



Social Manners in Contemporary Children's Exegesis: Exploring Musthafa Khattab's Perspective

Miskah Salsabilah¹, Mamluatun Nafisah¹, Moses Adeolu Agoi², Defriyanto³

¹Institut Ilmu Al-Qur'an Jakarta, Indonesia

²Lagos State University, Nigeria

³Universitas Islam Negeri Raden Intan Lampung, Indonesia

✉ miskahsalsabilah@gmail.com *

Article Information:

Received May 10, 2024

Revised June 8, 2024

Accepted July 9, 2024

Keywords: *Social manners, children's quranic exegesis, Musthafa Khattab, character education, psychosocial development*

Abstract

The digital era has significantly transformed children's patterns of social interaction, as reflected in the decline of language etiquette, the spread of harmful speech, and the increasing prevalence of verbal bullying in online environments. This phenomenon highlights the need to strengthen social manners from an early age as a foundation for character formation and social responsibility. This article examines Musthafa Khattab's perspective on social manners in contemporary children's Quranic exegesis through his interpretation of Surat al-Ḥujurat (1–13) in *The Clear Quran for Kids*. Using a qualitative approach and content analysis, the study draws on *The Clear Quran for Kids* as the primary source, supported by relevant literature on children's exegesis, character education, and psychosocial development. The data were analyzed through thematic categorization and interpretive analysis. The findings indicate that Khattab presents social manners through child-friendly and contextual explanations that emphasize respect for authority, ethical communication, information verification, respect for privacy, brotherhood, tolerance, equality, and justice. These values are closely aligned with Erik Erikson's psychosocial stages of *initiative versus guilt* and *industry versus inferiority*, contributing to the development of responsibility, empathy, self-confidence, and social awareness. This study demonstrates the potential of contemporary children's exegesis as a strategic medium for Quran-based character education in the digital age.

INTRODUCTION

The study of Quranic exegesis continues to develop in response to changing social contexts and the needs of Muslim communities across different periods. Since the time of Prophet Muhammad (peace be upon him), who served as the first interpreter of the Quran, the exegetical tradition has evolved through successive generations of Companions, Followers, and contemporary exegetes, who have introduced diverse methods, approaches, and interpretive orientations in response

How to cite:

Salsabilah, M., Nafisah, M., Agoi, M. A., & Defriyanto, D. (2024). Social Manners in Contemporary Children's Exegesis: Exploring Musthafa Khattab's Perspective. *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, 7(2), 124-139.

E-ISSN:

2622-4658

Published by:

Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin and Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta

to the challenges of their respective eras (Zulkarnaini, 2022). This dynamic development demonstrates that the Quran is characterized by the principle of *salih li kulli zaman wa makan*, meaning that it remains relevant across different times and places. Within this framework, Quranic exegesis aims not only to explain the textual meanings of verses but also to explore moral and social values that can be applied to modern society (Yuliya, 2020).

This development has also led to the diversification of target audiences for Quranic exegesis. Whereas earlier exegetical works were primarily intended for academics, students of Islamic boarding schools, and adult learners, contemporary efforts have increasingly focused on producing exegesis specifically designed for children. The emergence of children's exegesis reflects a growing awareness that introducing the Quran at an early age requires more than teaching children to read its text; it also involves helping them understand its meanings in ways that correspond to their cognitive development (Akhmar et al., 2021; Schunk & DiBenedetto, 2020). Through simple, communicative, and child-oriented approaches, children's exegesis serves as a medium for internalizing Islamic values and fostering Quranic character from an early age.

The importance of children's exegesis has become increasingly evident in the digital era. Children today grow up in environments heavily influenced by social media, the internet, and various digital platforms. On the one hand, technological developments provide broader access to information and learning resources. On the other hand, exposure to negative content, hate speech, offensive language, and aggressive behavior in digital spaces can influence children's character and social behavior (Alan et al., 2023). Beyens et al (2022) found that uncontrolled social media use contributes to deviant behavior, cyberbullying, reduced social concern, and weakened social interaction skills among children. These conditions highlight the urgent need for social etiquette education amid the digital cultural transformation that shapes the identities of younger generations.

From an Islamic perspective, Surah Al-Hujurat is one of the chapters that comprehensively presents principles of social etiquette. It teaches various forms of social conduct, including respect for authority, information verification (*tabayyun*), prohibitions against mockery and verbal bullying, respect for privacy, the strengthening of brotherhood, and the affirmation of equality and justice. These values are highly relevant to the social challenges children face in the digital era. Therefore, communicating the teachings of Surah Al-Hujurat to children requires an approach that is not merely normative but also communicative and appropriate to their developmental needs.

