed, otherwise they are considered unsophisticated or not following the times. In fact, in the Qur'an, Surah An-Nur verse 31 and Al-Ahzab verse 59, it has been explained how to dress properly, including: Clothing must cover the entire body, except for certain parts, clothing must not be transparent or show the curves of the body, clothing must not be scented or perfumed, clothing must not be decorative, clothing must not resemble men's clothing or non-Muslim clothing, clothing must be free from all kinds of pictures or paintings.

Clothing must not contain elements of waste, must not be syuhran clothing (grand / famous clothing), must be made of clean and halal goods, clothing must be free from anything that causes arrogance or arrogance. Aceh Province as one of the provinces that has implemented Islamic law, but we see now many teenagers do not dress in an Islamic manner is a behavior that deviates from Islam and is a major sin for those who ignore it. This raises the question, why do they not dress in an Islamic manner. Maybe many of them do not understand about Islamic aurat. Talking about the aurat can be understood, among other things, in the letter An-Nur verse 31 and Al-Ahzab verse 59, so perhaps many parents do not yet understand the educational value of the aurat.

METHODS

In the methods section, explained about subject/participant, procedure of studies, the This research will employ a library research methodology as its primary approach to identify, analyze, and interpret the values contained within Surah An-Nur (Chapter of Light) verse 31 and Surah Al-Ahzab (Chapter of the Confederates) verse 59 of the Holy Quran. The library research method is chosen due to the research's focus on primary and secondary texts relevant to the topic of study, namely the Quranic verses themselves and various literature discussing their exegesis (tafsir), the meanings they encompass, and the implications of the values found within them. This approach allows the researcher to delve into in-depth and comprehensive information without the need for field data collection. The initial step in this research will involve conducting a systematic and comprehensive literature review. The researcher will gather various primary sources, including copies of the Holy Quran with different authoritative recitations (qira'at), as well as classical and contemporary books of Quranic exegesis (tafsir) that hold authority and reputation in the field of Quranic studies. Additionally, the researcher will collect relevant secondary sources, such as books on Quranic sciences ('ulumul Qur'an), thematic studies of the Quran (maudhu'i), studies on Islamic values, and scholarly articles and journals that discuss the relevant verses or similar topics.

The data analysis process in this research will be qualitative and interpretive in nature. Once the literature data is collected, the researcher will conduct an in-depth reading (ta'ammul) of Surah An-Nur verse 31 and Surah Al-Ahzab verse 59. This reading will encompass linguistic aspects (language), semantic aspects (word and sentence meanings), and historical context (asbabun nuzul – occasions of revelation) of both verses as explained in the books of tafsir. The researcher will note and categorize the various interpretations provided by prominent Quranic commentators regarding the values contained within these two verses. Following this, the researcher will undertake a comparative and synthetic analysis of the collected interpretations. The comparison aims to identify similarities, differences, and nuances of meaning that might be overlooked by focusing on a single tafsir. Synthesis will involve summarizing and integrating the various relevant understandings into a more holistic and comprehensive construction of the values inherent in Surah An-Nur verse 31 and Surah Al-Ahzab verse 59.

In the process of interpretation, the researcher will strive to understand the implicit and explicit values within the two verses in the broader context of Islamic teachings. The researcher will consider universal principles in Islam, such as justice, equality, benefit (maslahah), and noble character (akhlaq karimah), as a framework for interpreting the identified values. Furthermore, the researcher will attempt to identify the relevance and implications of these values in the lives of individual Muslims, families, and contemporary Muslim society. To maintain objectivity and validity in the research, the researcher will adopt a critical approach towards the various literary sources used. The researcher will consider the author's authority, the methodology employed in the interpretation, and the potential for bias or subjectivity in the commentators' views. By being critical and selective, it is expected that the resulting interpretation of the values will be more accurate and scientifically justifiable.

In addition to textual and interpretive analysis, this research will also consider the historical and socio-cultural context surrounding the revelation of Surah An-Nur verse 31 and Surah Al-Ahzab verse 59. Understanding the occasions of revelation (asbabun nuzul) can assist the researcher in comprehending the primary intent and purpose of these two verses, as well as the implications of the values contained within them in the context of society at that time. This will provide a richer perspective in interpreting the relevance of these values for the present day. The process of writing the research report will be conducted systematically and structurally. The report will include an introduction explaining the background, problem statement, objectives, and benefits of the research. The literature review section will present a comprehensive summary of relevant

literature. The research methodology section will detail the approach and research steps used. The results and discussion section will present the analysis and interpretation of the values found in Surah An-Nur verse 31 and Surah Al-Ahzab verse 59. Finally, the conclusion section will summarize the main findings of the research and provide implications and suggestions for future research.

By employing a systematic and comprehensive library research methodology, this research aims to make a significant contribution to a deeper and more holistic understanding of the values contained within Surah An-Nur verse 31 and Surah Al-Ahzab verse 59. The findings of this research are expected to be beneficial for the development of Quranic sciences, Islamic education, and for Muslims in general in practicing the teachings of the Quran in their daily lives. Through careful analysis and in-depth interpretation of primary and secondary sources, this research endeavors to uncover the richness of values inherent in these two Quranic verses. It is hoped that the research outcomes will not only enrich Islamic scholarly discourse but also provide a more applicable understanding of how these values can be implemented in the context of modern life, ensuring that the essence of the Quran's teachings remains relevant and serves as a guide for Muslims across different eras.

