



NO. 097/IAT-U/SU-S1/2025

INTERPRETATION OF PRIVACY TIME IN SURAH AN-NUR VERSES 58-59 MUSTHAFA UMAR PERSPECTIVE THROUGH AUDIOVISUAL MEDIA (TAFSIR AL MA'RIFAH)

THESIS

Submitted to Fulfill One of the Requirements for Obtaining a Bachelor's Degree
(S. Ag) in the Study Program of Al-Qur'an and Tafsir Science



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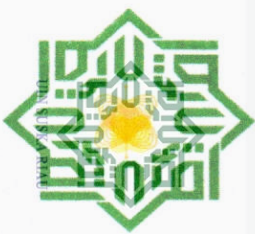
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4. saya dengan ini menyerahkan karya tulis ini kepada fakultas ushuluddin uin suska riau. mulai dari sekarang dan seterusnya hak cipta atas karya tulis ini adalah milik fakultas ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari fakultas ushuluddin
5. pernyataan ini saya buat dengan sesungguhnya dan apabila dikemudian hari terdapat penyimpangan dengan ketidakbenaran dalam pernyataan ini, maka saya bersedia menerima sanksi akademik sesuai dengan peraturan yang berlaku

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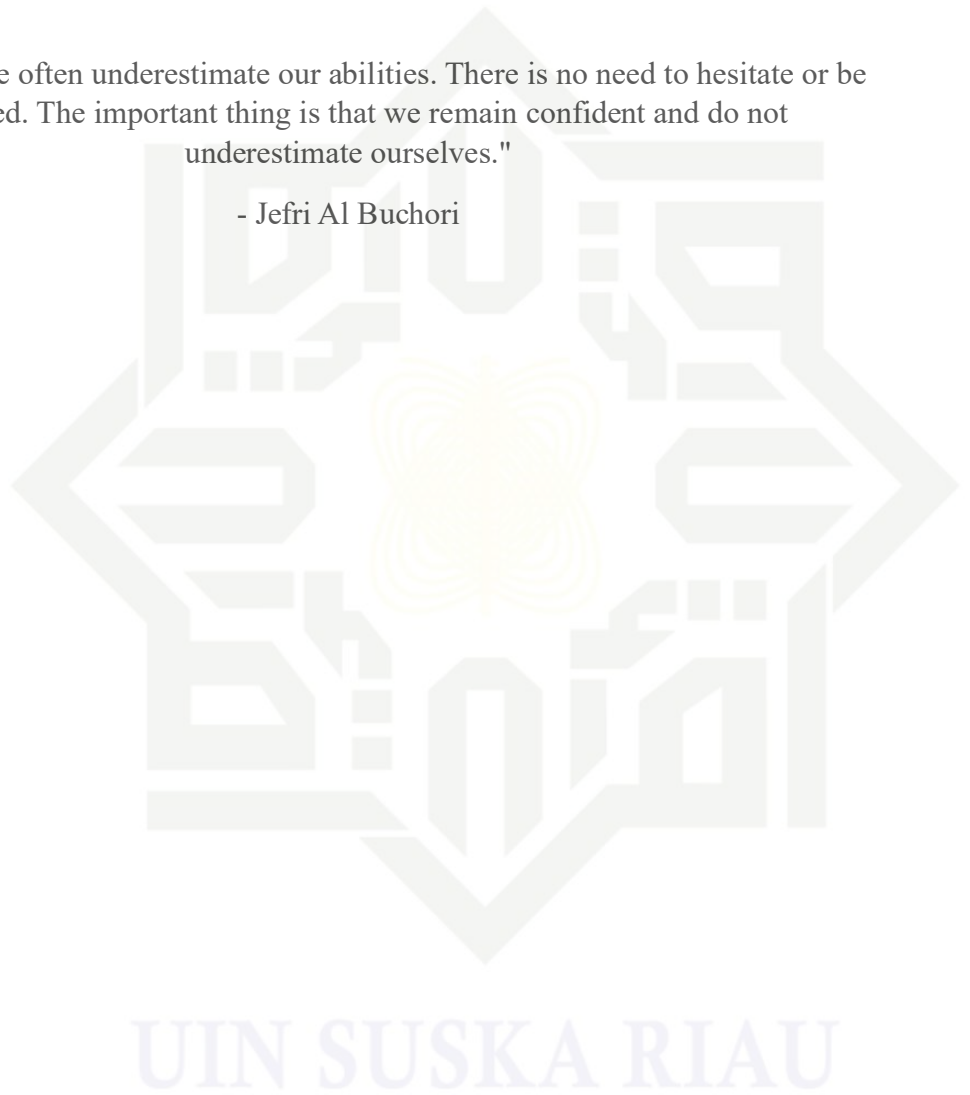
وَالْإِلَٰهَ رَبِّكَ فَارْغَبْ

“And only in your God hope!”

Al-Insyirah:8

“Other people often underestimate our abilities. There is no need to hesitate or be offended. The important thing is that we remain confident and do not underestimate ourselves.”

- Jefri Al Buchori





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FOREWORD

All praise for Allah Swt. who has bestow His mercy and grace, so writer can complete a research proposal entitled *Interpretation of Privacy Time in Surah An-Nur Verses 58-59 Perspective Musthafa Umar Audiovisual Media*. Without His help, of course the process of preparing this thesis would not run smoothly. This thesis was prepared as one of the requirements to obtain a Bachelor of Religion (S. Ag) degree in the Al-Qur'an and Tafsir Science Study Program.

Writer realizes that achievement This No off from help various parties. Therefore that, with the utmost respect and appreciation, the author to pronounce accept love to all the party that has give support as well as guidance throughout the drafting process work write this.

Writer hope, work This can beneficial for readers, especially in add outlook about Quran study and interpretation. Constructive suggestions and criticisms are highly expected. For repair future works.

With full gratitude, the author would like to express his deepest gratitude to all parties who have provided invaluable motivation, prayers, and support, so that the author can complete this thesis. With all sincerity, the author conveys his gratitude. accept love to:

1. My beloved parents, Father Suimin and Mother Roinah. Thank you for your love, endless prayers, moral and material support, and all the sacrifices that have been given so far. The author realizes that without the love and guidance of Father and Mother, this achievement would not have been realized. May Allah SWT always bestow health, happiness, and blessings upon Father and Mother.
2. Myself for all the struggles, patience, and perseverance that have been shown during the process of completing this thesis. Thank you for daring to face challenges, not giving up halfway, and continuing to move forward even though sometimes the obstacles feel so heavy. May this journey be a



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valuable lesson to continue to develop and become a better person in the future.

3. My beloved sister Sidri Rizqi Yuniati, S.Tr., M. Kes., and her husband, Tomi Japisa, AMK., and my beloved brother Ade Rino Ismail, ST, and his wife, Istiqomah, S.Pd., and my six beloved nephews. Thank you for your unending support, motivation, and attention during the process of writing this thesis. Your presence provides additional encouragement and becomes a source of strength for the author. May Allah SWT repay all your kindness with abundant blessings and happiness.
4. Rector of Sultan Syarif Kasim State Islamic University Riau Prof. Dr. Khairunnas Rajab, M.Ag along with other rectorate officials .
5. Dean of the Faculty of Ushuluddin, Dr. Jamaluddin, M.Ud., Vice Dean I, Dr. Rina Rehayati, M.Ag., Vice Dean II, Dr. Afrizal Nur, M.IS., and Vice Dean III, Dr. H.M Ridwan Hasbi, Lc., M.Ag. for their guidance and support. Hopefully the Faculty of Ushuluddin will continue to advance and become an exemplary faculty.
6. Head of the Al-Quran and Tafsir Science Study Program Agus Firdaus Candra, Lc., MA, and Secretary of the Al-Quran and Tafsir Science Study Program Syahrul Rahman , MA.
7. Supervisor I, Lukmanul Hakim, S.Ud., MIRKH, Ph.D., Supervisor II, Drs. Saifullah, M.Us., and Academic Advisor, Suja'i Sarifandi, M.Ag., for all the assistance, input, direction, motivation, and prayers that have been given in the process of completing this thesis.
8. Mr. and Mrs. Lecturers of the Al-Qur'an and Tafsir Study Program, Faculty of Ushuluddin, UIN Suska Riau who have provided very meaningful knowledge for the author, as well as to all staff and employees of the Faculty of Ushuluddin, UIN Suska Riau for all their help and support.
9. Thank you to Ustadz Musthafa Umar who has given permission to the author to research one of them study on the *Al-Ma'rifah Tafsir Study* YouTube channel. May blessings always be upon Ustadz and all parties involved.

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10. Thank you for your support, encouragement, and patience that have always accompanied this process. May all your kindness be a never-ending charity.
11. Friends the author who has present in various stage life, start from childhood friends (Erma), friends at MTs (Meuthia, Erma, Rahma, Rohmah, Salnita, Aura), friends at MA (Ara who is currently This currently demand science in Egypt, as well as Vina who had become a midwife), until friend during the lecture period (Kak Nanda, Upi, Amel), thank you love on support that always given.
12. Bilingual Class 21, accept love on togetherness and all experience valuable that has been We go through together. Hopefully We all blessed success in the future. Amen.
13. For friends of IAT 2021 and KKN Pulau Sengkilo Village who have fight together, may Allah SWT always bestow ease and blessings in everyone steps and process of the journey We.

Pekanbaru, 6 Mei 2025

Writer

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TRANSLITERATION GUIDELINES

Transliteration in writing this thesis refers to the thesis writing guideline book (revised edition) of the Faculty of Ushuluddin UIN Suska Riau and the translation of Arabic-Indonesian letters in this manuscript is based on the Joint Decree (SKB) of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the book A Guide to Arabic Tranliteration, INIS Fellow 1992.

A. Consonants

Arab	Latin	Arab	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H



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س	Sy	ء	‘
ش	Sh	ي	Y
ذ	Dh		

B. Vowels, Length and Diphthongs

Every Arabic writing in the Latin form of the Fathah vowel is written with "a", kasrah with "i", dlommah with "u", while each long reading is written in the following way:

Long vowel (a) = Â for example قال becomes qâla

Long vowel (i) = Î for example قيل becomes qîla

Long vowel (u) = Û for example دون becomes dûna

Especially for the ya' nisbat reading, it should not be replaced with "i", but should still be written with "iy" so that it can describe the ya' nisbat at the end. Likewise, the diphthong sounds, wawu and ya' after the fathah are written with "aw" and "ay". Consider the following example:

Diphthong (aw) = و for example قول becomes qawlun

Diphthong (ay) = ي for example خير becomes khayrun

C. Ta' Marbûthah (ة)

Ta' marbûthah is transliterated with "t" if it is in the middle of a sentence, but if ta' marbûthah is at the end of a sentence, then it is transliterated using "h" for example

اللمدرسة الرسالة becomes al-risalah li al mudarrisah, or if it is in the middle of a



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sentence consisting of mudhaf and mudhaf ilayh, then it is transliterated using t which is connected to the next sentence, for example **فهللا رحمة في** becomes fi rahmatillah.