One work that addresses this need is *The Clear Quran for Kids* by Mustafa Khattab. This work was specifically developed for young readers using simple language, engaging illustrations, and contextual explanations tailored to their level of understanding. The Clear Quran Series by Dr. Mustafa Khattab. Unlike many conventional exegetical works primarily intended for adult readers, this work seeks to translate Quranic teachings into forms that children can understand more easily without compromising the substance of the values they convey. Another distinctive feature is the involvement of children in the editorial process, which places particular emphasis on readability and suitability for young audiences.

Previous studies have examined children's Quranic exegesis from various perspectives. Prasetiawati (2017) investigated the methodological characteristics of Quranic exegesis for children. Nashiruddin et al (2023) examined visual reception in *Juz' 'Amma for Kids*. Saifunnuha & Hasan (2022) analyzed the methodology of children's exegesis in Indonesia through *Juz' 'Amma for Kids*. Mulyani et al (2018) discussed Quranic literacy for early childhood through storytelling techniques. Engkizar et al (2026) examined the implementation of politeness in character

formation among elementary school students. [Kartikaningrum et al \(2023\)](#) investigated the influence of negative social media content on children's aggressive behavior, while [Ramadhani & Sari \(2022\)](#) examined the effects of social media on children's moral values and social behavior. [Mustafa et al \(2026\)](#) discussed methodological developments in contemporary Quranic exegesis, whereas [Faridah, \(2018\)](#) explored the value of tolerance in social life. Nevertheless, research specifically examining the construction of social etiquette in *The Clear Quran for Kids* through an analysis of its interpretation of Surah Al-Hujurat and relating it to children's psychosocial development remains limited.

Previous studies have generally focused on the methodology of children's exegesis, visual representation, Quranic literacy, character education, or the effects of digital media on children's behavior. However, no study has been identified that specifically analyzes how Mustafa Khattab constructs social etiquette values in his interpretation of Surah Al-Hujurat in *The Clear Quran for Kids* and examines the relevance of these values to children's psychosocial development. This reveals a gap between the growing need for social etiquette education in the digital era and the limited research on the representation of these values in contemporary children's exegesis.

The novelty of this article lies in its integrative analysis of children's Quranic exegesis and Erik Erikson's theory of psychosocial development. Unlike previous studies that have primarily focused on methodology, visualization, or Quranic literacy, this article explores the construction of social etiquette in *The Clear Quran for Kids* through its interpretation of Surah Al-Hujurat, verses 1–13, and examines the relevance of these values to children's psychosocial development. Accordingly, this article offers a new perspective by bringing together the study of children's exegesis, character education, and developmental psychology within a unified analytical framework.

This article contributes to the development of research on children's Quranic exegesis, a field that remains relatively underexplored in contemporary Quranic studies. Theoretically, this research enriches discussions of exegesis as a medium for transmitting social and moral values to children. Practically, its findings may serve as a reference for parents, educators, curriculum developers, and Islamic education practitioners in designing character education strategies grounded in Quranic values. Amid growing social challenges in the digital era, the internalization of social etiquette through children's exegesis is expected to support the development of a generation characterized by strong moral values, empathy, and social awareness.

METHODS

This article employs a qualitative approach using content analysis to examine the construction of social etiquette in contemporary Quranic interpretation for children. The qualitative approach was selected because it enables an in-depth understanding of the meanings, values, and messages embedded in the text, while content analysis is used to identify, categorize, and interpret themes of social etiquette in Musthafa Khattab's interpretation of Surah Al-Hujurat, verses 1–13, in *The Clear Quran for Kids*. This approach is considered appropriate because the object of study is a written document that requires interpretive reading to uncover its underlying meanings ([Engkizar et al., 2025](#); [Rohman et al., 2023](#); [Saudiah et al., 2024](#)).

Method and Design

This article adopts a qualitative approach using content analysis as its research design. Content analysis is a method used to systematically and objectively identify patterns, themes, and meanings within a text ([Muchlis et al., 2021](#)). The selection of this method is based on the article's aim to explore Musthafa Khattab's perspective on social etiquette in Quranic interpretation for children and to interpret the

relevance of these values to children's psychosocial development through Erik Erikson's theoretical framework (Muchlis et al., 2021).

Data Sources

The data sources consist of primary and secondary data. The primary data are drawn from Musthafa Khattab's *The Clear Quran for Kids*, particularly his interpretation of Surah Al-Hujurat, verses 1–13. This source was selected because it represents a contemporary work of Quranic interpretation specifically designed for child readers. The secondary data comprise books, journal articles, conference proceedings, undergraduate theses, and other academic sources related to Quranic interpretation for children, character education, social etiquette in Islam, and Erik Erikson's theory of psychosocial development. Secondary sources are used to strengthen the theoretical foundation and broaden the analytical perspective (Hashimov, 2015; Pertiwi et al., 2021).