RESULTS

This thesis research uses library research by studying the Al-Qur'an Karim, tafsir books and books and writings related to this research. In compiling this thesis the author is guided by the book Writing Educational Thesis Al-Washliyah Banda Aceh Year 2009. Because this verse was revealed as told by Muqatil bin Hayan. He said, news has reached us, and Allah knows best, that Jabir bin Abdillah al-Anshari has told that Asma binti Murtsid, the owner of a date palm garden is often visited by women who play in her garden without long clothes so that her anklets are visible. Likewise, their chests and buns are visible. Asma said: "How bad (this sight). "So Allah revealed this verse, let them lower their gaze ..." (QS. 24 An-nur: 31) from things that Allah has forbidden to look at, except for her husband. Therefore, some scholars are of the view that women are not allowed to look at strange men absolutely. Some scholars are of the opinion that women are allowed to look at other men if not accompanied by lust.

This is confirmed in the sahih book which means: "The Messenger of Allah saw watched a group of Habsyi men who were playing war anchovies near the mosque on the day of Eid Meanwhile, Aisha Ummul Mukminin also watched them from behind the Prophet The Prophet blocked Aisha from their view and after that Aisha felt bored, then went home". The word of Allah Ta'ala, "Guarding her private parts" from various forms of fornication such as adultery and other acts caused by sight. The word of Allah, "And let them not display their adornment except that which is apparent from it. "It is said that they should not show their adornment at all to strange men, except for adornment that cannot be perfected, such as the shawl that beautifies the clothes and the lower part of the shirt. "In relation to the word of Allah, "And let them not show their adornment except that which is apparent from it," it was narrated from Ibn Abbas that "that which is apparent" is the face, both palms of the hands, and the ring. A similar interpretation was also narrated from Ibn Umar, Atha', and other tabi'in. Malik said, "except that which is apparent" is the ring and the bracelet.

Narrated by Ibnu Abi Hatim and Muqatil which is sourced from Jabir bin Abdillah. In a narration it is stated that a woman made two silver bags filled with strands of pearl quality stones as jewelry for her feet. When he passed in front of a group of people, he beat his feet on the ground until both anklets made noise because of the fight. Then came the continuation of this verse (QS. An-nur:31) from wa la yadrina biarjulihin (...and let them not hit her feet...) to the end of the verse that prohibits women from moving their body parts to get men's attention. Meaning: "Say to the believing women: "Let them lower their gaze and their private parts, and not display their adornment except what is (normally)

apparent of it, and let them draw their veils over their bosoms, and not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or Muslim women, or those whom their right hands possess, or male servants who have no desire (for women), or children who have not yet understood the nakedness of women. And let them not stamp their feet so that what they hide may be known, and turn to Allah in repentance. O you who believe, that you may be successful."

This verse is a command from Allah for believing women and is a reward from Allah for their husbands and as a distinction between them and the women of the pre-Islamic period and the behavior of polytheist women. This verse states: "Say to the believing women: Let them lower their gaze and guard their private parts as it is commanded to the believing men to lower their gaze, and let them not display their adornment, that is, their parts of their bodies that can arouse men, except what is usually visible from them or except what is visible without the intention of being displayed, such as the face and the palms of their hands."

One of the adornments of a woman's tree is her chest, so this verse continues and let them cover their veils to their bellies, and also order, O Prophet, that they should not show their ornaments, the beauty of their bodies, except to their husbands because indeed one of the purposes of marriage is to enjoy the hissan, or their fathers, because fathers are so in love with their children that it is impossible to lust after them. his sons-in-law, or their sons-in-law because children do not have lust for their mothers, or their husbands' sons, i.e. their step-sons, because they are like children and their fear of their father prevents them from being nosy, or their brothers, or the sons of their brothers' sons, or the sons of their sisters because they are like their own children, or their women, namely Muslim women. Because they are women and their Islam prevents them from telling the secrets of the women's bodies they see to others, unlike non-Muslim women who may reveal the secrets of their body's beauty, or the slaves they have, both men and women, or only female slaves, because the master's authority prevents them from being nosy, or male servants who have no desire, that is, lust for women, such as parents or children who are not yet mature because they do not yet understand about women's private parts so they do not understand about sex.

After the previous verse prohibiting obvious appearances, now hidden appearances are prohibited by stating and in addition they should not do anything that can attract the attention of men, for example by stamping their feet wearing anklets or other decorations so that the jewelry they are hiding, namely their body parts, is known due to the sound that comes from the way they walk, and which in turn stimulates them. Likewise, they should not wear perfume that can stimulate those around them. Indeed, to carry out this requires strong determination, which may sometimes not be carried out perfectly, therefore if there is a shortcoming, then correct and regret and repent to Allah, O believing men and women, and pay attention to these guidelines so that you are successful in achieving worldly and hereafter happiness.

"The word fornication is something that makes others beautiful and good or with the word for jewelry. The word khumur is the plural form of the word khimar, namely a head covering, which is long". Since ancient times, women have used the head covering, but some of them do not use it to cover up, but desire, which is lust for women, such as parents or children who are not yet mature because they do not yet understand about women's private parts, so they do not yet understand about sex. After the previous verse forbidding clear sightings, now the hidden sightings are forbidden by stating and in addition they should not do anything that can attract men's attention for example by stomping on the feet of those wearing anklets or other ornaments so that it is known what jewelry they are hiding i.e. their body parts due to the sound born from the way they walk, and which in turn stimulates them. Likewise, they should not wear fragrances that can stimulate those around them.

"The word juyub is the plural form of jaib which is the hole in the neck of the shirt, which is used to insert the head in order to wear the shirt, what is meant is the neck up to the chest". From this magic part of the chest can often be seen. Al-Baqa'i derives the effect from the use of the word dharaba, which usually means hitting or putting something down quickly and seriously in his words: wal yadhribna bi khumurihinna, that the use of the veil should be put seriously for the purpose of covering it. Even the letter ba in the word bikhumurihinna is understood by some scholars to function as al-Ishaq, which is participation and attachment. This is to further emphasize that the veil does not separate from the part of the body that must be covered.