D. Articles and Lafdh al-Jalalah

The article "al" (ال) is written in lower case, unless it is at the beginning of a sentence, while the "al" in lafadh jalalah which is in the middle of the sentence being relied upon (idhafah) is omitted. Consider the following examples:

1. Al-Imam al-Bukhariy said....
2. Al-Bukhary in the muqaddimah of his book explains....
3. Masha'Allah ka'na wa ma'lam yasya'lam yakun



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ABSTRACT

The interpretation of Surah An-Nur verses 58–59 regarding private times based on Musthafa Umar's perspective through audiovisual media was reviewed in this research. The background of this research was based on the desire to explore and improve public understanding of the concept of privacy as explained in Al-Qur'an. This topic is important because there are still many individuals who do not know or understand the rules regarding privacy ethics, even though this aspect has a major influence on social relationships and daily life. In the verses studied, three main times are explained as private times—before Subuh prayer, at midday when resting, and after Isha prayer, all of which are closely related to the etiquette of maintaining one's private parts and social decency values. This research aimed at exploring the methods and characteristics of Musthafa Umar's interpretation, especially in terms of how he combines textual and contextual approaches, as well as the use of audiovisual media. Qualitative descriptive method was used in this research with literature study technique, the data were obtained from a study of video interpretations, Musthafa Umar's interpretation books, and other relevant literature sources. The research findings showed that Musthafa Umar emphasizes the importance of maintaining manners in the family and community environment through awareness of private times, *tahlili* method and *al-islahi al-ijtima'i* interpretation style were the main characteristics of Musthafa Umar's interpretation. However, the limitations of this research were the focus which only raised one commentator figure and the data sources which were dominated with digital platforms, so that they were not able to represent the diversity of interpretations more broadly.

Keywords: Time, Privacy, Audiovisual, Musthafa Umar



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المخلص

هذا البحث يستعرض تفسير سورة النور الآيات ٥٨-٥٩ فيما يتعلق بأوقات الخصوصية بناء على منظور مصطفى عمر من خلال وسائل الإعلام السمعية البصرية. تنطلق خلفية البحث عن الرغبة في استكشاف وتحسين فهم الجمهور لمفهوم الخصوصية الذي تم شرحه في القرآن. هذا الموضوع مهم لأنه لا يزال هناك العديد من الأفراد الذين لا يعرفون أو لا يفهمون القواعد المتعلقة بأخلاقيات الخصوصية، على الرغم من أن هذا الجانب له تأثير كبير على العلاقات الاجتماعية والحياة اليومية. في الآية التي تمت دراستها، يتم شرح الأوقات الثلاثة الرئيسية التي تصنف على أنها وقت الخصوصية، وهي قبل صلاة الفجر، وفي الظهر أثناء الراحة، وبعد صلاة العشاء، وكلها ترتبط ارتباطاً وثيقاً بأداب الحفاظ على العورة وقيم الأدب الاجتماعي. يهدف هذا البحث إلى استكشاف أساليب وخصائص تفسير مصطفى عمر، خاصة من حيث كيفية جمعه بين مناهج الإعلام النصي والسياقي والسمعي البصري. النهج المستخدم هو طريقة وصفية نوعية بتقنية دراسة مكتبية، حيث يتم الحصول على البيانات من دراسة تفسير في الفيديو، وكتاب تفسير مصطفى عمر، ومصادر أدبية أخرى ذات الصلة. ونتائج البحث تدل على أن مصطفى عمر يؤكد على أهمية الحفاظ على الأخلاق في البيئة الأسرية والمجتمعية من خلال الوعي بأوقات الخصوصية، باستخدام طريقة التحليلي ونمط تفسير الإصلاحي الاجتماعي وهو السمة الرئيسية لتفسير مصطفى عمر. لكن قصور هذا البحث يكمن في التركيز الذي لا يرفع سوى شخصية مفسرية واحدة ومصادر بيانات تهيمن عليها المنصات الرقمية، بحيث لا يمكنها تمثيل تنوع التفسيرات على نطاق أوسع.

الكلمات المفتاحية: الوقت، الخصوصية، السمعي البصري، مصطفى عمر



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ABSTRAK

Penelitian ini mengulas penafsiran Surat An-Nur ayat 58–59 mengenai waktu-waktu privasi berdasarkan sudut pandang Musthafa Umar melalui media audiovisual. Latar belakang kajian ini berangkat dari keinginan untuk menggali serta meningkatkan pemahaman masyarakat terhadap konsep privasi yang telah dijelaskan dalam Al-Qur'an. Topik ini menjadi penting karena masih banyak individu yang belum mengetahui ataupun memahami aturan-aturan tentang etika privasi, padahal aspek ini berpengaruh besar terhadap hubungan sosial dan kehidupan sehari-hari. Dalam ayat yang dikaji, dijelaskan tentang tiga waktu utama yang tergolong sebagai waktu privasi, yaitu sebelum salat Subuh, saat tengah hari ketika istirahat, dan setelah salat Isya, yang semuanya berkaitan erat dengan adab menjaga aurat dan nilai-nilai kesopanan sosial. Penelitian ini bertujuan untuk menelusuri metode serta karakteristik penafsiran Musthafa Umar, terutama dalam hal bagaimana beliau memadukan pendekatan tekstual, kontekstual, serta pemanfaatan media audiovisual. Pendekatan yang digunakan adalah metode deskriptif kualitatif dengan teknik studi pustaka, di mana data diperoleh dari kajian video tafsir, kitab tafsir karya Musthafa Umar, dan sumber literatur lain yang relevan. Temuan dalam penelitian menunjukkan bahwa Musthafa Umar menitikberatkan pentingnya menjaga adab dalam lingkungan keluarga dan masyarakat melalui kesadaran terhadap waktu-waktu privasi, dengan menggunakan metode tahlili dan corak penafsiran al-islahi al-ijtima'i yang menjadi ciri khas utama dari penafsiran Musthafa Umar. Meskipun demikian, keterbatasan penelitian ini terletak pada fokus yang hanya mengangkat satu tokoh mufassir serta sumber data yang didominasi oleh platform digital, sehingga belum mampu mewakili keragaman penafsiran secara lebih luas.

Kata Kunci: Waktu, Privasi, Audiovisual, Musthafa Umar

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CHAPTER I INTRODUCTION

A. Background

Time is something very valuable, because every second, minutes and hours that pass No will Can return. In Islam, there are Lots advice about importance time, one of them is guard three time the aurat that is owned every Muslim. Lack of awareness will importance privacy in family become frequent problems neglected, especially in the modern era which prioritizes openness. Many individuals consider limitation privacy in family is not urgent matters, so children and also member family other often enter room without permission. Habit kind of This can cause a feeling of discomfort comfortable as well as potential trigger conflict consequence violation to right personal.¹

Islam regulates about manners. In Islam, manners as part from morals get a very important concern, something that is not found in other systems. This is because Islamic law includes aqidah, worship, morals, and muamalah, all of which each other related and not can separated. If someone ignore one aspects, such as morals, then will happen imbalance in worldly life and the hereafter.²

Adab in Islam is not a trivial matter. On the contrary, it is one of the core teachings of Islam. Because of the importance of adab, Salaf scholars even wrote special books discussing this topic. Adab includes politeness, friendliness, refinement of character, placing things in the right place, and other things. Prof. Naquib al-Attas defines adab as discipline of the soul and mind.

³Manners exist in all aspect life, inside the house also has manners manners certain like manners child to parents, manners younger brother to older brother or brother, manners wife to husband and vice versa, manners servant to

¹ “3 Times of Muslim Aurat According to the Quran | Kumparan.Com,” last modified 2022, accessed February 19, 2025, <https://kumparan.com/berita-hari-ini/3-waktu-aurat-umat-muslim-menurut-al-quran-1yo1wzyVGOJ/2>.

² Toha Machsun, “Adab Education, the Key to Success of Toha Machsun Education,” *El-Banat: Journal of Islamic Thought and Education* 6, no. 2 (2016): p. 226 .

³ Ibid.228

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employer. All That It has been regulated by Allah Swt in the Islamic religion this.

In addition, Islam has established certain rules regarding the aurat of both men and women. Islam is a complete and comprehensive guide to life. It regulates all aspects of human life, from every phase and period of life, every relationship and interaction, to every activity and quiet moment. Therefore, Islam also provides guidance on simple manners and ethics that are applied in everyday life.⁴

Allah Swt set rules for man No For to complicate life them, but rather for give guidelines containing values kindness for life That itself, because Islam is a religion that includes all over aspect life and procedures run it. ⁵ Allah Swt has created human beings as the most noble of all His creations. Allah Swt give reason mind to man as differentiator between humans and creatures others. The hope is with existence reason mind man Can think before do something.⁶

As a perfect religion, Islam regulates all over aspect life man in a way comprehensive. His teachings No only discuss connection with God, but also interaction between fellow humans, including arrangement draft privacy, in particular in environment family. As has been explained by Allah SWT in surah *An-Nur* verses 58-59.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ

⁴ Fitriani Olivia Vivi, *The Concept of Three Aurat as a Solution to Sexual Deviations* (UIN Alauddin Makassar , 2022). p. 5

⁵ Nuraini & Dhiauddin, *Islam Dan Batas Aurat Wanita*, ed. Abubakar Marzuki, *Kaukaba Dipantara*, pertama. (Yogyakarta: Kaukaba Dipantara, 2013).p. 1

⁶ Fajar Lailasari and Eko Surbiantoro, "Educational Values from the Qur'an, Surah An-Nuur, Verses 58-60 on the Manners of Asking Permission to Enter a Room," *Proceedings of Islamic Religious Education* , no. 2 (2018): p. 151 .

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وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨) وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

The problem This discussed in the surah *An-Nur* because Surah *An-Nur*, meaning "Light," is so named because it mentions the word *An-Nur* in verse 35. In this verse, Allah SWT describes the Divine light as the guidance contained in the Qur'an. This guidance is likened to a bright light that illuminates life and the universe. The Qur'an not only provides spiritual guidance, but also directs humans in various aspects of life. Surah *An-Nur* contains many teachings about social and family life, emphasizing the importance of maintaining good relationships in society and the household according to Islamic teachings.⁷

As it develops In this era, the development of methods of interpreting the Qur'an is influenced by various factors, such as differences in tendencies, levels of knowledge, motivation, as well as the time and situation of the Mufasssirs.⁸ Before the internet became a new medium in Islamic and Qur'anic studies, the development of the delivery of interpretations had gone through various stages, starting from oral, written, printed forms, until finally transforming into a digital format through electronics. The presence of this new media offers an alternative to convey the message of the Qur'an by going beyond traditional media distribution patterns.

Historically, interpretation has evolved from one medium to another that is considered most effective at the time. Interpretation is always evolving along with media updates. Currently, new media is identified with use computer for distribute message has be one of means important in spread of interpretation.⁹

⁷ Lella Wardani, "Penafsiran Kata Nuur Dalam Surah An-Nuur Ayat 35 Menurut Muhammad Quraish Shihab Dalam Tafsir Al-Misbah" (Institut Agama Islam Negeri Pasangsidempuan, 2019).

⁸ Setiawati Titi, "Epistemologi Tafsir Audiovisual (Studi Analisis Penafsiran Gus Muhammad Kholid Syeirazi Pada Chanel YouTube NU Online)h, A La" (Institut Agama Islam Negeri (Iain) Syekh Nurjati Cirebon, 2023).