Data Collection Techniques

Data were collected through documentation by reading, identifying, recording, and classifying information related to social etiquette in the interpretive text. Documentation was selected because all research data consist of written sources, allowing information to be systematically retrieved and recorded in accordance with the research focus (Qureshi, 2022). Through this technique, all information relevant to the concept of social etiquette was collected and organized into predetermined analytical categories.

Instrument

The primary research instrument is the author, who serves as the human instrument responsible for data collection, selection, categorization, interpretation, and analysis. In qualitative research, the researcher functions as the primary instrument because of their ability to understand context, interpret meaning, and connect data with the conceptual framework employed (Kocaman, 2024). Data interpretation is guided by the concept of social etiquette in Islam and Erik Erikson's theory of psychosocial development, which serve as the principal analytical frameworks.

Data Analysis Techniques

Data analysis was conducted through several stages: data reduction, thematic categorization, interpretation, and conclusion drawing. Data reduction involved selecting information related to social etiquette in the interpretation of Surah Al-Hujurat, verses 1–13. The data were then classified into major themes, including respect for authority, communication ethics, information verification (*tabayyun*), respect for privacy, brotherhood, tolerance, equality, and justice. These themes were subsequently analyzed to identify Musthafa Khattab's perspective on teaching social etiquette to children. Finally, the findings were examined in relation to Erikson's psychosocial theory, particularly the stages of *initiative versus guilt* and *industry versus inferiority*, as these stages are relevant to the age range targeted by *The Clear Quran for Kids* (Kara, 2023; Monaro et al., 2022).

Data Trustworthiness

Data trustworthiness was established through source triangulation by comparing findings from the primary source with relevant secondary literature. This technique was employed to assess data consistency and enhance the credibility of the analytical findings (Peterson, 2019; Pohontsch, 2019; Robinson, 2023). In addition, data interpretation was conducted iteratively through repeated, in-depth readings of the interpretive text to ensure consistency among the data, thematic categories, and conclusions.

RESULT AND DISCUSSION

Characteristics of *The Clear Quran for Kids*

Teaching Quranic teachings to children requires an approach that takes their cognitive, psychological, and social development into account. One work designed to address these needs is *The Clear Quran for Kids* by Musthafa Khattab. This work not only presents translations of the meanings of Quranic verses but also integrates thematic explanations, stories related to the verses, moral messages, illustrations, and educational activities to help children understand Quranic teachings in context. The work consists of four volumes published by the Furqaan Institute of Quranic Education. The first volume covers Surah Al-Fatihah through Surah At-Taubah, the second covers Surah Yunus through Surah Al-Qasas, the third covers Surah Al-Ankabut through Surah Al-Fath, and the fourth covers Surah Al-Hujurat through Surah An-Nas. Each volume presents the Arabic text and English translation in relatively simple language, accompanied by narratives, learning points, reflective questions, quizzes, games, and puzzles (Islam et al., 2021; Mulyani et al., 2018).

One important characteristic of this work is its presentation of moral messages through brief, memorable phrases and examples drawn from children's everyday lives. Values such as respecting others, watching one's words, respecting privacy, verifying information, resolving conflicts, and accepting differences are conveyed through a combination of text and illustrations. These characteristics demonstrate an effort to connect the understanding of Quranic verses with the development of social manners in everyday life.

Musthafa Khattab's Interpretation of Surah Al-Hujurat, Verses 1–13

This analysis examines Musthafa Khattab's interpretation of Surah Al-Hujurat, verses 1–13, in *The Clear Quran for Kids*. It identifies social manners values through narratives associated with the verses, the selection of key phrases, moral explanations, and illustrations that connect Quranic messages with children's social experiences. The Arabic text and English translations of the verses are included to clarify the textual foundations of the values examined.

Surah Al-Hujurat, Verse 1: Respecting Authority (Respect Authority)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْصِدُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

Meaning: O you who believe! Do not put yourselves ahead of Allah and His Messenger, and fear Allah. Surely, Allah is All-Hearing, All-Knowing. (Surah Al-Hujurat [49]: 1).

Surah Al-Hujurat, verse 1, teaches believers not to put themselves ahead of Allah and His Messenger. Khattab explains this verse through an account of a disagreement between Abu Bakr and Umar when the Prophet Muhammad was about to appoint a leader for a delegation from the Banu Tamim tribe. Khattab recounts:

“One day, the Prophet was sitting with some of his companions, including Abu Bakr and Omar. When he asked who should be the leader of a group that was visiting from the tribe of Bani Tamim, Abu Bakr suggested one person and Omar suggested another person. Then Abu Bakr and Omar got into an argument and started to raise their voices. When this verse was revealed, both promised the Prophet that they would respect his authority and speak gently.”