The content of this verse instructs the chest to be covered with a veil (head covering). Does this mean that the head (hair) should also be covered? The answer is, "Yes". Such is the logical opinion, especially if it is not realized that hair is a woman's decoration/crown. That this verse does not explicitly mention the need to cover the hair. This seems to go without saying. Didn't they wear veils whose purpose was to cover the hair? Indeed, there is an opinion that states that His words: Illa ma zhahara minha are next to the face and both palms, as well as legs and hair. The word irbah is taken from the word ariba which means to need/desire. What is meant here is sexual needs. Those who do not have sexual needs are parents and children, or those who are sick so that the urge disappears from them.

The above mentioned groups other than the husband, all of whom are mahrams for women, meaning they are not allowed to marry. Apart from those mentioned in the verse above, this also includes uncles, both father's or mother's brothers, suckling siblings, and grandfathers and above and grandchildren and below. What about those not mentioned? Of course, women are obliged to maintain their adornment so that it is not visible except for what is termed in this verse with the sentence illa ma zhahara minha. This part of the verse is disputed by scholars, especially the meaning of the word illa. Some argue that the word illa is istisma muttashil (a term in Arabic language rules) which means that what is excluded is part/type of what was mentioned previously, and what is excluded in this part of the verse is adultery or adornment. This means that the verse advises: "Women should not show their adornment (body parts), except what is visible".

The adornment here is the places, not what is used as adornment such as bracelets, necklaces, earrings and so on, in other words, the whole body. And Allah considers the body as an adornment, is a clear sign that it (the body) is the center of attraction and sex for men. Therefore Allah SWT wants women to cover other than what is visible from it, namely the face and palms of the hands according to some opinions, and added both feet according to other opinions. "After Allah forbade showing jewelry, then Allah gave instructions to hide some of the body parts where the jewelry is, the word of Allah in the letter An-Nur verse 31: Walyadribna bikhumurihinna'ala juyuubihinna" Let them cover their headscarves to the upper chest below the neck, so that they can cover their hair, Icher, and chest, so that nothing is visible.

Another hadith states: when a woman has menstruated, it is not natural for her to be seen except for her face and hands up to the wrists" (HR. Abu Daud). It has been stated above that adultery is something that makes something else beautiful, namely decoration. Meanwhile, scholars divide it into two types. There are those that are khilqiyyah (physically attached to a person), there are also those that are muktasabah (can be attempted). According to Ibn 'Asyur, those that are functionally attached are the face, palms and half of both arms, while those that are attempted are beautiful clothes, jewelry, eye shadow and henna. Indeed, the Qur'an uses the word zina in the sense of clothing (QS. Al-'araf (7) 31). Legal expert and interpreter Ibn al-Arabi is of the opinion that the decoration that is khilqiyyah is most of a woman's body, especially the face, both wrists, both elbows up to the shoulders, breasts, both calves and hair. Meanwhile, the decoration that is attempted is decoration that is things that are commonly used as decoration for women, namely jewelry, beautiful and colored clothes, henna, kohl, siwak and so on. The khilqiyyah decorations that can be tolerated are decorations that if covered cause

difficulties for women, such as the face, both palms of the hands and both feet, the opposite is decorations that are hidden/must be covered, such as the upper part of both calves, both wrists, both shoulders, neck and upper part of the chest and both ears.

The expert in tafsir al-Qurthubi, in his interpretation stated that the great scholars Sa'id Ibn Jubair, 'Atha and al-Auza'i are of the opinion that only a woman's face, both palms of the hands and the clothes she wears may be seen. Meanwhile, the companions of the Prophet SAW. Ibn Abbas, Qatadah, and Miswar Ibn Makhzumah, are of the opinion that what is permissible also includes kohl, bracelets, half of the hand which in the custom of Arab women is decorated with henna (a kind of chlorophyll found in green plants), earrings, rings, and the like. Al-Qurthubi also stated a hadith that describes the obligation to cover half the arm.

Sheikh Muhammad Ali as-Sais, Professor at Al-Azhar University, Egypt, stated in his commentary which is a mandatory book at the Faculty of Sharia at Al-Azhar that Abu Hanifah is of the opinion that both feet are also not aurat. Abu Hanifah gave the reason that it is more difficult to cover them than the hands, especially for poor women in rural areas who at that time often walked barefoot to meet their needs. Legal expert Abu Yusuf even argued that both women's hands are not aurat, because he considered that requiring them to cover them would make it difficult for women. In the teachings of the Qur'an, Allah emphasizes that hardship is a factor that causes ease to arise. The Qur'an explicitly states which means that: "Allah does not want to impose on you the slightest difficulty" (Qur'an, Surah al-Maidah (5): 6) and that: "Allah desires for you ease, not hardship" (Qur'an, Surah al-Baqarah (2): 185) The commentator Ibn Athiyyah as quoted by Al-Qurthubi is of the opinion that women are ordered not to show and try to cover everything that is decorative. Exceptions, based on the necessity of movement concerning things that must be done, or to repair something and the like.

If Ibn Athiyyah's formulation is accepted, then of course the exception can develop according to the urgent needs experienced by a person. Only Al-Qurthubi commented, as if he wanted to close the possibility of development by stating that Ibn Athayyah's opinion is good. It's just that the face and palms of the hands are often visible both in everyday life and in situations of worship such as during prayer and Hajj, so it would be best to make exceptions. "except what is visible from him is understood as except the face and the palms of the hands which are usually visible.