⁹ Nafisatuzzahro, "Transformasi Tafsir Al-Qur'an Di Era Media Baru: Berbagai Bentuk Tafsir Al-Qur'an Audiovisual Di YouTube," *Hermeneutik* 12, no. 2 (2019): 33–65.

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The initial connection between the study of tafsir and technology began through the transformation of tafsir books into digital e-book format, which then triggered the emergence of various applications such as Muktabah Syamilah, Mausuh, and others. This digitalization step is not only Yes, it expands access to interpretation literature, but also opens the way for the formation of a wider discussion network. Social media platforms such as Facebook and Twitter have begun to be used by communities to discuss interpretation of the Qur'an, showing how modern technology has significantly changed the patterns of interaction and dissemination of religious knowledge in the digital era. Along with the rapid advancement of technology, Islamic studies in cyberspace have also experienced significant developments. One proof is the emergence of virtual assemblies that offer wide access to tafsir videos, especially through platforms such as YouTube. This transformation shows how digital space opens up new opportunities in the dissemination of Islamic knowledge. Currently, there are two main forms of dissemination of tafsir studies on the internet: first, digital books in e-book format, and second, lectures or tafsir studies in video form that can be easily accessed by the public. These two formats reflect the adaptation of the world of Islamic studies to the digital era, allowing for the delivery of knowledge more dynamically and reaching a global audience.¹⁰

The Internet has the ability to transmit communication in various formats, both through printed text and video. Thus, this internet-based media not only introduces new means of spreading interpretations, but also functions as a platform that supports and strengthens old media formats that were previously used in conveying interpretations. Among the various new media, YouTube is one of the most frequently used platforms in everyday life. The ease of watching videos on YouTube has encouraged the increased production of audiovisual content for various community needs.¹¹

¹⁰ Lukman. Nafisatuzzahro Nul Hakim, "Kajian Tafsir Al-Quran Di Youtube Dan Implikasinya Terhadap Studi Al-Quran Dan Tafsir," *International Conference on Tradition and Religious Studies* 1, no. 1 (2022): 392–400.

¹¹ Ibid.394

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In Indonesia One example of a YouTube channel that studies interpretation is *Study of Tafsir Al- Ma'rifah* - Ustadz Musthafa Umar. Ustadz Musthafa Umar is one of the scholars of interpretation who comes from from Riau. Inside youtube channel description explained that after returning from Malaysia, Ustadz Musthafa Umar started the Al-Qur'an Tafsir Study in 2007-2008 by discussing the surah Al-Fatihah (ta'awudz). The study was initially held in the Tafaquh dormitory (old office), but because the number of worshipers increased, the activity was moved to the An-Nuur Grand Mosque, Riau Province. Several years later, the study was moved again to the Nurul Haq Mosque, which is located in front of the new Tafaquh office. In the description written that this channel joined on Jan 30, 2018 with amount 2,432,995 views, 35.7 thousand subscribers and 924 videos. In addition to ¹²this channel There are other channels that upload videos of ustadz 's interpretation studies Musthafa Umar is the Tafaquh Online channel, an Islamic Study Channel managed by the Tafaquh Media Team. In description mentioned channel this online tafaquh start join as soon as 18 March 2012 with amount 17,500,322 views, 2.04 million subscribers and 1,274 videos. This channel No only presents video interpretation studies, but also displays various activities taking place in Tafaquh.¹³

On the YouTube channel *Study of Tafsir Al- Ma'rifah*, Musthafa Umar continued his study of the interpretation of the surah An-Nur verses 58-59. Namely related verses with time privacy as explained above. This verse discuss about privacy time, there are three times privacy that needs to be considered is before the Subuh prayer, at midday, and after the Isha prayer at night. At these times, people usually rest or sleep, so they take off their clothes, which can cause the genitals to be exposed. Therefore, it is natural for someone to feel uncomfortable or dislike it if someone else sees them in such a state at these

¹² "Al-Ma'rifah Interpretation Study - Ustadz Musthafa Umar - YouTube," accessed October 11, 2024, <https://www.youtube.com/@ustadzmusthafaumar>

¹³ "Tafaquh Online - YouTube," accessed October 12, 2024, <https://www.youtube.com/@tafaquhonline>.

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three times.¹⁴ Allah Subhanahu wa Ta'ala has stipulated in His Shari'a that children, even though they are not yet adults, and slaves, even though they are in the possession of their masters, are not allowed to enter the resting place of their parents or masters without permission. Only with permission are they allowed to enter. However, after children reach adulthood, the obligation to ask for permission applies at all times, not just at three specific times. This is intended so that parents or masters who are resting do not feel surprised, worried, or uncomfortable if someone sees them in a state of uncovered genitals.¹⁵

For guard comfort and avoidance situations that can cause discomfort for others, sharia set to be created atmosphere each other respect and pay attention feeling One each other. Therefore that, children who are still small or not yet mature set to ask for permission on three time certain. However, when they has reach age adult, obligation request permission applicable throughout time, not only at times certain.¹⁶ On three time said, human usually take off clothes Because take a break. When the clothes released, there is possibility private parts open. Aurat is part body that is not wanted the owner for seen by others.

Therefore that, in obligatory sharia to us, there are two obligations. First, obligations close aurat. Second, the obligation for others to No bother member a family that tries guard her private parts to remain closed and not seen by others. Because, whoever guards honor himself of course will feel No comfortable and disturbed If her private parts visible to others.¹⁷

So the researcher mean to want to do study more carry on about Interpretation Surah An-Nur verses 58-59 regarding time privacy in perspective Musthafa Umar through audiovisual media with title *Interpretation Of Privacy Time In Surah An-Nur Verses 58-59 Musthafa Umar Perspective Through Audiovisual Media (Tafsir Al Ma'rifah)*.

¹⁴ "Tafsir Surat An-Nur AYAT 58 - 59 | Ustadz Dr. Musthafa Umar, Lc., MA - YouTube," accessed October 12, 2024, <https://www.youtube.com/watch?v=3NI172I4fu4&t=13s>. minute 2:00-2:51

¹⁵ Ibid. minute 2:59 – 4:19

¹⁶ Ibid. minute 4:25 – 6:03

¹⁷ Ibid. minute 6:10 – 7:24

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B. Affirmation of Terms

In order for research This can understood with clear and accurate as well as for avoid misunderstanding related terms key in title research, writer feel need explain a number of term important things that exist in title thesis This as following:

1. Interpretation

According to KBBI, interpretation is a process, method, or act to explain or interpret something that is unclear. Interpretation aims to provide a more detailed understanding or explanation so that the meaning contained in a text, situation, or thing that is not directly understood can be understood more clearly.¹⁸

2. Time

According to KBBI, time has various meanings, including the entire span of time in which a process, action, or condition takes place, a certain period or duration, a special moment to carry out an activity, an opportunity or chance, a certain time or condition, and the condition of the day in a certain context.¹⁹

3. Privacy

According to KBBI, privacy is a free space or freedom for someone to do things that are personal.²⁰

4. Perspective

According to KBBI, perspective means point of view or view. This term is used to refer to the way a person sees or understands a situation, phenomenon, or object from a certain angle.²¹

5. Audiovisual

¹⁸ "Hasil Pencarian - KBBI VI Daring," accessed December 7, 2024, <https://kbbi.kemdikbud.go.id/entri/penafsiran>.

¹⁹ "Hasil Pencarian - KBBI VI Daring," accessed December 7, 2024, <https://kbbi.kemdikbud.go.id/entri/waktu>.

²⁰ "Hasil Pencarian - KBBI VI Daring," accessed December 7, 2024, <https://kbbi.kemdikbud.go.id/entri/privasi>.

²¹ "Perspektif, Dikutip Dari," accessed October 12, 2024, <https://kbbi.kemdikbud.go.id/entri/perspektif>.

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According to KBBI, audio-visual refers to something that can be heard and seen. This term is often used to describe media or methods that combine sound (audio) and image (visual) elements to convey information, education, or entertainment.²²

C. Identification Problem

Based on background behind above, the author can give identification the problem that will made into material study as following:

1. Lack of understanding about time privacy in the Qur'an.
2. Difference interpretation about time privacy.
3. Lack of study in audiovisual media about time privacy.
4. Relevance paragraph about time privacy with modern life.
5. Lack of awareness public to manners time privacy.

D. Scope of problem

Based on identification the problem that has been stated writer limit discussion on research this, namely focuses on the interpretation of verses 58-59 of Surah *An-Nur* which discusses the time privacy according to the views of Ustadz Musthafa Umar. the study is more focused on the timing of the time included time Privacy. Reasons for choosing Musthafa Umar in discuss problem times privacy is Because he use approach interpretation *al- islahi al- ijtima'i*, namely method that focuses on updating social and relevance with problems faced community. Approach this is a perfect fit for answer modern issues, such as violation privacy in family or environment social, which is often happen consequence influence style living in the present. Through The interpretation is that Musthafa Umar does not only explain meaning verses of the Qur'an in textual, such as in Surah *An-Nur* verses 58-59, but also provides solution practical for help public understand importance guard ethics and times privacy. More from that, he convey this interpretation in audiovisual form, which makes

²² “Audiovisual , d followed from ,” accessed October 12, 2024, <https://kbbi.kemdikbud.go.id/entri/audiovisual>.

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it more easy understandable and interesting for all circles, especially generation young. Approach This make the message of the Qur'an is more relevant, applicable, and easy implemented in life daily.

E. Formulation Problem

Based on background behind from problems that have been mentioned writer at the beginning, then there is formulation problem as following:

1. How interpretation surah *An-Nur* 58-59 about time privacy according to Mustafa Umar?
2. How characteristics audiovisual interpretation of Musthafa Umar when interpret time privacy in the surah *An-Nur* verses 58-59?

F. Problem Objective

Based on the problem formulation above, this research has the following objectives:

1. For to know How interpretation surah *An-Nur* 58-59 about time privacy according to Mustafa Umar.
2. For know How characteristics audiovisual interpretation of Musthafa Umar when interpret time privacy in the surah *An-Nur* verses 58-59.

G. Benefits of research

From the results of this study, of course expected in order to provide benefits, both theoretically and practically. The benefits of this research include:

1. Theoretical Benefits

Study This contribute to the development of contemporary interpretation with to study method audio-visual interpretation applied by Musthafa Umar, which is expected open perspective new in understand related verses of the Qur'an draft time privacy. Through approach this, the interpretation becomes more easy understood by modern society. Research This also provides donation theoretical in understand verses related time privacy in context social and cultural contemporary, as well as its relevance in guard ethics in life daily Muslims. In addition, research This can become base development criticism to interpretation methods, especially use of

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audio-visual media, which is enriching discourse scientific in field study of the interpretation of the Qur'an with more innovation interactive without ignore the accuracy of classical and contemporary interpretations. Through analysis this, research this also plays a role as runway theoretical for integration technology in Islamic studies, expanding study academic about use of modern media for convey understanding religion with more effective. Finally, with focus on discussion time privacy, research This contribute in the study of related interpretations of the Qur'an with ethics social, especially privacy and interaction in life House stairs and society. With Thus, research This expected become base for study more continue and give donation significant in development science of interpretation and study Islam in a way more wide

2. Practical Benefits

Through method audio-visual interpretation, research This make it easier public in understand draft aurat and boundaries its time, so message religious more easy accepted, especially for those who are lacking used to with texts complex religious studies. In addition, research This can increase awareness public Muslim about importance guard aurat and privacy in three time certain, relevant for applied in life daily. For preachers, teachers and institutions Islamic education, research This offer method more teaching interactive and interesting, so can help audience more easy understand religious teachings. Research this also becomes reference concrete for use technology in preaching, facilitating distribution religious knowledge through digital platforms such as YouTube and social media. On the other hand, research This can functioning as guide practical for family Muslim in guard ethics dressing and privacy at home, as well in interaction inter-member family, especially between children and parents.