This account illustrates that disagreements should be expressed with proper manners and respect for the Prophet. Khattab summarizes the message of the verse with the phrase “Respect Authority” (Khattab, 2019). In children's education, this value can be introduced by encouraging children to respect their parents and teachers, understand rules, and express their opinions politely. Thus, Khattab's interpretation connects the verse with social ethics while emphasizing the importance of respectful communication.

Surah Al-Hujurat, Verses 2–3: Watching One's Words (Watch Your Tongue)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

Meaning: *O you who believe! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, lest your deeds become worthless while you are unaware.*

إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

Meaning: *Indeed, those who lower their voices in the presence of the Messenger of Allah are the ones whose hearts Allah has tested for righteousness. They will receive forgiveness and a great reward.* (Surah Al-Hujurat [49]: 2–3).

Surah Al-Hujurat, verses 2–3, emphasize the importance of lowering one's voice when speaking to the Prophet. Khattab connects these verses with the story of Thabit ibn Qays, a companion who had a hearing impairment and was accustomed to speaking loudly. When the verses were revealed, Thabit feared that he might be among those being reprimanded. The Prophet then reassured him and gave him glad tidings of Paradise (Khattab, 2019). This account highlights the importance of considering a person's circumstances when evaluating their behavior. Khattab summarizes the message of the verses with the phrase “*Watch Your Tongue*”. In children's daily lives, this value can be practiced by using polite language, avoiding hurtful remarks, listening to others, and refraining from shouting during conversations. The message of these verses therefore serves as a guide to communication ethics that can be practiced at home, at school, and among friends.

Surah Al-Hujurat, Verses 4–5: Respecting Privacy (Respect Privacy)

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

Meaning: *Indeed, most of those who call out to you, O Muhammad, from outside your private chambers do not understand.”*

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾

Meaning: *If only they had been patient until you came out to meet them, it would have been better for them. And Allah is All-Forgiving, Most Merciful.”* (Surah Al-Hujurat [49]: 4–5).

Surah Al-Hujurat, verses 4–5, reprimand those who call out to the Prophet from outside his private chambers without considering the appropriate time and manner. Khattab explains that a group of people from the Banu Tamim tribe arrived while the Prophet was resting and called out to him loudly from outside. They should have waited until the Prophet came out to meet them (Khattab, 2019).

Khattab summarizes the message of these verses with the phrase “*Respect Privacy*”. This message teaches children to consider other people's comfort and personal boundaries. Practical applications include knocking before entering a room, asking permission before using another person's belongings, avoiding disturbing someone who is resting, and waiting patiently when seeking another person's attention. Through this account, privacy is introduced as an aspect of social manners and respect for the needs of others.

Surah Al-Hujurat, Verses 6–8: Verifying Information (Check Information)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Meaning: *O you who believe! If a disobedient person brings you any news, verify it, lest you harm a people unknowingly and then regret what you have done.*

وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرُّشِدُونَ ﴿٧﴾

Meaning: *And know that the Messenger of Allah is among you. If he were to obey you in many matters, you would surely be in difficulty. But Allah has made faith beloved to you and adorned it in your hearts, and He has made disbelief, wickedness, and disobedience hateful to you. Such are those who follow the right path.*

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

Meaning: *This is a favor and blessing from Allah. And Allah is All-Knowing, All-Wise.* (Surah Al-Hujurat [49]: 6–8).

Surah Al-Hujurat, verses 6–8, emphasize the importance of verifying information before taking action. Khattab explains these verses through the account of Al-Walid ibn Uqbah, who was sent to collect zakat from the Banu Al-Mustaliq tribe. Because of a previous dispute with the group, Al-Walid mistakenly perceived their arrival in large numbers as a threat. He then reported his suspicion to the Prophet, while representatives of the Banu Al-Mustaliq came to explain what had actually happened (Khattab, 2019).

Khattab summarizes the message of the verses with the phrase “*Check Information*” (Khattab, 2019). This phrase emphasizes the principle of *tabayyun*, which involves verifying information before believing or sharing it. For children, this principle is relevant to both face-to-face interactions and the use of the internet and social media. Children should be encouraged to check information sources, avoid making immediate accusations, and consider the consequences of spreading unverified information. Thus, Khattab's interpretation connects the Quranic principle with the development of critical thinking and social responsibility.