Ibn Arabi said in his Tafsir, that in Surah An-Nur verse 31 there are eight problems: First, the Word of Allah, Say to men who believe, Let them restrain their gaze and guard their private parts, this is something that is general in nature, including men and women of the believers. in line with the general calls in the Koran. It's just that the Koran specializes in women, with additional emphasis. As mentioned in the hadith of Umm Ammarah Al-Ansariyah, she actually said, "O Rasulullah Shallallahu Alaihi Wa Sallam, indeed I see everything that is for men and I do not see it mentioned for women. "So it came down: "Indeed, believers and believers." When Allah wants the believers to lower their eyes and guard their private parts, He emphasizes this by repeating, and specifically mentioning women as separate from men. Second: The Word of Allah, "Say to women who believe that they should restrain their gaze and guard their private parts", the act of not restraining their gaze is haram, because looking at something that is not legally permissible is called adultery. Abu Hurairah said, "I heard the Messenger of Allah say; verily, if Allah wrote the fate of Adam's child in adultery, then he would definitely experience it. Both eyes commit adultery and adultery is looking. Both hands commit adultery and adultery is hitting, both feet commit adultery and adultery is walking, if it is passionate and full of lust, while the genitals will confirm all that or deny it.

Just as it is not permissible for a man to look at another woman, it is also not permissible for a woman to look at another man. Because the relationship between a man and a woman is the same as a woman's relationship with a man, and her desire for him is the same as a woman's desire for a man. Umm Salamah narrated, she said, "I and Aisyah and in another narration together with Maimunah were with the Messenger of Allah.

That's when Umm Maktum came in asking for permission," then he said to us, "Wear her hijab!" So we said, "Isn't she blind?" So the Prophet said, "Are you also blind?" If it is said; this contradicts a narration which states; that the Messenger of Allah said to Fatimah bin Qa'is about the iddah at the house of Umm Sharik. So the Messenger of Allah said, "She is a woman to whom many of my companions go.

Third; The word of Allah, and let them not show their adornment, except what is usually visible from her". This adornment is divided into two, natural adornment and adornment from the results of effort. The natural one is the face. Because indeed it is the basis of all adornment and beauty of creation and has the meaning of life. Because in it there are a number of benefits and are the paths of knowledge and the beauty of the orderly arrangement that exists, all of which are in the head, and are created separately from the others, with such a beautiful arrangement While the adornment in the form of effort (muktasabah), it is everything that a woman tries to make herself beautiful by artificial means, such as clothing, jewelry, eyeliner, and others. Among those who show that is the word of Allah. "Wear your beautiful adornment every time you enter the mosque." What is meant by adornment here is clothing.

Fourth, God's Word, "Except what is usually seen from him". know, my brother, the facts that are here, that something that is apparent from the words that contain its opposite, then there is its opposite. If there is external, there must be internal, as mentioned in this verse. There are three opinions about the meaning of the zahir (visible) ornaments: First; It means clothes. That is, what can be seen from his clothes in particular. This opinion was said by Abdullah bin Mas'ud. Second; She is eyeliner and ring. This is the opinion of Ibn Abbas and Miswar. Third; He is the face and the palms. The third opinion has the same meaning as the second opinion. Because eyeliner and rings are on the face and both palms. It's just that another meaning can be taken from it. Namely, that people who think that the palms and the face are visible decorations say that if there is no eyeliner and cinem. If she has eyeliner and rings, and this is something that is loved to be covered, and she becomes part of the hidden decoration. As for the jewelry that is not visible (inner), then it is earrings, bracelets, and feet and others.

Ibnu Qasim from Malik said, "As for the nail polish, it is not included as external decoration". Scholars have different opinions about the bracelet. Aisyah said, "She is included as an external decoration, because both are on both hands. "Mujahid said, "She is included as an ornament that should not be shown because she is outside the palms. She is on the wrist". As for coloring the nails, then he is included in inner jewelry if he is on both feet. The truth is that what is meant by jewelry that is usually visible during prayer and during ihram. Fifth; He said, "And let them cover their heads with their veils." Imam Al-Bukhari narrated from Aisha, that she said, "Allah gave mercy to the women of the first generation of the muhajirat, when the word of Allah was revealed 'And let them cover their headscarves over their chests,' they tore their sarongs. And in another narration it is mentioned that they tore their sarongs and made them into covers. This seems to describe that those who have cloth tore their cloth and those who have sarongs tore their sarongs. This indicates the obligation to cover the neck and chest.

Sixth; The word of Allah "And do not display their adornment, except to their husbands," Allah forbids displaying adornment, there are twelve exceptions: 1) Ba'al, which means husband or sayyid (master) in Arabic terms; 2) Or their fathers; 3) Or their husbands' fathers; 4) Children; 5) Children of husbands; 6) Brothers; 7) Children of brothers (nephews); 8) Sisters' children; 9) His Word, "Or their women"; 10) His Word, "Or the slaves whom their right hands possess"; 11) Allah's Word, "Or male servants who have no desire for women"; 12) Allah's Word, "Or children who do not understand the private parts of women". Seventh; The binders of Ash-Shafi'i said, "The private parts of a woman in front of her slave are between the navel and the knees, as if they thought that the woman was a man while her male slave was a woman". Whereas, Allah has forbidden looking at women absolutely, whether just looking or enjoying.