H. Systematics Writing

Study This arranged for convey comprehensive understanding about *Interpretation of Privacy Time in Surat An-Nur Verses 58-59 Perspective Musthafa Umar Audiovisual Media*. In order for the purpose study can achieved

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with clear and structured, then be arranged systematics neat and detailed research. Systematic designed for guide reader through every stages research, start from introduction problem until conclusion end, with logical and coherent flow.²³

CHAPTER I: Introduction explain background behind problem, formulation problems, goals, and benefits research. Introduction give description about reason election topics and their importance study This in present context.

CHAPTER II: Review library containing study relevant literature, including tafsir of the Koran, hadith, and literature academic about time privacy. This chapter also explains theory as well as views of scholars and intellectuals as framework theoretical study.

CHAPTER III: Research methods explain the approach used in research, methods data collection, and techniques data analysis. In addition, the chapter it also describes steps for ensure validity and reliability of data for research done in a way scientific and accurate.

CHAPTER IV: Research results and discussion chapter This to expose results data analysis detailed, with serve interpretation from the surah *An-Nur* verses 58-59 regarding time privacy perspective Musthafa Umar with audiovisual media.

CHAPTER V: Conclusions and suggestions for the chapter final serve conclusion that summarizes answer on formulation problems, and give implications practical and academic from study This chapter also provides suggestions for study furthermore.

²³ Tim Penyusun Pedoman Penyusunan dan Penulisan Skripsi Fakultas Ushuluddin, *Penyusunan Dan Penulisan Skripsi* (Pekanbaru, 2023).p. 15

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CHAPTER II

THEORETICAL FRAMEWORK

A. Theoretical basis

The theoretical basis is a scientific basis that explains the concepts and relationships between variables in a study. Through this study, researchers gain an understanding of the literature and previous research to build a clear and relevant framework for thinking.

1. Privacy Time

Time, according to the encyclopedia, has several meanings related to everyday life. In general, time is the series of times when something happens or takes place. Time can also mean a specific duration, a specific time to perform an activity, or an occasion that is considered an opportunity. In addition, time also includes tempo, which is the speed or rhythm at which an activity is performed, as well as a specific moment that denotes a particular moment. Time can also refer to the conditions of a particular day or the division of time zones based on the geographical location of the earth. With these definitions, time becomes a broad and versatile concept that can be adapted to various situations or needs. For personal time, the most appropriate definition is a specific time to do something or an occasion.

Privacy is an abstract concept that has many different meanings. In general, privacy is often described as an individual's right to decide whether and to what extent he or she wants to share information about him or her with others, or as the right to be free from intrusion.²⁴

Sinta Dewi Rosadi expressed Abu Bakar Munir's view that privacy can categorized become four group namely: Privacy on information, Privacy on body parts, privacy on communication, privacy on territorial.²⁵

Privacy time referring to the moments certain related with need personal, including *aurat*. In the surah *An-Nur* verses 58-59, the Qur'an explains three

²⁴ Nurul Hidayah, *Household Privacy in the Qur'an (An-Nur 24: 58-59)* (State Islamic Institute of Palopo, 2023). P.19

²⁵ Ibid.23

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time privacy that must be respected, before the Subuh prayer, at midday, and after the Isha prayer at night. At times this, someone recommended for no enter without permission, especially if the person currently relax or not yet fully close aurat. Concept This emphasize importance guard honor and comfort in family as well as society, with honor limitations existing privacy.

In the research This focus on privacy on related body parts with *aurat*. This understanding is important because the term time privacy is closely related to the concept of *aurat* in certain contexts. By understanding aurat, we can more easily understand the meaning of *aurat* time and how this concept is applied in everyday life.

2. Aurat

Aurat as unique concept for man reflect complexity characteristic humanity. Human No only creature biological, but also social and spiritual which are capable think critical and considerate values a better life high. Ability This differentiate man from other creatures guided by instinct. With characteristic sensitive and empathetic, human can understand other people's feelings, creating context in which norms and values social become important. Maintain private parts No only fulfil religious rules, but also forms respect to self yourself and others.²⁶

Respecting aurat contributes to a peaceful life and creates a safe environment. *Aurat* reminds us of the importance of maintaining honor and morality. It establishes good ethics and morals in society, creates a harmonious atmosphere, and builds trust between individuals. The concept of aurat is not only limited to the physical aspect, but also includes psychological and social dimensions. It reflects the individual's responsibility in maintaining his or her honor and his or her role in creating a civilized society. Awareness of the importance of aurat supports strong ethics and morals, which in turn promote peace and honor in social interactions.²⁷

²⁶ Dhiauddin, *Islam Dan Batas Aurat Wanita*.p. 2

²⁷ Ibid.2

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In Islam, the discussion of aurat has a very important position and receives serious attention. *Aurat* encompasses a number of things, such as worship procedures, ethics in interacting between men and women, relationships with muhrim and non-muhrim, and dress code. In general, aurat is a part of the body that should not be shown to others, although this rule can differ depending on the specific situation and conditions.

In terms of language meaning, aurat comes from Arabic taken from the wazan word *Ara* = عار *Awira* - عور and *Awara* = أعر. The term “aurat” comes from Arabic, rooted from the word 'ar' which means to cause someone to be one-eyed or to damage. In the *śulāṣī mazīd* form, the word changes to '*iwara*', which implies something that is visible, seen, or exposes the aurat.²⁸

The word *Âra* has the meaning of covering or hoarding something, which means that aurat is a part that must be covered completely so that it is not visible to anyone other than oneself. *Awira*, on the other hand, means loss of feeling or blindness in one eye. Loss of feeling here refers to the loss of shame, while blindness in one eye describes a condition in which a person cannot see the truth in his religion, but can still see things outside the teachings of religion. *A'wara*, on the other hand, means something that, if seen, could damage one's reputation and cause shame.²⁹

Islamic law to mean aurat as a part of the human body that should not be seen by others. This principle emphasizes the importance of maintaining the privacy and dignity of the individual and prioritizing moral values in society. Only in emergency situations or urgent needs, such as when requiring medical care, is aurat allowed to be shown. In this way, this teaching aims to protect the integrity of the individual and respect ethical norms in social relations.³⁰

Based on the above, it can be concluded that covering the 'awrah or certain parts of the body is not because those parts invite lust. Rather, the main

²⁸ AM . & Z. A Munawwir, *The Most Complete Al-Munawwir Arabic-Indonesian Dictionary*, 1997.

²⁹ Fitratul Walid, Muhammad and Uyun, *Dress Ethics for Women* (Malang: UIN-Maliki Press, 2011). pp. 29-31

³⁰ M. Quraish Shihab, *Hijab, Muslim Women's Clothing* (Jakarta: Lentera Hati, 2004).

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reason is to prevent embarrassment, disgrace, or inappropriate things. Therefore, humans are encouraged to cover these parts so that they are not visible to others.

a. Limitations Limitations *Aurat*

If understanding the above *aurat* is applied to a woman's body, then this It depends on the situation in which the woman is. In general, these situations can be divided into three: when she faces God in prayer, when she is with her mahram, and when she is with people who are not mahram. Based on the sharia, both from the Qur'an, hadith, and the results of ijtihad of scholars, the boundaries of a woman's aurat are different in these three conditions.³¹

Regarding the limits of *aurat* between men and women, there are differences, the limits of women's aurat include: All parts of the body except the face and palms, The whole body of a woman including fingernails and toenails are considered aurat, The whole body of a woman is aurat except the eyes, so the whole body must be covered except the eyes, The whole body except the face, palms up to half the arm, and heels or feet.³² The majority of scholars agree that when praying, women must cover their entire body, except for their face and palms. According to Sayyid Sabiq, the face and palms may be seen because it is in accordance with the meaning of the phrase *illā mā ṣahara minhā* in Surah *An-Nur* verse 31.

In Islam, the limits of a woman's *aurat* in front of her mahram have been clearly established and are an important concern. In the journal Limitations of women's *aurat* in the perspective of Islamic law, which quotes from the book *Nihayat Al muhtajj*, it is explained that according to the Shafi'i Mazhab, the aurat of women in front of their muhrim is the area between the navel and knees. Apart from these parts,

³¹ Oktariadi S, "The Limits of Women's Aurat in the Perspective of Islamic Law," *Al-Murshalah* 2, no. 1 (2016): p.21 .

³² Titik Rahmawati and Agus Khunaifi, "Dress Ethics in Islam (Thematic Study of Dress Ethics in the Book of Sahih Bukhori)," *Jurnal Inspirasi* 3, no. 1 (2019): 55–80.

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muhrim and fellow women may see it. Another opinion states that the entire body of a woman is aurat in the presence of muhrim, except for the head (including the face and hair), neck, hands up to the elbows, and feet up to the knees, because these parts are often used in daily activities. Unlike when with muhrim, a woman's aurat in front of non-muhrim according to scholarly consensus includes the entire body, except for the face, palms and feet. Therefore, a man who proposes to a woman is allowed to see these parts.³³

As for the male *aurat*, there are different views regarding the limits of the male *aurat*. The Hanafi school argues that the limits of *aurat* for men in Islam start from the area below the navel to below the knee, where the navel itself is not included in the *aurat*. According to the Maliki Mazhab, the male 'awrah includes the pubic area, rectum and thighs, while the navel and knees are not required to be covered. According to Shafi'i, the *aurat* of men that must be covered is the part between the navel and the knees. Meanwhile, the Hanbali school of thought also states that the male *aurat* is the part between the navel and the knees.³⁴ However, scholars agree that limitation private parts man be in between navel and knees.

b. Obligation to cover the *aurat*

The obligation to cover the aurat is mentioned in the Qur'an, among others in Surah *An-Nur* (24): 31 and Surah *Al-Ahzab* (33): 59, as well as being reinforced by other verses and various traditions of the Prophet Muhammad.

Surah *An-Nur*:31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ

³³ Oktariadi S, "The Limits of Women's Aurat in the Perspective of Islamic Law." P.22.

³⁴ Khoiri, MA (2016). *Jurisprudence of Fashion: A Study Critical Muhammad Syahrur's thoughts* (A. Prabowo (ed.)). Kalimedia. pp. 40-45

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بُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءَهُنَّ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الْإِرْتَبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Translation: Tell the believing women to lower their gaze and guard their modesty and not to display their adornment except that which is visible. Let them draw their veils over their bosoms. Let them 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 their female companions, or their slaves, or their male servants who have no desire, or children who do not yet understand the intimate parts of women. Let them not stamp their feet so that what they hide may be revealed. Repent to Allah, all of you, O you who believe, that you may be successful.³⁵

Surah Al-Ahzab:59

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيشِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Translation: O Prophet (Muhammad), tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That is so that they may be more easily recognized and not molested. Allah is Oft-Forgiving, Most Merciful.³⁶

As for the hadith

أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رَفَاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تُصَلِّحْ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ

³⁵ "Qur'an Ministry of Religion," accessed October 28, 2024, <https://quran.kemenag.go.id/quran/per-ayat/surah/24?from=1&to=64>.
³⁶ Ibid.