Surah Al-Hujurat, Verses 9–10: Maintaining Brotherhood and Resolving Conflicts (Muslims Are One Big Family)

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا ۚ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَفُتِنُوا ۗ أَلَا تَنبَغِي حَتَّىٰ تَقِيَّ ۙ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ ۚ وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٦١﴾

Meaning: *If two groups of believers fight, make peace between them. If one of them transgresses against the other, fight against the transgressing group until it returns to the command of Allah. If it returns, make peace between them with justice and act fairly. Surely, Allah loves those who act justly.*”

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٢﴾

Meaning: *The believers are but brothers, so make peace between your brothers and fear Allah so that you may receive mercy.*” (Surah Al-Hujurat [49]: 9–10).

Surah Al-Hujurat, verses 9–10, teach the importance of reconciling conflicting parties and resolving disputes fairly. Khattab illustrates this message through an account of a dispute involving Abdullah ibn Ubayy ibn Salul and another Muslim. The disagreement began with an insulting remark, which was answered with a similar insult until the exchange escalated into a quarrel. The Prophet sought to stop the conflict and reconcile the two parties (Khattab, 2019).

Khattab summarizes the message of these verses with the phrase “*Muslims are One Big Family*” (Khattab, 2019). This expression emphasizes brotherhood and the responsibility to maintain relationships among fellow Muslims. In children's education, this value can be practiced by encouraging children to help one another, apologize, forgive, and resolve disagreements peacefully.

Nevertheless, the message of brotherhood in these verses must be understood alongside the principle of justice. Verse 9 commands believers to resolve conflicts fairly, while verse 10 emphasizes the brotherhood of believers. Therefore, reconciling people who are in conflict does not mean overlooking injustice; rather, it involves helping them resolve their disagreements fairly and responsibly.

Surah Al-Hujurat, Verses 11–12: Respecting Others (Respect for All)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونَ خَيْرًا مِّن نِّسَاءٍ مِّن نِّسَاءٍ ءَامَنُوا وَلَا يَسْخَرُوا مِن بَشَرٍ مَّا نَفَسَا بِالْأَلْبَابِ ۚ بَشَرٌ مِّثْلُكُمْ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ



Meaning: *O you who believe! Let not one group ridicule another, for they may be better than them. Nor should women ridicule other women, for they may be better than them. Do not insult one another or call one another by offensive nicknames. How evil it is to be called by an offensive name after having believed! Those who do not repent are the wrongdoers.*”

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۚ وَلَا تَجَسَّسُوا ۚ وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Meaning: *O you who believe! Avoid much suspicion, for some suspicion is sinful. Do not spy on one another or backbite one another. Would any of you like to eat the flesh of their dead brother? You would surely detest it. Fear Allah. Surely, Allah is Accepting of Repentance, Most Merciful.*” (Surah Al-Hujurat [49]: 11–12).

Surah Al-Hujurat, verses 11–12, prohibit ridicule, insults, offensive nicknames, unfounded suspicion, fault-finding, and backbiting. Khattab explains these verses through the story of Thabit ibn Qays, who became angry when someone occupied his seat. In his anger, Thabit made a derogatory remark about the other person's mother. Khattab uses this account to demonstrate that disappointment does not justify insulting others (Khattab, 2019).

Khattab also includes a story about Prophet Isa (Jesus) that illustrates a positive way of evaluating others. When his followers criticized a dead dog because of its smell and appearance, Prophet Isa instead drew attention to its beautiful teeth (Khattab, 2019). This story reinforces the message that people should not focus solely on others' shortcomings but should also learn to recognize positive qualities and speak considerately.



Fig 1. Illustration of bullying and appearance-based insults on social media

Figure 1 depicts a child named Hassan who uploads a photograph taken during a visit to the zoo. The post receives comments mocking his appearance and body shape. This illustration connects the message of Surah Al-Hujurat, verses 11–12, with cyberbullying. It shows that humiliation does not occur only in face-to-face communication but can also take place through comments on social media.

Khattab summarizes the message of these verses with the phrase “*Respect for All*” (Khattab, 2019). This value emphasizes respect for every person's dignity and the rejection of degrading behavior. In educational settings, the message can be applied by encouraging polite language, respect for physical and social differences, and the prevention of bullying, both offline and online. Khattab's narratives and

illustrations help connect the Quranic prohibitions with social issues that children can recognize.

Surah Al-Hujurat, Verse 13: Equality (Equality)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: *O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may know one another. Surely, the most honored of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.*" (Surah Al-Hujurat [49]: 13).

Surah Al-Hujurat, verse 13, explains that humanity was created as different nations and tribes so that people may come to know one another, while the most honored in the sight of Allah are those who are most righteous. Khattab connects this verse with the story of Bilal, a companion whom the Prophet instructed to call the *adhan* from atop the Kaaba following the conquest of Mecca. Khattab recounts that some people made racist remarks that belittled Bilal because of his skin color and background (Khattab, 2019).