Eighth, And let them not strike their feet, so that their hidden adornment may be known. He said, "Women at that time banged their feet so that they could hear the sound of their anklets jingling. So whoever does it because he is proud of his jewelry is makruh, and whoever does it as tabarruj and as a show off for men is haram. Asbabun nuzul surah Al-Ahzab Verse 59 and its interpretation. The reason this verse was revealed is that in a history it was stated that after the hijab verse was revealed, Siti Saudah (the wife of the Prophet) left the house for an errand, she was a woman whose body was tall and large so that people could easily recognize her. At that time Umar saw her and said: "Hey, brother! By Allah, we will be able to recognize you anyway. So think about it, why did you come out?" In a hurry, I went home, meanwhile the Messenger of Allah was at Aisha's house holding a bone (while he was eating), when he came in, Sauda said: "O Messenger of Allah, I went out for something, and Umar rebuked me (because he still recognized me). "Because of this incident, this verse (Q.S.33 Al-Ahzab: 59) was revealed to Rasulullah SAW when the bone was still in his hand. Then the Messenger of Allah said, "Indeed, Allah has permitted you to leave the house for something necessary."

In another history, it is stated that the Prophet's wives once went out at night to defecate (defecate). At that time the hypocrites disturbed and hurt them. This was reported to the Prophet Muhammad, so he rebuked the hypocrites. They answered: "We only disturb slave servants." This verse came down (Q.S. 33 Al-Ahzab: 59) as an order to dress covered to be different from slave servants. Meaning: "O prophet, say to your wives, your daughters and the wives of the believers "Let them stretch their headscarves over their whole bodies" so that they are easier to recognize, therefore they will not be disturbed and Allah is the Most Forgiving, the Most Merciful."

Allah Ta'ala told Rasulullah SAW to order believing women, especially his wives and daughters because of their visibility, to stretch the veil over their entire bodies. Because this way of dressing differentiates them from ignorant women and female slaves. Hijab means a shawl that is wider than a headscarf. "The word 'alaihinna/ above them suggests that their entire bodies are covered by clothing. The Prophet SAW excluded the face and palms or some other parts of the woman's body (QS. An-Nur (24): 31), and the Prophet's explanation is the interpretation of this verse. The meaning of the word jilbab is disputed by scholars. Al-Biq'a'i mentioned several opinions. Among others, loose clothing or a veil covering a woman's head, or clothing that covers the clothes and veil she wears, or all clothing that covers a woman. According to al-Biq'a'i, all of these opinions can be the meaning of the word. If what is meant is clothing, then it covers her hands and feet, if it is a veil, then the command to stretch it out is to cover her face and neck. If it means clothing that covers the body, then the command to stretch it out is to make it loose so that it covers the entire body and clothing.

"Tabathaba'i understands the word jilbab to mean clothing that covers the entire body or a veil that covers a woman's head and face". Ibn 'Asyur understands the word jilbab to mean clothing that is smaller than a robe but larger than a veil or face covering. This is placed by women on their heads and both sides of the veil are stretched through their cheeks to the entire shoulder and back. Ibn 'Asyur added that the hijab model can vary according to the differences in women's circumstances (tastes) and what is directed by customs. But the purpose of this verse is "... to make them easier to recognize so that they are not disturbed". The word tudni is taken from the word dana which means close and according to Ibn 'Asyur what is meant here is wearing or putting. The verse above does not order Muslim women to wear the hijab, because it seems that at that time some of them had worn it, only the way of wearing it did not support what this verse wants. This impression is obtained from the wording of the verse above which states their hijab and what is ordered is "let them stretch it out". This means that they have worn the hijab but have not yet stretched it out. Well, for those who have worn the hijab, of course especially those who have not worn it, Allah says: "Let them stretch out their hijab". His words: wa kana Allah ghafiran Rahima Allah Most Forgiving, Most Merciful was understood by Ibn 'Assyria as a signal about Allah's forgiveness for the mistakes of those who disturbed them

before the revelation of this guidance. Meanwhile, al-Biq'a'i understood it as a sign of Allah's forgiveness for Muslim women who at that time had not worn the hijab before this verse was revealed. It can also be said that this sentence is a signal that forgives today's women who have had their intimate parts exposed, if they immediately cover it or wear a headscarf, or that Allah forgives those who do not fully carry out the guidance of Allah and the Prophet, as long as they are aware of their mistakes and try their best to adapt to His instructions.

After Allah SWT, mentioned that anyone who hurts a believer, has committed a lie and a clear sin. As a deterrent for them from hurting others, Allah ordered the Prophet SAW, to order some of the people who were hurt to do something that could prevent them from being disturbed at all. Namely by wearing a veil and distinguishing themselves by wearing certain uniforms and clothes, so that they are protected from disturbance as much as possible.

There is a narration that says, after the free women and slave women in Medina went out at night to fulfill their needs in the place of defecation and among the date palm gardens without any distinction, which were free women and slaves, while in Medina, there were still wicked people who also disturbed free women. When they were reprimanded for their actions, they replied, we thought they were slaves. So Allah ordered his Messenger to order free women to distinguish themselves from slave women in terms of clothing, and to veil themselves so that they could be distinguished and feared, so that no one would want to disturb them. Allah SWT, ordered the Prophet, to order your women, especially his wives and daughters, to stretch their headscarves when they leave their homes, so that they can be distinguished from slave women. Covering the body like that makes it easier to recognize them as honorable women, so that they are not disturbed and do not encounter unwanted things from those who are tempted because they will respect them.