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" *Asma' bint Abu Bakar once met the Prophet sallallaahu'alaihi wasallam wearing thin clothes. So Rasulullah shallallahu'alaihi wasallam turned away from her and said 'O Asma', indeed, when a woman has menstruated (has reached puberty), nothing can be seen of her except this and this', he pointed to her face and the palms of her hands* " (HR. Abu Daud, 4140).³⁷

Due to the existence of argument obligatory argument for close *aurat*, then man must carry it out with full not quite enough answer. In addition to closing *aurat*, guarding honor, good honor self Alone and others, is also very important demands. This means We No only focus on appearance physique but also ensure behavior and interaction We with fellow always based on respect and care dignity.

Islamic teachings provide guidelines on the etiquette of maintaining modesty and honor, as in Surah *An-Nur* verses 58-59. This verse emphasizes the importance of everyday ethics, including maintaining modesty in certain situations, such as when entering someone else's house or in the family environment, to create a dignified and safe environment. Therefore that, carry out obligation close *aurat* and guarding honor No just formal compliance with religious rules, but also a form real from award to self yourself and others, at the same time effort guard harmony social.

3. Biography Mustafa Umar

a. Biography

Musthafa Umar, a Muslim scholar and intellectual with background behind in -depth education, born on May 13, 1967 in Kampung Dalam Senapelan, Pekanbaru. He is son from Haji Umar and Hj Maryam. Journey his education starting at level Basics in School Low or Elementary School, which he attended between 1974 to 1980. After that, he continue education Middle School Intermediate First (Junior High School) in 1980 to 1983. In 1983, Musthafa Umar deepened his studies religious knowledge with continue his education at the Islamic

³⁷ Al-Qurthubiy, *Tafsir Ul-Qurthubiy*, volume VI. (Cairo: Dar Al-Sya'b, nd). P.4621

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Boarding School Gontor Modern Islamic Boarding School, one of the Islamic boarding school prominent in Indonesia. There, he to draw knowledge until graduating in 1987. Armed with strong religious knowledge from Islamic boarding school, he continue studies to Al-Azhar University, Egypt, which is famous as center world Islamic education. At the university, Musthafa completed the undergraduate program (BA) in 1993, strengthening runway his knowledge in studies Islam.³⁸

Don't stop at level bachelor , he continue education postgraduate at Universiti Islam International Malaysia (IIUM) in 1995. His master's program (MA) he completed in 1999 with thesis titled *Efforts of Islamic Organizations in Indonesia in Preaching to the Native Tribe (in Arabic): The Sakai Tribe in Riau Province as a Study (1986-1996)*. This thesis show commitment his intellectual in development Islamic preaching, especially to communities customs in Indonesia. In 2000, Musthafa Umar returned continue education to level doctoral degree at Universiti Malaya, Malaysia. In the program, he focused on studying the interpretation of the Al-Qur'an and was successful finish his dissertation in 2009. Dissertation titled "*Methodology Sheikh Ash-Sya'rawy in Interpreting the Qur'an*" reflect his tendency towards the study of interpretation and methods interpretation from one of interpreter the great Islamic world. Through journey long and in - depth academic, Musthafa Umar has build foundation strong knowledge, both in the realm of interpretation and in Islamic preaching. Combination experience in Islamic boarding schools, leading universities in the Middle East, and institutions education high in Malaysia enrich his perspective, making it figure influential in development science and preaching in Indonesia.³⁹

³⁸ Hidayah Neli, "Tafsir Al-Ma 'Rifah and Its Existence (Reception Study of Tafsir Al-Ma 'Rifah by Musthafa Umar)," *Journal of Humanities Issue* 1, no. 1 (2023): 53–70.

³⁹ Hidayah Neli, "Tafsir Al-Ma 'Rifah and Its Existence (Reception Study of Tafsir Al-Ma 'Rifah by Musthafa Umar)," *Journal of Humanities Issue* 1, no. 1 (2023): p.56 .

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Musthafa Umar has extensive experience in preaching, both through devotion in educational institutions and community service. His career as a teacher began at the Gontor Modern Islamic Boarding School (1987–1988) and continued at the Masmur Islamic School and the Al-Hikmah Foundation in Riau (1988–1989). He was also active as a member of the Riau Islamic Da'wah Council since 1989 and taught at the Al-Itqon Foundation (1993–1994). During the same period, he became a lecturer at the Masmur Religious College. In addition, he has been listed as a member of the Indonesian Muslim Intellectuals (ICMI) since 1995. His devotion continued to Malaysia, where he taught at the Al-Quran Institute Kuala Lumpur (1995–1996) and taught Arabic classes at the Sayyidina Abu Bakar Mosque, Bangsar, since 1999. Currently, Musthafa also serves as the Rector of the Qur'an Science Institute (ISQ) in Rokan Hulu, Riau Province, reflecting his dedication to education and consistent da'wah.⁴⁰

b. Works of art Mustafa Umar

Mustafa has produce work write in form book with the amount reached around 26 titles. Some the book that has been publication covers various theme. good in the form of work original and also translation from Arabic. Among his works is *Principles of Islamic Economics* published in 1994 , then translation book *Summary of the Bosnia and Herzegovina War which* was also published in 1994. In next, precisely in 1995, he translate work titled *Zaadul Ma'ad*. In addition, in 1997, Musthafa Umar translated book *The Essence of Death* and Release book titled *Arabic Conversation*. Tak stop there, he continue his work with publish *The Journey of Human Life* in 1998. In 2002, he compile book *Knowing God Through Asmaul -Husana*, followed by with work trilogy *Knowing Allah Through Sunnatullah* in 2003. Apart from that, in 2004 he write *Magic and How to Treat It According to the Qur'an and As-*

⁴⁰ Ibid. 58

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Sunnah, followed by with *Set Dhikr Than the Qur'an and Al-Hadith* in 2005. Still in the same year, he also released *Knowing God Through The Nature of Twenty*. Next, in 2007, he write book titled *30 Cases Important in Life (Year) First*). In addition to the works said, Musthafa Umar still own various work others that show his dedication in field knowledge and preaching.⁴¹

Musthafa Umar founded and fostered the Tafaquh Foundation (Tafaquh Study Club) as well take office as Chairman Riau MUI Fatwa Commission. Since 1995, he active preaching in Malaysia and various place such as mosques, surau, housing, as well as agency government and private sector, including Petronas. In 2006, he return to Riau and share timetable preaching every month, 10 days in Malaysia and 20 days in Riau. Since 2008, he has filled in regularly interpretation studies, which were originally held in the office Tafaquh long, then moved to the An-Nur Grand Mosque in Pekanbaru in 2009, and then to the Nurul Haq Mosque. Video of his study now available on YouTube through *the Kajian Tafsir Al- Ma'rifah* channel. In addition to preaching, he also teaches at the postgraduate program of UIN Sultan Syarif Kasim Riau.⁴²

Mustafa wrote an interpretation of the Qur'an entitled *Interpretation of Al- Ma'rifah* since year 2000. This book arranged gradual, simple However meaningful and purposeful give knowledge, according to with the meaning "Al- Ma'rifah." This interpretation expected can direct public return to the Koran and the hadith of the Prophet as well grow love for both of them.⁴³ *Tafsir al-Ma'rifah* is the work of Musthafa Umar which is recorded as the first interpretation in

⁴¹ Ade Rosi Siti Zakiah, "Epistemology of Audiovisual Interpretation: Analysis of Ustaz Musthafa Umar's Interpretation on the Al-Ma'rifah Interpretation Study Youtube Channel" (Maulana Malik Ibrahim State Islamic University, 2022). p. 46.

⁴² Ibid. 47

⁴³ Hidayah Neli, "Tafsir Al-Ma' Rifah and Its Existence (Reception Study of Tafsir Al-Ma' Rifah by Musthafa Umar)." P.57.

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Riau. This work has diverse interpretive characteristics and combines two forms of delivery, namely written and oral.⁴⁴

c. Ma'rifah Interpretation Method

In the *Interpretation of Al- Ma'rifah* Musthafa Umar applied two methods in his interpretation, namely *t ahlili* and *maudhu'i*, by combining the *Tahlili al-Maudhu'i interpretation method*. As an introduction to each interpreted surah, he presents a brief *description* that includes the names of the surahs, their meanings which is sometimes accompanied by other names for the same surah and the method of interpretation based on the location of the revelation (Mecca or Medina). In addition, he also summarized the main points of the contents of the surah.⁴⁵

The writing of the book *Tafsir al-Ma'rifah* uses more of the tafsir *bil-ma'tsur approach*, while the interpretations delivered via YouTube tend to follow the tafsir *bil-ra'yi method*. This shows that the application of the interpretation method is flexible and dynamic, adapting to the medium and context of its delivery.

On YouTube, *Kajian Tafsir al-Ma'rifah* uses the *maudhu'i* (thematic) interpretation method. This can be seen from the way Musthafa Umar delivers explanations in each of his studies, where he always adjusts the theme of the interpretation to the meaning of the verse being discussed. In some of his videos, he often groups several verses with the same theme, ensuring the relationship of meaning in them. In addition, Musthafa Umar's interpretation is also arranged systematically, following the order of verses and surahs as stated in the Uthmani Al-Qur'an manuscript, and based on the interpretation videos on *the Kajian*

⁴⁴ Abbasy Resqy Betrasya and Islamiyah, "Epistemology of Audiovisual Tafsir: Analysis of the Interpretation of Surah Al-Baqarah Verse 255 Musthafa Uar on the Al-Ma'rifah Tafsir Study Youtube Channel" (2016): p.5 .

⁴⁵ Asrizal Saiin et al., "Analysis of Musthafa Umar's Exegesis Methodology in the Tafsir Al-Ma'rifah," *Hadhari Journal* 13, no. December 2019 (2021): p.262 .

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Tafsir al-Ma'rifah YouTube channel, it can be seen that Musthafa Umar also tends to apply the tahlili method.

d. Systematics

Interpretation of the Ma'rifah work Musthafa Umar composed in a way systematic and in-depth. Each chapter begins with introduction short that includes explanation regarding the name of the surah, including possibility the existence of other names used for the same surah, as well as the meaning behind the name. In addition, the author also includes information related location the descent revelation, namely what is the surah including category *Makkiyah* (revealed in Makkah) or *Madaniyah* (revealed in Medina. Explanation This No only nature informative, but also relates it with context social and conditions society at the time revelation That lowered.⁴⁶

e. Style

Tafsir al-Ma'rifah uses the *al-Islahi al-Ijtima'i* style. This approach focuses on the importance of social reform in implementing Islamic teachings. The essence of approach This is How Islamic teachings do not only understood in a way theoretical, but also applied in a way real in life society. The main goal from social reform This is look for solution concrete for various problem social issues faced public with based on values the sublime Qur'an and Hadith. With Thus, the approach This No only just convey religious teachings, but also trying overcome challenges social with the Islamic way. Focus the main thing is to fix order society and improve quality life social to be in harmony with Islamic principles. Approach This invite every individuals and communities for operate life more social good, fair and harmonious, in accordance with teachings taught by the Koran and the Prophet Muhammad SAW.⁴⁷ According to Musthafa Umar, the use of a

⁴⁶ Musthafa Umar, *Tafsir Al-Ma'rifah* (Kuala Lumpur, 2000).