This account illustrates that skin color, ancestry, and social status are not measuring of human worth. Khattab also connects the message of the verse with respect for women's rights and dignity, including their rights to education, property ownership, and participation in social life (Khattab, 2019).



Fig 2. Illustration of equality and respect for differences

Figure 2 depicts children with different skin colors and physical conditions interacting with one another. One illustration shows a dark-skinned child shaking hands with a light-skinned child who uses a wheelchair. Another shows girls from different cultural backgrounds shaking hands. These representations suggest that physical and cultural differences should not prevent people from building social relationships.

Khattab summarizes the message of the verse with the keyword “Equality” (Khattab, 2019). This value teaches that differences in skin color, ethnicity, nationality, and physical condition should not be grounds for belittling or excluding others. By combining the story of Bilal with illustrations of diversity, Khattab connects the Quranic principle of equality with social experiences that children can understand.

Synthesis of the Interpretation of Surah Al-Hujurat, Verses 1–13

The analysis shows that Khattab communicates the messages of Surah Al-Hujurat, verses 1–13, through a combination of narratives, keywords, moral explanations, and everyday examples. Seven prominent social manners values are identified: respecting authority (*respect authority*), watching one's words (*watch your tongue*), respecting privacy (*respect privacy*), verifying information (*check information*), maintaining brotherhood and resolving conflicts (*Muslims are one big family*), respecting others (*respect for all*), and equality (*equality*) (Ghozali & Zamroni, 2022; Islami & Rohita, 2022; Mabruhi & Shanie, 2025; Rizki, 2022). These seven values are interconnected in the development of social behavior. Respect for authority and

control over one's speech provide a foundation for polite communication. Respect for privacy and caution in receiving information help children understand social boundaries and responsibility for their actions. Meanwhile, brotherhood, respect for others, and equality emphasize the importance of maintaining social relationships without degrading others. These findings demonstrate the educational potential of *The Clear Quran for Kids* in connecting Quranic understanding with the development of social manners (Nashiruddin et al., 2023; Nurazizah et al., 2022; Saifunnuha & Hasan, 2022). However, this textual analysis does not establish that using this interpretation directly improves children's social behavior. Its influence on educational practice requires further investigation through classroom observations or studies involving educators and students.

Analysis from the Perspective of Erik Erikson's Psychosocial Theory

Erik Erikson's psychosocial development theory is used to examine the conceptual relevance of the social manner's values in *The Clear Quran for Kids* to children's social development. The discussion focuses on the stages of *initiative versus guilt* and *industry versus inferiority*. These stages provide a conceptual framework for understanding how the social values presented in the interpretation may inform learning activities that take children's developmental needs into account.

Social Manners Values and the *Initiative versus Guilt* Stage

During the *initiative versus guilt* stage, children begin to demonstrate initiative through activities, questions, simple decision-making, and interactions with their surroundings. They need opportunities to express themselves, together with guidance that helps them act responsibly. The value of *respect authority* in Surah Al-Hujurat, verse 1, can be used to guide children in respecting parents, teachers, and rules without eliminating opportunities to ask questions or express opinions. Meanwhile, *watch your tongue* in verses 2–3 is relevant to developing polite communication, controlling one's speech, and showing consideration for others (Ananda & Marno, 2023; Denham et al., 2003; Prasetiawati, 2017).

The value of *respect privacy* in verses 4–5 helps children recognize personal boundaries and consider other people's circumstances. Similarly, *check information* in verses 6–8 can be used to encourage children to verify information before believing it or acting on it. The value of brotherhood in verses 9–10 is also relevant because children begin to learn how to deal with differences in preferences and disagreements. Through lessons on reconciliation, children can be introduced to dialogue, apologizing, and efforts to repair relationships (Faridah, 2018; Mabruuri & Shanie, 2025; Nurdin, 2015). Thus, the social values presented in Khattab's interpretation can serve as educational material for fostering social initiative accompanied by self-regulation and responsibility. This relevance is conceptual; its practical application depends on teacher guidance, the learning environment, and children's social experiences.

Social Manners Values and the *Industry versus Inferiority* Stage

During the *industry versus inferiority* stage, children begin to develop a sense of competence through learning activities, task completion, achievement, and social interaction. Experiences involving recognition, overcoming challenges, and cooperation can support their sense of capability. Conversely, experiences of humiliation or a lack of support may undermine their confidence in their abilities. The values of *respect authority* and *watch your tongue* can be applied in learning activities by encouraging children to listen to teachers, express their opinions politely, and appreciate their classmates' contributions (Alimudin, 2022; Nurjanah et al., 2021). The value of *check information* can be developed through activities that involve checking sources, asking questions, and discussing information using clear reasoning.