Because women who are dandy will make the desires of such women be viewed with a disgusting and mocking look, as can be witnessed in every society and city. Especially in the present time, when indecent clothing, immorality and evil are widespread. A narration was put forward that after the revelation of the verse of Hijab, Sawdah (the wife of the Prophet) left the house for something, she was a tall woman who was easily recognized by people. At that time Umar saw him and said, "O Saudah! By Allah, we will recognize you anyway because think about why you came out so excited. Sauda went home, meanwhile Rasulullah was in Aisyah's house holding the bone (while she was eating). When he entered Saudah said O Rasulullah, I went out for something necessary and Umar rebuked me (because he still recognized me) to Rasulullah SAW, while the bone was still in his hand. So Rasulullah said "Indeed, Allah has permitted you to leave the house for something necessary."

Narrated by Al-Bukhari from Aisyah, In another narration, it is stated that the Prophet's wives once went out at night to defecate (defecate). At that time the hypocrites disturbed and followed them. This matter was reported to Rasulullah SAW, so he rebuked the hypocrites. They answered "we are only bothering my slave servants." This verse (QS. 33 Al-Ahzab 59) was written as an order to dress covered to be different from slave servants. Narrated by Ibnu Sa'ad in the book Ath-Thabaqal which comes from Abu Malik, also narrated by Ibnu Sa'ad which comes from Al-Hasan and Muhammad bin Ka'b Al-Qarazhi. Ibn Jabir Ath-Tabari said in his commentary (10/331), Allah said to His Prophet Muhammad, O Prophet, tell your wives and your daughters, and the women of the Muslims, Do not resemble slaves in their clothing, when they go out of their homes for their own needs, they should cover their hair and faces. But they should let down their headscarves, so that no wicked people will bother them with mischievous words and threats if they were free women".

The experts differed regarding the form of letting down the headscarf that Allah commanded them. Some of them said, Namely they should cover their faces and their heads, and let them not reveal anything except one eye". Among those who said that were:

Ali related to me that he said, Abu Saleh reported to me that he said, Muawiyah related to me from Ibn Abbas regarding the words of Allah: "O Prophet, tell your wives, your daughters and your wives and the women of the believers: Let them draw their veils all over their bodies. Allah has commanded the wives of the believers when they go out for a need to cover their faces from above their heads with the veil, and let only one eye be revealed". Bashar reported to us that he said, Yazid reported to us that Said reported to us from Qatadah regarding the words of Allah: "O Prophet, tell your wives, your daughters and the women of the believers: Let them draw their veils all over their bodies. Allah ordered them that when they go out, they should lower their veils over their foreheads. That is so that they are more easily recognized, so they are not disturbed. At that time slaves were always disturbed when they walked. So Allah forbade free women from doing things that resemble those slaves". Muhammad bin Amr told me he said, Abu Asim has told us he said, Isa has told us, Al-Harith told me, he said, Al-Hasan told us, he said, has told us Warqa from Ibn Abi Najih from Mujahid the word of Allah SWT., "That is so that they are more easily recognized, so they are not disturbed. "They wear the veil, so that it is known that they are free women so that they are not disturbed by wicked people, either by words or mischief.

Ibn Abbas and Mujahid said, "Free women when they go out, they cover themselves." Abu Bakr Al-Jashash said, "This verse shows that young women are ordered to cover their faces from foreign men (non-mahram), cover themselves and maintain their modesty when they go out so that ignorant people do not disturb them. Allah SWT says in Surah Al-Araf verse 26 Meaning: "O children of Adam! Indeed, We have provided for you clothing to cover your private parts and as an adornment. But the clothing of piety is better. Such are some of the signs of Allah's power, hopefully they will remember." The Messenger of Allah, peace and blessings be upon him, was once asked about private parts. He replied: "Cover your private parts except in front of your wife or those whom you have as slaves!" Educational Values in Surah An-Nur Verse 31 and Al-Ahzab Verse 59. The values of the creed of Religious Education are closely related to creed, it is no exaggeration to say that creed in the Islamic sense is an inseparable part of religious education. One of the educational media for the realization of a Muslim having the right creed is by practicing Surah An-Nur Verse 31 and Al-Ahzab Verse 59.

According to the language, creed is the plural of aqaida which means belief or conviction. Meanwhile, according to the term "creed is a strong faith in Allah and what is required in the form of monotheism (unifying Allah in worship, believing in angels, believing in the book, believing in the Messenger, believing in the last day, believing in the last day, and believing in destiny, good and bad". Hasan Al-Banna stated that "creed is the foundation or principle of belief on which faith is built that requires the heart to believe in it, making the soul a lantern, clean from confusion and doubt, becoming the mainstay of every human life." One of the ways to develop the right creed is not to associate partners with Allah with anything, carrying out all His commands and avoid all His prohibitions. The concept of belief can also be interpreted as the basis or belief of a person that is built and educated to help people become good people. Belief is also a fundamental principle in Islamic Sharia, because the perfection or not of a person's Islam depends on the purity of the values of the belief that he embodies. And that belief can be a motivation for people to do good deeds. Based on the understanding that has been mentioned above, it can be concluded that creed is the foundation or belief of a person that must be built based on faith, to help people know their creator, to devote themselves completely only to Allah SWT to perform good and bad deeds. When people have known their creator, then they will fulfill the rights of Allah SWT by performing the worship and obedience required of him, because Allah is the creator and giver of infinite blessings to them.

Aqidah discusses issues, issues that concern the servant's belief in the oneness of Allah SWT. His angels, His Books, His Messengers, the Day of Judgment, as well as qadha and qadar as a provision of Allah SWT for His servants. In Surah Luqman verse 13 Allah SWT says: Meaning: "(Remember) when Luqman said to his son, when he advised him, "O

my son, do not associate partners with Allah! Indeed, associating partners with Allah is indeed a great injustice." The phrase "Latushrika" billah must not associate partners with Allah, because it is a major sin. So the creed in Islamic teachings is a very big concern for its followers, so that the education of creed in Islam is truly prioritized before anything else. The understanding of creed associated with the aurat that the author means in this thesis is to guard the view, and everything that is commanded in the Qur'an and Hadith must be believed with the heart, spoken with the tongue and practiced with actions. The values of worship education "Worship comes from the Arabic 'abada - ya'budu - ibadatan - ubudatan and ubudiatan".