⁴⁷ Saiin et al., "Analysis of Musthafa Umar's Exegesis Methodology in the Tafsir Al-Ma'rifah." Page 262

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combination of two or more methods in interpretation is a new approach in the field of interpretation. This innovation aims to make it easier for interpreters to convey the meaning and explanation of interpretation more clearly and effectively.⁴⁸

f. Source References

As for the source Musthafa Umar's interpretation reference can be seen from the information listed by Musthafa Umar in book the interpretation is as follows is the source it is used for as source the interpretation that is *Tafsir Ibn Kathir*, *Tafsir Al- Qurthuby*, *Tafsir Al- Jalalain*, *Tafsir Fi Dzilaal Al-Quran*, *Tafsir Al- Say'rawy*, *Tafsir Al- Kabir*, and several other books of interpretation. According to information direct from Mustafa Umar to writer he in write the interpretation the at least must read ten interpretations, among which there are interpretations mentioned on.⁴⁹

4. Audiovisual Media

a. Progress of interpretation media

Along with the development of the times and technological advances known as new media, the learning process is now becoming easier. If in the past someone had to meet directly with a teacher or expert to gain knowledge, now it can still be done, but it is no longer the only option. Thanks to the sophistication of technology, someone can utilize various media, such as mobile phones, computers, and other devices, to learn more practically and flexibly.⁵⁰

The method of interpreting the Qur'an in the modern era has undergone significant changes. If in the past scholars tended to pour out their thoughts and interpretations in the form of books or scriptures, now this approach is increasingly rare. In response to technological

⁴⁸ M Kafrawi and Mohd Nazri Ahmad, "Polygamy According to the Book of Tafsir Al-Ma'rifah by Musthafa Umar," *Rusydiah: Journal of Islamic Thought* 1, no. 1 (2020): 28–40.

⁴⁹ Hidayah Neli, "Tafsir Al-Ma' Rifah and Its Existence (Reception Study of Tafsir Al-Ma' Rifah by Musthafa Umar)." P.59.

⁵⁰ Muhammad Miftahuddin, "History of Interpretation Media in Indonesia," *Nun: Journal of Quranic Studies and Interpretation in the Archipelago* 6, no. 2 (2020): p. 117 .

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developments, many scholars have switched to using digital media to spread interpretations. One popular platform is YouTube, where they create a special channel containing video lectures to explain the verses of the Qur'an in a more interactive and easy-to-understand way. In addition to YouTube, they also utilize websites or other internet platforms to reach a wider audience. In this way, the spread of religious knowledge becomes more effective and can be accessed anytime and anywhere.⁵¹

Before development forms new in interpretive media, McLuhan, through Media History Theory, put forward that journey media development is ongoing in four main eras in sequence. The Tribal Era, The Era of Writing, Print Era, Electronic Age.

With existence theory from McLuhan namely media development plays an important role in shaping the way humans communicate and understand the world. This idea can be applied as an approach to understanding the use of media in interpreting the Qur'an in Indonesia. Media not only functions as a means of conveying information, but also influences how religious messages are interpreted and disseminated. With the development of communication technology, the interpretation of the Qur'an in Indonesia can be adjusted and conveyed through various modern platforms such as television, radio, and digital media, allowing the messages of the Qur'an to be more easily accessed by the wider community.⁵²

Based on the theory of media history put forward by Marshall McLuhan, the development of media in the context of the interpretation of the Qur'an in Indonesia can be divided into several stages. First is the era of oral media, where delivery information and knowledge depends completely on communication direct through speech, conversation, and verbal interaction. In this era, knowledge spread out from mouth to

⁵¹ Ibid.

⁵² Ibid.

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mouth, usually in environment social small, like family, community, or assembly certain. Limitations main at this time is the difficulty reach audience in amount big and small documentation that can archived.⁵³ This era coincides with the early period of Islamization in Indonesia. Although limited in distribution, this era facilitated the teaching of Islamic values in a way that was profound and rooted in local culture, through an oral tradition that emphasized the arts and community participation. Thus, the media of interpretation in the oral era played an important role in shaping the understanding and practice of Islamic teachings in society.⁵⁴

Then, the era of written media emerged, where humans start using writing for record, store and distribute knowledge. This era to mark progress important in civilization, because information No Again depend on memory man only, but can documented in form text. The presence of writing enables the transfer of knowledge. knowledge to generation next and facilitate communication distance far through limited Because making text need time and energy that is not A little.

Hamzah Fansuri was a pioneer in the activity of interpreting the Qur'an in writing. This can be seen from his work entitled *Asrar al-'Arifin* (Secrets of Mystic Science), which consists of prose and poetry written in the 16th century AD. The work contains poetic translations of the Qur'ān spread over fifteen poems. It discusses various issues related to Islam. After that, similar studies emerged, including the works of Syamsuddin as-Sumatrani and Nuruddin ar-Raniri⁵⁵

After that, the era of print media developed, this era estimated happen around end 13th century AD during the Pasai kingdom which was the first Islamic kingdom in the archipelago.⁵⁶ Copying of religious

⁵³ Muhammad Miftahuddin, "History of Interpretation Media in Indonesia," *Nun: Journal of Al-Qur'an and Interpretation Studies in the Archipelago* 6, no. 2 (2020): p. 123 .

⁵⁴ Ibid. 125

⁵⁵ Ibid. 125-126

⁵⁶ Hamam Faizin, *History of the Printing of the Qur'an*, p . 144 .

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literature continued until the end of the 19th century AD or the beginning of the 20th century AD in various important areas of Islamic society, such as Aceh, Padang, Palembang, Banten, Cirebon, Yogyakarta, and others. In 1855 AD, the local Dutch government in Palembang held the Batavian Society of Arts and Sciences, where a printed copy of the Qur'an made by Muhammad Azhari, a local resident, was exhibited. However, the honor of the first printing activity in Indonesia is more often given to the book *Syaraf al-Anam*, which discusses the celebration of the birth of the Prophet Muhammad and was printed in 1853 AD by Husayn bin Muhammad al-Habsi, a Hadromi Arab living in Surabaya. Although this opinion is less strong than the first, Palembang is recognized as the first regional printing city at that time.⁵⁷

In the early 20th century AD, many writings on Islam in Arabic, Malay, and local languages began to appear. One important work was *Ilmu Sejati* by Hamka, which presented the basic principles of Islam through commented verses of the Qur'an. This work became the embryo of interpretation in that century. At the same time, Mahmud Yunus also wrote an interpretation and published three chapters in 1922. In 1930, he and HMK Bakry published a translation and interpretation entitled *Tafsir Al-Qur'an al-Karim*. In addition, interpretations of the Qur'an also appeared that discussed specific concepts, such as *the Concept of Kufr in the Qur'an: A Theological Study with a Thematic Interpretation Approach*, which was Farifuddin Cawidu's dissertation submitted to UIN Syarif Hidayatullah on March 27, 1989.⁵⁸

Then the emergence of the electronic era, the electronic interpretation referred to here refers to the media of communication mass media based on modern technology, such as radio and the like. In this theme, there are two media of interpretation used, namely radio and television. First, radio is a device that functions to transmit sound

⁵⁷ Miftahuddin, "History of Interpretive Media in Indonesia." pp. 127-128

⁵⁸ Ibid. 129

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through magnetic waves, at a speed equivalent to light waves, which is 186,000 miles per second.⁵⁹ Radio has a number of function known social with draft *radio for society*. First, radio plays a role as a medium for convey message from One party to other parties. Second, radio can used for to raise funds opinion public use influence policy. Third, radio becomes means bring together opinion different to achieve mutually beneficial solutions profitable. In addition, radio also plays a role in build togetherness with Spirit humanity and honesty. In conclusion, radio is not only functioning as source information, education, and entertainment, but it can also utilized as a medium for Islamic preaching.⁶⁰

The first broadcast radio in Indonesia was present on June 16, 1925 under the name Bataviase Radio Vereniging (BRV) in Batavia. After that, various other broadcast radio stations began to emerge. In the same period, Radio Dakwah Islam Surakarta (RADIS) was founded by Abdullah Sungkar and Abu Bakar Ba'asyir. Islamic studies on this radio were filled by famous figures at that time, such as Kosim Nurseha and Suryani Thahir. In 2007, several radio stations in Malang, such as Radio Dakwah Islam (RDI) An-Nur, began to focus on broadcasting da'wah programs. Almost all of the material presented contained da'wah messages, including routine tafsir studies after maghrib which were broadcast live from mosques in Malang. In addition, Radio MFM Malang also presented thematic tafsir studies.⁶¹

Next, we move on to the next media, namely television. The presence of television in Indonesia provides entertainment through a variety of programs offered by each station in a unique way. Republic of Indonesia Television (TVRI) is television first in Indonesia in the

⁵⁹ Onong Uchana Effendy, *Broadcast Radio: Theory and Practice*, ed. Bandar Maju (Bandung, 1990). p.21.

⁶⁰ Masduki, *Radio Journalism* (Yogyakarta: LkiS, 2000). p.3

⁶¹ Muhim Matun Nisak, "Typology of Islamic Preaching Through Radio Broadcasts in Malang City" (Maulana Malik Ibrahim State Islamic University of Malang, 2018).

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period from 1970 to 1990, TVRI broadcast various programs with a nuance of preaching. Around 2005, M. Quraish Shihab also presented interpretations in several programs on Metro TV. Other preaching programs, such as Kultum and Hikmah Fajar, were also present on RCTI. The interpretation presented by M. Quraish Shihab reviewed the results of his interpretations which were summarized in *Tafsir Al-Misbah: Messages, Impressions, and the Art of the Qur'an*.⁶²

Lastly, we entering the era of online media, which is marked by with the emergence of the internet and digital technology. This era bring revolution in method information delivered and accessed. With the existence of the internet, information can spread out in a way instant to the whole world without limitation time and place. Online media allows Who just for participate in production and consumption information through various platforms, such as websites, social media, and applications internet based. This era open wide opportunities for scholars and academics for convey religious knowledge, including interpretation of the Koran, through digital channels like YouTube, podcasts, and websites. With Thus, online media does not only facilitate distribution information in a way fast, but also possible interaction direct between presenter and audience, creating environment more learning interactive and inclusive.⁶³

b. Various types of online interpretation media

Progress technology communication in the current era This has develop rapid and increasingly diverse. In the internet era, the study of the interpretation of the Al-Qur'an is also experiencing significant developments, especially in method presentation. Based on form presentation, interpretation through online media can grouped to in three type main:

⁶² Miftahuddin, "History of Interpretive Media in Indonesia." pp. 134-135

⁶³ Ibid. 136

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1) Text or Writing

The first type of interpretation presentation is in the form of text or writing. This model is the most dominant, considering that the majority of online media present information in written format as the main form of content delivery. The presentation of interpretations in text form remains the main and most popular format in online media. Most sites prefer to present interpretation studies in written form compared to other formats. Text-based interpretations require internet users to read the content presented.⁶⁴

Several online media that present tafsir only in text format include tafsirweb.com, eramuslim.com, tafsirq.com, and portal-islam.id. Meanwhile, platforms such as muslim.or.id, islami.co, nu.or.id, and daktuna.com present tafsir studies not only in text form, but also equipped with audio or video.⁶⁵

2) Audio

In addition to text, interpretations in online media are also presented in audio format. The use of audio media can enrich the quality of learning and understanding in the study of interpretation. The presentation of interpretations in audio format is still rarely used by online media. This is due to the time-consuming process and the need for special space and conditions to produce optimal audio quality.