Meanwhile, the message *Muslims are one big family* can provide a basis for cooperation and the fair resolution of disagreements. The values of *respect for all* and

equality are also relevant to preventing ridicule, bullying, and discrimination that may hinder children's participation. A learning environment that respects differences allows every child to participate without fear of being belittled because of their appearance, physical condition, or background. From Erikson's perspective, these values can inform the design of learning activities that encourage polite communication, cooperation, appreciation of others' contributions, and constructive conflict resolution (Andina et al., 2023; Fadhilah, 2021; Rezeki et al., 2024). Such activities may support the development of a sense of competence, although their effects need to be examined through empirical research.

Relevance to Children's Social Challenges

The values in Surah Al-Hujurat, verses 1–13, are also relevant to social challenges faced by children, including verbal humiliation, bullying, the spread of misinformation, and discrimination. These behaviors conflict with the messages of verse 6 and verses 11–13. When repeated, degrading treatment may undermine children's sense of safety, peer relationships, and willingness to participate in social and academic activities. The social media illustration in *The Clear Quran for Kids* shows how appearance-based ridicule can occur through digital comments. This illustration extends the teaching of social manners from face-to-face communication to digital spaces. Children can be guided to understand that responsibility in speech and respect for others also apply when using social media.

The principle of *tabayyun* can also be developed into information literacy activities involving source verification, evaluation of the accuracy of news, and consideration of the consequences of sharing information (Astuti & Mustofa, 2020; Mukhlis & Cahyadi, 2026; Susanto, 2020). The values of *respect for all* and *equality* can be applied through discussions, inclusive group work, reflective activities, and teachers' modeling of fair treatment toward every student. From a psychosocial perspective, an environment that provides a sense of safety, opportunities to participate, and recognition of children's efforts can support their social development. Therefore, the values in Surah Al-Hujurat can serve as a normative foundation for character education that takes children's social and psychological needs into account.

Synthesis of the Psychosocial Analysis

The analysis based on Erik Erikson's psychosocial theory indicates that the social manners values in Khattab's interpretation of Surah Al-Hujurat, verses 1–13, are conceptually relevant to the stages of *initiative versus guilt* and *industry versus inferiority* (Wijaya, 2022). In the first stage, these values can guide children's initiative toward self-regulation, respect for others, and social responsibility. In the second stage, they can inform learning experiences that encourage cooperation, a sense of competence, and appreciation of diversity (Snow & Matthews, 2016). Overall, *The Clear Quran for Kids* presents Quranic messages through simple language, contextual narratives, keywords, and illustrations related to children's social concerns. This approach provides educators with material for integrating Quranic learning with the development of social manners.

Nevertheless, the relationship between the values presented in the interpretation and children's psychosocial development in this study is conceptual rather than a causal relationship established through empirical evidence. Further research is needed to examine how these values are implemented in educational settings and how children interpret them in their daily lives. Thus, integrating social manners values with Erikson's psychosocial theory can provide a conceptual foundation for developing Quranic education that focuses not only on textual understanding but also on fostering polite, responsible, inclusive social behavior and respect for human dignity.

CONCLUSION

This article has explored Musthafa Khattab's perspective on social manners in contemporary children's Qur'anic exegesis through his interpretation of Sūrat al-Ḥujūrāt (1–13) in *The Clear Qur'an for Kids*. The analysis demonstrates that Khattab constructs social manners through values such as respect for authority, ethical communication, information verification (*tabayyun*), respect for privacy, brotherhood, tolerance, equality, and justice. Presented through simple, contextual, and child-friendly language, these values are designed to facilitate children's understanding and internalization of Qur'anic moral teachings. Furthermore, the findings indicate that these values are closely aligned with Erik Erikson's psychosocial stages of *initiative versus guilt* and *industry versus inferiority*, contributing to the development of responsibility, self-confidence, empathy, cooperation, and social awareness. Accordingly, *The Clear Qur'an for Kids* functions not only as a medium for understanding the Qur'an but also as an instrument for character formation and psychosocial development among children.

The novelty of this article lies in its integration of children's Qur'anic exegesis with Erikson's psychosocial theory to examine the construction of social manners in *The Clear Qur'an for Kids*, an aspect that has received limited scholarly attention in contemporary Qur'anic studies. The findings enrich the growing field of children's tafsīr studies by demonstrating how Qur'anic social values can be effectively translated into educational messages that correspond to children's developmental needs. Practically, this article offers valuable insights for parents, educators, curriculum developers, and Islamic educational institutions in designing Qur'an-based character education programs responsive to the challenges of the digital age. Future studies may extend this discussion by investigating the practical implementation of these social values within family environments, schools, and digital learning platforms.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Miskah Salsabilah: writing-original draft preparation and visualization, **Mamluatun Nafisah:** data curation, and analysis, **Defriyanto:** editing, conceptualization, **Moses Adeolu Agoi:** methodology.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results

of this research are published.