Meanwhile, according to the term "Ibadah is to worship, obey and humble oneself, worship also means absolute surrender and obedience both outwardly and inwardly to the will of God". After the firmness of creed and faith, Allah SWT also commands to perform prayers, because by performing prayers, humans can avoid vile and evil deeds. As Allah SWT says in the Qur'an, Surah Al-Ankabut which reads: Meaning: "And establish prayer. Indeed, prayer prevents from (acts of) indecency and wrongdoing. And indeed, the remembrance of Allah (prayer) is greater (its priority over other acts of worship). And Allah is aware of what you do." From the above verse it can be understood that prayer is the mother of all worship. In addition to being able to prevent from indecency and wrongdoing, it also encourages people to carry out all good deeds and gives courage to order others to do good and prevent them from doing wrong.

In fact, prayer is the key to all worship, so Allah commands parents to educate children to pray at the age of 7. Allah SWT says in the letter Luqman which reads: Meaning: "O my son, establish prayer and order (people) to do good and forbid (them) from doing wrong and be patient with what befalls you." (Q.S. Lukman verse: 17) Also in accordance with the words of the Prophet Muhammad SAW: Meaning: "Prayer can strengthen the individual and strengthen the relationship with Allah, and can deepen gratitude for His blessings and protection that are always received. With prayer, we also train the tongue, heart and all parts of the body to always remember Allah. In addition, we can also establish brotherhood among fellow Muslims, such as in the implementation of congregational prayers and so on."

Worship is the most important thing in Islamic teachings. It is one of the foundations or main pillars in Islamic education. One of the educational media to realize the values of worship education is by practicing Surah An-Nur verse 31 and Al-Ahzab verse 59. With the discussion of these letters, of course the level of worship and piety to Allah SWT will increase. The definition of worship is all human actions that are considered in accordance with Islamic teachings. Allah created Prophet Muhammad SAW so that humans can emulate how to worship correctly. Therefore, whoever wants to be successful, he must perform obligatory prayers, sunnah prayers, fasting and other worship, it is a tool that makes success. But worship is not only that, but all activities that are carried out with the right intention for the sake of Allah and efforts in the way that Allah SWT likes. Meaning of the values of worship in relation to the aurat that the writer means in this thesis is obeying all the commands of God that we do can function as our devotion to God. Worship has very high values in the eyes of Allah SWT. This is also related to the value of worship in Surat An-Nur verse 31 and Al-Ahzab verse 59.

DISCUSSION

Moral education values. The word Akhlak comes from the Arabic plural form of the mufrat form khuluqu, which according to the language means character, behavior, behavior or habit. The sentence contains aspects of compatibility with the word khalqun which means a close relationship with "Khalik" which means creator and "creature" which means created. Whereas according to the term morality is the strength of the soul that prompts actions easily and spontaneously without thinking and reflection. Abdul Halim Mahmud in his book "Akhlak-Akhlak Mulia" quotes Al-Ghazali's opinion, morality is a trait that is

embedded in a person's soul that will arise from actions without requiring prior consideration. According to him, the word al-khuluq morality is a trait of the soul and its inner image. And how is it with the beauty of the human form that cannot be realized with just the beauty of two eyes, without a nose, mouth and cheeks. On the contrary, all of these elements must be beautiful so that the beauty of the human form is realized. Abu Hamid Yunus said "Morals are all the qualities of an educated human being", "Experts say Morals according to the following terms: According to Imam Maskawih, "Akhlaq is a state of a person's soul that encourages him to carry out actions without prior mental consideration", "A similar thing was also stated by Imam Al-Ghazali "Mortals are a trait that is embedded in the soul from which easy actions arise that do not require prior mental consideration." "Meanwhile, according to Ahmad Amin, "morals are a habitual will, meaning that the will is used to getting used to something, a habit is called morals." "By understanding the definition of Morals expressed by the experts above, we can understand that Morals are our behavior in this life, both to the creator and fellow creatures in everyday interactions.

Morals have the highest position or become a benchmark for a person's personality, because if these morals are not perfect, something desired will not be achieved. Therefore, Allah SWT sent the Prophet Muhammad to the surface of the earth precisely to improve human morals. In accordance with his words: Meaning: "Only I (Muhammad) was sent to improve human morals." (H.R. Baihaqi) Meanwhile, the Moral Education Values that the author means in this thesis are our actions or behavior in carrying out Allah SWT's commands, by guarding our eyes and maintaining our genitals, meaning that we have morals as commanded by Allah SWT. In the discussion about morals there are educational values, this also relates to Surah An-Nur verse 31 and Al-Ahzab verse 59. The values contained in moral education are: 1) Guarding the Eyes of Allah SWT in QS An-nur verse 30, says the following: Meaning: "Say to men who believe, let them guard their eyes and guard their private parts. Thus it is purer for them. Indeed, Allah is All-Scientific towards what they did."

Likewise in QS- Al-Ahzab verse 53 Allah SWT says: Meaning: "O you who believe, do not enter the houses of the Prophet, unless you are given permission to eat without waiting for the time to cook (the food), but if you are invited, enter and when you have finished eating, go out without prolonging the conversation. Indeed, that is to disturb the Prophet so that he is ashamed of you (to send you out). Allah is not ashamed (to explain) the truth. When you ask them (the wives of the Prophet) for something (need), ask them from behind a curtain. That (way) is purer for your hearts and their hearts. You must not hurt (the heart) of the Messenger of Allah and you must not (also) marry his wives forever after the Prophet (death). Indeed, that is a great (sin) in the sight of Allah."