Some online media sites that provide tafsir studies in audio format include muslimcentral.com, Kajian.net, darussalaf.or.id, and salafycirebon.com. However, not all sites allow users to listen directly. Some of them require users to download the tafsir study recording first before it can be accessed.⁶⁶

⁶⁴ Aep Kusnawan, *Preaching Through Writing* (Bandung: Mujahid, 2004). p.24

⁶⁵ Muhammad Zainul Falah, "Study of Interpretation in Online Media (Analysis of Interpretation of the Qur'an on the Muslim.or.Id and Islami.Co Sites)" (Walisongo University, Semarang, 2020). p.31

⁶⁶ Ibid. 32

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3) Visual

Apart from audio, visual media is also experiencing development in presentation of interpretation. The use of visual media helps convey message with more interesting and easy understood, enriched experience learning for audience. The study of the interpretation of the Qur'an can be presented in written form, similar to other written works, whether in the form of articles, journals, or e-books. Form study This No only presenting the interpretation in text format, but also combining it with Photo For strengthen conveying written ideas. For example, the Tafsir Study on *the tafsiralquran.id website*.⁶⁷

4) Audio Visual

In general terminology, the term audiovisual refers to the combination of between audio elements (sound) or series sound) and visual (images that can be seen, usually in the form of picture move). In the context of Here, audio refers to everything form sound, like voice human, music, effects sound, or narrative, which can heard by listeners. Temporary that, visuals include elements that can captured by the eye, such as video, animation, or static image displayed in a way dynamic. Combination second element This aiming create more experience interactive, informative, or entertain for audience. The use of audiovisuals is often found in media such as television, films, digital presentations, to application learning, where synergy between sound and picture capable convey message or information in a way more effective.⁶⁸

⁶⁷ Zaenal Arifin, "Digital-Based Study of Al-Qur'an Interpretation (Study of the Tafsiralquran.Id Website)" (Nahdlatul Ulama Islamic Institute, Kebumen, 2021), <http://eprints.iainu-kebumen.ac.id/id/eprint/852>. pp. 34-35

⁶⁸ Nafisatuzzahro, "Transformation of Quranic Interpretation in the Era of New Media: Various Forms of Audiovisual Quranic Interpretation on YouTube."

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In the internet era today This, the study of interpretation has develop beyond just text and audio, with the emergence of audiovisual formats that allow user for see and listen. Some online media have start play a role in broadcast Islamic preaching, including delivery interpretation study through video.

Interpretation in audiovisual format can be divided into two types. First, in the form of lectures or studies of interpretation based on certain books delivered by scholars or interpreters in the real world, then uploaded to the internet or broadcasted live via livestreaming. Second, in the form of presenting verses of the Qur'an or their explanations in narrative form using audiovisual media, often equipped with illustrations to strengthen the narrator's explanation.⁶⁹

Excess audiovisual media has a number of superiority in delivery study of the interpretation of the Koran. Platforms like YouTube make it easier user in search and access various themed videos interpretation of the Qur'an. In addition, the scope the audience is very broad, allowing distribution preaching in a way effective. Column features comments also support interaction between interpreter and viewer as well as discussion between users. For them who is having trouble attend assembly science, this media become alternative for follow study in a way flexible. Users can also to rotate repeat video when anywhere and everywhere in accordance needs. In addition, audiovisual media helps save time and cost, both for missionary in convey message and also for viewers who follow study.⁷⁰

⁶⁹ Arifin, "Digital-Based Study of Al-Qur'an Interpretation (Study of Tafsiralquran.Id Website)." 36-37

⁷⁰ R Ramadan, "Audiovisual Quran Interpretation: Analysis of Adi Hidayat's Interpretation Regarding the Concept of Humans in the Quran on the Adi Hidayat Official Youtube Channel and ..." (UIN Sultan Syarif Kasim Riau, 2024), <http://repository.uin-suska.ac.id/83458/>.
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Audiovisual media as a means of interpretive study has several shortcomings. Differences in ability among users mean that not everyone can understand the interpretation of the Qur'an well. In addition, the interaction between interpreters and audiences on platforms such as YouTube is less in-depth, so that it is unable to create the emotional and spiritual connections that are usually created in face-to-face learning. Interpretation studies through this media are also vulnerable to the spread of false information or hoaxes, given the wide access and dynamics of the digital world.⁷¹

B. Relevant Studies

1. Thesis entitled, *The Values of Sex Education for Children in QS An-Nur Verses 58-59*, by Iik Nur Shobichah student Faculty Knowledge Education and Teaching, Walisongo State Islamic University, Semarang, 2020.⁷² Thesis This examines the values of sex education for children in QS *An-Nur* verses 58-59, which is motivated by the lack of explicit Islamic literacy regarding sex education, often considered taboo even though there are implications in the texts of the Qur'an. Through library research methods and analysis of *Tafsir Tahlili*, this thesis finds three values of sex education: first, the ethics of asking for permission, where children are taught to always ask for permission before entering their parents' room at certain times; second, understanding of genitals, where parents need to introduce body parts that are genitals to children from an early age; and third, guarding the gaze, which emphasizes the importance of getting children used to applying the etiquette of looking in order to avoid the emergence of lust due to seeing genitals. This study confirms that sex education is an integral part of education in faith, morals, and worship in Islam. Equality in the surah and verses studied, and their differences in the explanation in the thesis This to

⁷¹ Ibid.

⁷² IIK Nur Shobichah, "Values of Sex Education for Children in QS an-Nur Verses 58-59." *Thesis* (Walisongo State Islamic University Semarang, 2020), Thesis.

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hook paragraph This with the world of education while writer focus to interpretation Musthafa Umar regarding Surah *An-Nur* verses 58-59.

2. Thesis Entitled, *The Concept of Sex Education for Children in Qs. An-Nur: 58-59 (Study of the Interpretation of Ahmad Mustafa al-Maraghi in Tafsir al-Maraghi)*, by Feby Al Ijma student major Faculty of Quranic Sciences and Interpretation Usuluddin, Manners, and Preaching Palopo State Islamic Institute, 2021.⁷³ Thesis This discusses the concept of sex education for children in QS *An-Nur* verses 58-59, focusing on the interpretation of Ahmad Mustafa al-Maraqi in *Tafsir al-Maraghi*. This study is motivated by the high number of incest cases in families due to the lack of education regarding the ethics of asking for permission in private situations, so it is important to raise awareness of the need for sex education from an early age. The issues discussed include the nature of sex education, its genealogy in al-Maraqi's thinking, and al-Maraqi's interpretation of sex education for children. Through a thematic approach and literature review, this study found that sex education is an effort to teach and make children aware of sexual issues according to Islamic law. Al-Maraqi offers the concept of sex education by emphasizing the ethics of asking for permission at three specific times, namely before dawn, after the Isha prayer, and when the child is puberty. The implications of instilling this concept are very important to prevent incest and sexual deviation behavior, which can affect the child's future. This study also expects other researchers to explore more sources regarding sex education for children. Equality The same discuss about surah *An-Nur* verses 58-59. The difference in verses This use interpretation of Ahmad Mustafa al-Maraqi in *Tafsir al-Maraghi*, while writer focus on perspective Mustafa Umar.
3. Thesis Titled, *According to the Qur'an, surah An-Nur Verses 58-59 (Analytical Study of the Interpretation of the Ahkam Verses by Sheikh*

⁷³ F Al-Ijma, "The Concept of Sex Education for Children in Qs. An-Nur: 58-59 (A Study of Ahmad Musthafa Al-Maraghi's Interpretation in Tafsir Al-Maraghi)" (State Islamic Institute of Palopo, 2021), <http://repository.iainpalopo.ac.id/id/eprint/3879/1>.

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Muhammad 'Ali Ash-Shabuni, by Hanisah Sabrina Saragih from major Science of the Qur'an and Tafsir, State Islamic University of North Sumatra, Medan, 2021.⁷⁴ Thesis This aims to explore Muhammad ash-Shabuni's interpretation of sex education for children. Sex education here includes cognitive, emotional, social, interactive, and physical aspects that aim to support children's sexual development. This study uses a qualitative approach with data collection techniques through literature studies, documentation, and descriptive analysis of the book of interpretation of the Ahkam Verses and other sources such as journals and articles. The results of the study indicate that the concept of sex education according to ash-Shabuni includes: (1) sex education must be based on faith; (2) the role of the family is very important; (3) sex education must start early; and (4) understanding of genitals needs to be taught from an early age. The hope of this study is to encourage the development of good sex education in the family environment, so that children can grow up with noble morals and ethics according to Islamic teachings. Equality The same using the surah *An-Nur* verses 58-59. Differences his namely in the thesis This use interpretation from Muhammad ash-Shabuni and aims delve into it, while writer focus on interpretation Mustafa Umar.

4. Study titled, *Sex Education for Children: Approach Ma'nā cum Maghzā to QS al-Nur: 58-59*, by Mahfidhatul Treasures Master of Science in the Qur'an and Interpretation of the State Islamic University of Sunan Kalijaga and Alfi Ifadatul Umami Master of Science in the Qur'an and Interpretation of the State Islamic University of Sunan Kalijaga, in 2021.⁷⁵ Study This discuss about sexual violence and free sex that are rampant in Indonesia are often caused by a lack of understanding about sex from an early age. The culture

⁷⁴ Hanisah Sabrina Saragih, "The Concept of Sex Education for Children from an Early Age According to the Qur'an, Surah An-Nur Verses 58-59 (Analytical Study of the Interpretation of the Ahkam Verses by Sheikh Muhammad 'Ali Ash-Shabuni)" (State Islamic University of North Sumatra Medan, 2021).

⁷⁵ Mahfidhatul Khasanah and Alfi Ifadatul Umami, "Sex Education for Children: The Ma'na Cum Maghza Approach to QS Al-Nur: 58-59," *Jurnal Moderasi: the Journal of Ushuluddin and Islamic Thought, and Muslim Societies* 1, no. 2 (2021): 104–128.

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that considers sex taboo makes sex education for children very minimal. This article reveals the textual justification of the Qur'an regarding sex education for children, using the hermeneutic approach of *ma'na-cum-maghza* in QS. *An - Nur*: 58-59. The results of the study indicate that sex education for children is mandatory, as stated in the verse. In addition, the basis for sex education can also be found in QS. *An - Nur*: 27 and the hadith of the Prophet. Sex education does not mean teaching sexual practices, but providing an understanding of their identity as biological beings. This is expected to be a preventive step to protect children from sexual violence. Similarities in research This The same use surah *An-Nur* verses 58-59. The difference in this thesis uses many interpretations from classical to contemporary, while the author only focuses on the interpretation of Musthafa Umar because it has very prominent characteristics, namely the style used by Musthafa Umar is very relevant to the study in surah *An-Nur* verse 58-59 and because Musthafa Umar's interpretation also uses audiovisual media.