So it is a gift from Allah SWT and as a favor from him that must be thanked and guarded from something forbidden by Allah SWT, and used in places that He is pleased with, such as reading the Qur'an, paying attention to the signs of God's power in this world and so on. In addition to that, the eyes are also a trust from Allah SWT that must be taken care of because they will be asked to account for them in the afterlife, they will bear witness to all the deeds they have done. Some people think that glances, kisses, which are deliberately done by non-mahrams include minor sins. Whereas Imam Ghazali, who is a Hujjah of Islam, once said: "Every intentional act is a great sin, and everything forbidden by God is a great sin." Although the creature is said to be able to see, but in reality the one who guides everything is Allah SWT even though the human being himself sometimes does not realize what he is experiencing.

In Al-Qur'an surah Al-Mukmin verse 19 Allah SWT says that: It means "He knows (the look) of the treacherous eye and what the heart hides". What is meant by "a treacherous glance" is a forbidden glance, such as looking at a woman who is not his mahram, and vice versa. People say, "a glance is the introduction to adultery and a guide to disobedience." Everything that the eye sees usually leaves an impression on the heart, but it is not usual for what the heart feels to be seen by the eye, like a blind person. That is why

in the above verse the word "a'yun" is mentioned which means a glance accompanied by the word "tukhfishshudur" (stored in the heart). Regarding the forbidden glance, it occurs in the association of the opposite sex who is not mahram.

Women are the main place to satisfy lust, when a man faces a woman, various feelings will rage and cause lust. All of this is caused by the eyes, so the greatest fitnah for men is women, because women are as depicted by a hadith narrated by Al-Ashfahani from Khalin bin Zaid Al-Yahni with an unknown Isnad: Meaning: "Women are the network of Satan". As in a story that happened between Prophet Moses (peace be upon him) and the devil, when Prophet Moses (peace be upon him) asked the devil "if a human does something, then how does the devil gain victory over that human?" The devil replied "when the human is amazed at himself (ujub), feels that his deeds are many and also forgets his sins". The devil warned the Prophet Moses (peace be upon him) with matters such as: Do not be alone in a secluded place with a woman who is not lawful for him, because if a man is alone with a woman who is not lawful for him, then she is his companion. He tempted the man with the woman, and the woman with the man.

In the end, the devil regretted saying, oh, the son of Adam has come to know what he feared. In the next verse, Allah also said in QS An-nur verse 31 which reads: Meaning: Tell the believing women to lower their gaze. Thus Allah SWT has explained the laws, so that there is no doubt in them. Guarding Private Parts. One of the qualities that can make believers successful. as mentioned in QS Al-Mu'minun verses 5-6 which reads: Meaning: "And those who guard their private parts, Those who guard their private parts except against their wives or those whom their right hands possess, then indeed, in this they are not to be blamed". In this case, guarding the genitals from what is forbidden is an obligation that there are certain places or times where a person can channel his genital lust, that is, against legitimate and halal wives to associate with. One example of a wife who is legal but not halal to have sex with is a wife who is not pure from menstruation. Allah SWT in QS Al-Baqarah verse 222 says: It means: "therefore you should stay away from menstruating women and never approach them before they are pure.

The meaning of the verse above is that a person can only touch his wife when he has taken a bath from hadas. Protecting the private parts by preventing them from committing lewd acts, or by keeping them from being seen by someone. In the hadith it is emphasized which means: "Keep your private parts, except for your wife or the slaves you own." Taking care of the genitals is purer than the dirt of doubtful things and more useful in religious and world affairs.

CONCLUSION

Islam, as the last and most complete religion revealed by Allah SWT through Gabriel to the Prophet Muhammad SAW, highly upholds individual rights and provides perfect guidance for all mankind. One important aspect of Islamic teachings is the regulation of dress codes for Muslim women. A Muslim is a woman who believes in Allah, where her faith is believed in her heart, spoken verbally, and manifested in daily actions, including avoiding all forms of associating partners with Allah SWT, such as not imitating the way the Jews of old dressed. There are several requirements for good dress in Islam, including: covering the entire body except for the face and palms; clothing must be thick and not transparent so as not to reveal any part of the body; clothing must be loose and not tight so as not to shape the body; clothing must not use excessive perfume or fragrance; not resemble men's clothing; not resemble the clothing of infidels; and not used to seek popularity or fame. All of these provisions are commands of Allah SWT which are legally obligatory, where carrying them out will bring reward and leaving them will bring sin. Every good deed done in accordance with His command is a form of worship to Allah SWT. God's purpose in mandating this dress code is to glorify the woman herself and to prevent calumny or temptation for the men who see her. The values of education contained in Surat An-Nur verse 31 and Al-Ahzab verse 59 can be classified into three main categories. First, the

values of faith education are reflected in the obligation to maintain the view and implement all of God's commands in the Qur'an and Hadith, which must be believed in the heart, spoken orally, and practiced in daily actions, including in matters of clothing. Second, the values of worship education in the context of dressing is that every order of God that we carry out, including covering the aurat according to the provisions, is a form of our devotion to Allah SWT. Third, the values of moral education are embodied in our every action, behavior, and deed in carrying out God's commands regarding dressing, guarding the eyes, preserving the genitals, and not displaying excessive jewelry, which means that we have behaved as commanded by Allah SWT in the Qur'an.

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