5. Thesis entitled, *Household Privacy in the Qur'an (Study of the Interpretation of QS al-Nur/24: 58-59)*, by Nurul Hidayah, a student major Faculty of Quranic Sciences and Interpretation Usuluddin, Manners, and Preaching Palopo State Islamic Institute, 2023.⁷⁶ Thesis This discuss examines the concept of household privacy according to QS *An -Nur* /24: 58-59. This study aims to explain how privacy is regulated in the verse and the wisdom contained therein. Using a qualitative approach and library research methods, Hidayah analyzed data from the Qur'an as a primary source and various tafsir books and scientific articles as secondary sources. The results of the study indicate that although there are several verses in the Qur'an that discuss privacy, QS *An -Nur* /24: 58-59 specifically educates social norms in the family. This verse emphasizes the importance of parents educating children and household helpers about good manners and morals.

⁷⁶ Nurul Hidayah, *Household Privacy in the Qur'an (An-Nur 24: 58-59)* (Palopo State Islamic Institute, 2023).

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The wisdom of this verse includes the obligation of parents to educate children about the ethics of household life, respecting the privacy of others, and the importance of not interfering in personal affairs. This study is expected to increase public understanding of privacy and individual rights in the context of the household. Equality The same discuss surah *An-Nur* verses 58-59. Differences in the thesis This use Lots interpretation from the classic to the contemporary, while writer only focus on interpretation Musthafa Umar with audiovisual media.

6. Thesis entitled, *Contextualization of the Term Tsâlâtsu in Surah An-Nur Verse 58 (Analysis of the Maqâshîd of the Qur'an)*, by Muhammad Yusril student major Faculty of Quranic Sciences and Interpretation Ushuluddin of Sultan Syarif Kasim State Islamic University, Riau, 2024.⁷⁷ to study meaning term the aurat mentioned in the Qur'an and Hadith. Author to argue that understanding about private parts should No limited to aspects physique only, but also includes context social and privacy. Research This aiming for explore interpretation and contextualization term the aura of the soul in the surah *An-Nur* verse 58 with approach *maqâshid* al-Qur'an, which is known as method interpretation contextual and progressive. With use method study library and analysis *maqâshid*, author referring to *Tafsir Fi Zhilalil Qur'an*, *Tafsir al-Azhar*, and *Tafsir Al-Misbah* as source main, and other literature as supporting data. Research results disclose that term the aura of the soul refers to three the time when the aurat prone to open: before prayer dawn, time Rest afternoon, and after prayer isya. This term also indicates importance guard privacy a person in time and place certain, which contribute to mental and emotional health. people. Research This emphasize that understanding private parts in context This important for create healthy individual mentally, educated in a way emotional, and have a clean heart. Similarities in the verses studied. Differences in the thesis This use analysis

⁷⁷ Muhammad Yusril, "Contextualization Of The Term Tsâlâtsu In Surah An-Nur Verse 58 (Analysis of the Maqâshîd of the Qur'an)" (Sultan Syarif Kasim State Islamic University, Riau, 2024).

The Purpose of the Qur'an whereas writer focus on perspective from Musthafa Umar through method audiovisual interpretation.

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CHAPTER III RESEARCH METHODS

A. Types of Methodology Study

The type of research that will be used by the author is library research. This research is a method that makes library materials, such as books, the main object of study and data sources used in the analysis.⁷⁸ Study This use method qualitative with approach *descriptive-analytical*, which means focus on explanation and analysis deep to meaning time privacy in Surah *An-Nur* Verses 58-59. Research This based on the view Musthafa Umar, a many characters using audio-visual as a medium of interpretation.

And in the research this also uses A qualitative approach with *virtual ethnography method*, this is used to collect various information from the digital environment, including platforms such as YouTube. In this study, the focus of data collection is directed at one of the YouTube channels, namely *Kajian Tafsir Al-Ma'rifah*. This approach allows researchers to understand more deeply the interactions, content, and communication patterns that occur within the channel, as well as how they reflect the dynamics of the online community and its relevance to the study of tafsir.⁷⁹ In this study This, used tafsir tahlili, interpreting the verses of the Qur'an means explaining the contents of the verses by describing the various aspects contained therein. This process includes explaining the meanings contained in the verses according to the expertise and approach of the interpreter who does it. Each interpreter usually has a certain method and tendency in conveying their interpretation, so that the results of the interpretation can vary depending on the perspective used.⁸⁰ Study No only focus on the literal meaning, but also understand context social and cultural from corner view Musthafa Umar.

⁷⁸ Hadi Sutrisno, *Research Methodology* (Yogyakarta: Andi Offset, 2002) . p.9

⁷⁹ Abdullah Fattah Nasution, *Qualitative Research Methods* , ed. Meyniar Albina (Bandung: Harva Kreatif, 2023). p.34

⁸⁰ Ani Arni, *Interpretation Research Methods* , Daulat Riau (Pekanbaru: Daulat Riau, 2013). p.72

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B. Data source

The data sources used in this writing consist of primary data sources and secondary data sources:

a. Primary Data

Primary data is the main information obtained directly from the research subject or the first source. This data is authentic, objective, and reliable because it is the basis for solving a problem being studied.⁸¹ In this study, the primary data source comes from a YouTube video on the *Kajian Tafsir Al-Ma'rifah* channel presented by Musthafa Umar. The video discusses private times explained in Surah An-Nur verses 58-59.



Figure 4.1

Al- Ma'rifah Interpretation Study Channel - Ustadz Mustafa Umar

⁸¹Nasution, *Qualitative Research Methods* . p. 6

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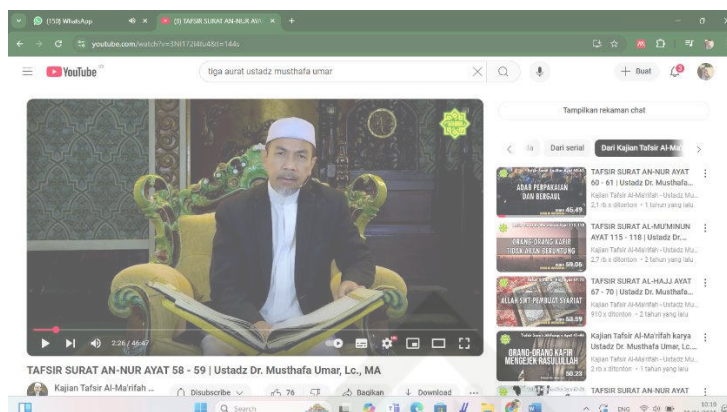


Figure 4.2 2
of Surah *An-Nur* verses 58-59

b. Secondary data

Secondary research data is information that is not obtained directly from research subjects or primary sources, but is used to complement and strengthen primary data in research. Secondary data sources in this research include various supporting references. In this study, the secondary data used includes various written sources, such as scientific articles, research journals, theses, and dissertations that are closely related to the focus of this research. These sources are used to support, enrich, and provide additional perspectives on the primary data that has been obtained.

C. Data collection technique

Data collection techniques are an important step in the research process, because the main purpose of research is to obtain data.⁸²

Initial step in study This is determine the verses of the Qur'an that will under review based on the issues raised. Furthermore, the researcher choose source main research, namely interpretation the verses of the Qur'an are conveyed through social media platforms, especially YouTube channels. From various choice, research This focuses on the interpretation delivered by Ustadz Musthafa Umar in YouTube channel *Kajian Tafsir Al- Ma'rifah*. Author interested For analyze method delivery as well as approach used by Ustadz

⁸² Andra Tersiana, *Research Methods* (Indonesia's Great Children, 2018). p. 32

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Musthafa Umar in explain verses said, in order to understand effectiveness and uniqueness style its interpretation.

Then listen with carefully every the explanation given in the video, as well as try for understand meaning and context from interpretation conveyed. Based on understanding said, the author compile framework the theory used for to study interpretation Ustad Musthafa Umar regarding time privacy explained in the surah *An-Nur* verses 58-59. In the stage This, the author also relates relevant theories with discussion for enrich analysis. After all data and information collected, author compile report research that contains results findings main thing that is obtained during the research process, which will presented in form systematic and comprehensive report.

D. Data Analysis Techniques

Study This apply technique analysis content that focuses on understanding Contents interpretation study from the YouTube channel Al-Ma'rifah delivered by Musthafa Umar. This method used for dig the meaning contained in a lecture on interpretation that discusses time privacy in Surah An-Nur verses 58-59. The data collection process was carried out with method watch, record and document Contents related lectures with paragraph After the data is collected, the research This do analysis deep to keywords, themes main, and the concept of interpretation that is often appear in the study video.⁸³

In addition, research This also examines How Musthafa Umar explains meaning paragraph the in a way contextual and how He connect it with values life everyday. This is covers method delivery of interpretation, use argument supporters, as well as the approach used in explain draft time privacy in Islam. Analysis this no only aiming for understand meaning paragraph from corner view of interpretation, but also for see How understanding the can applied in life modern Muslims.⁸⁴

⁸³ "Content Analysis | Guide, Methods & Examples," accessed February 28, 2025, <https://www.scribbr.com/methodology/content-analysis/>.

⁸⁴ Ibid.

With use method analysis content, research This can to reveal pattern delivery of the interpretation used by Musthafa Umar, his approach use in explain draft time privacy, as well as impact from understanding This to formation ethics and social norms in life Muslims. Research results This expected can give contribution in study of the interpretation of the Koran, in particular in understand related verses with privacy in Islam, as well as how audiovisual media can become means effective in spread understanding of religion to public wide.⁸⁵

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⁸⁵ Ibid.

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CHAPTER V CLOSING

A. Conclusion

1. Interpretation time privacy in Surah An-Nur verses 58-59 according to Musthafa Umar teaches importance guard honor and privacy family, with emphasize time certain things that should be No disturbed, such as before prayer Dawn, when Rest afternoon, and after Isha prayer. This verse underline obligation request permission, which applies for adults, children, and servants, for honor privacy inside house. In addition, the interpretation This also teaches importance educate children for honor parental privacy since early. With follow manners this, we can create harmonious and maintaining environment connection good family.
2. Characteristics interpretation Musthafa Umar's response to Surah An-Nur verses 58-59 in Audiovisual Media reflects a thematic and in-depth approach. He use method *maudhu'i* with lift theme time privacy in family, which was discussed in a way detailed. In addition, the method *tahlili* used for explain every aspect important in verses, such as meaning of words and context its implementation in life everyday. Ustadz Musthafa Umar said the interpretation with relaxed, simple and easy language understood, using can speak Indonesian and Malay accessible by various circles. The interpretation is also very contextual and relevant, in terms of this, he emphasize importance guard privacy for create harmony and protection honor in House stairs. With approach *al- Islahi al- Ijtima'i*, Musthafa Umar encouraged implementation Islamic teachings in life social, which aims for reform and creation a better life harmonious in public.

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B. Suggestion

Based on the research that has been presented, of course there are still some shortcomings that need to be considered. One possible shortcoming is the limited data sources used in this study, both in terms of the number of references or the depth of analysis of various interpretive perspectives. Interpretations that only focus on one source or figure, although relevant, can make the perspective presented less comprehensive. Therefore, further research involving various views or other scholars may provide broader insights.

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