Publisher's and Journal's Note

Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin and Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta in collaboration with Asosiasi Ilmu al-Qur'an dan Tafsir (AIAT) as the publisher and Editor of Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir state that there is no conflict of interest towards this article publication.

REFERENCES

- Akhmar, I. A., Lestari, H., & Ismail, Z. (2021). Metode Efektif Menghafal Al-Qur'an Bagi Siswa Madrasah Ibtidaiyah: *El-Mujtama: Jurnal Pengabdian Masyarakat*, 1(1), 1–20. <https://doi.org/10.47467/elmujtama.v1i1.261>
- Alan, M., Pik, X., & Tania, A. (2023). Utilizing Social Media as a Means of Memorizing the Qur'an. *Journal Neosantara Hybrid Learning*, 1(1), 13–24. <https://doi.org/10.55849/jnhl.v1i1.81>
- Alimudin, A. (2022). Konsep Pendidikan Anak Dalam Perspektif Al-Ghazali. *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, 6(1), 86–98. <https://doi.org/10.52266/tajid.v6i1.822>
- Ananda, E. R., & Marno, M. (2023). Analisis Dampak Penggunaan Teknologi Media Sosial terhadap Perilaku Bullying di Kalangan Siswa Sekolah Dasar Ditinjau dari Nilai Karakter Self-Confident Siswa dalam Konteks Pendidikan. *Edukatif: Jurnal Ilmu Pendidikan*, 5(5), 2207–2217. <https://doi.org/10.31004/edukatif.v5i5.5206>
- Andina, A. N., Hartanto, W., Sain, J. A., & Aulia, P. R. (2023). Pembimbingan Pendidikan Karakter dan Tata Krama Pada Remaja Melalui Pendekatan Keluarga. *Jurnal Pengabdian Masyarakat Progresif Humanis Brainstorming*, 6(1), 25–30. <https://doi.org/10.30591/japhb.v6i1.3897>
- Astuti, Y. D., & Mustofa, M. (2020). Persepsi Remaja Muslim Yogyakarta Terhadap Peredaran Hoaks di Media Sosial. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 14(1), 47–62. <https://doi.org/10.24090/komunika.v14i1.2865>
- Beyens, I., Keijsers, L., & Coyne, S. M. (2022). Social media, parenting, and well-being. *Current Opinion in Psychology*, 47, 101350. <https://doi.org/10.1016/j.copsyc.2022.101350>
- Denham, S. A., Blair, K. A., Demulder, E., Levitas, J., Sawyer, K., Auerbach-Major, S., & Queenan, P. (2003). Preschool Emotional Competence: Pathway to Social Competence? *Child Development*, 74(1), 238–256. <https://doi.org/10.1111/1467-8624.00533>
- Engkizar, E., Jaafar, A., Masuud, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 8(3), 426–435. <https://doi.org/10.24036/ijmurhica.v8i3.396>
- Engkizar, Engkizar, Jaafar, A., Asril, Z., Hamzah, M. I., Syafril, S., Febriani, A., & Oktavia, G. (2026). Tartil Method: A Solution for Cultivating High-Achieving Students in Quranic Learning. *Halifa: Journal of Islamic Education*, 10(1). <https://doi.org/https://doi.org/10.24036/kjie.v10i1.474>
- Fadhilah, A. N. (2021). Pendidikan Tata Krama Untuk Anak Usia Dini. *Thufuli: Jurnal Ilmiah Pendidikan Islam Anak Usia Dini*, 3(2), 1. <https://doi.org/10.33474/thufuli.v3i2.13695>
- Faridah, S. (2018). Kebebasan Beragama Dan Ranah Toleransinya. *Lex Scientia Law Review*, 2(2), 199–214. <https://doi.org/10.15294/lesrev.v2i2.27585>
- Ghozali, M. I., & Zamroni, Z. (2022). Al-Ghazali dan Pendidikan Akhlak. *Sustainable Jurnal Kajian Mutu Pendidikan*, 5(2), 277–284. <https://doi.org/10.32923/kjimp.v5i2.2255>

- Hashimov, E. (2015). Qualitative Data Analysis: A Methods Sourcebook and The Coding Manual for Qualitative Researchers. *Technical Communication Quarterly*, 24(1), 109–112. <https://doi.org/10.1080/10572252.2015.975966>
- Islam, S. N. C., Alhaqqa, J. Y., & Supriyono, S. (2021). Pandangan Pemuda terhadap Pentingnya Tata Krama dan Budaya Pendidikan Anak Usia Dini. *Jurnal Dinamika Sosial Budaya*, 23(2), 292–299. <https://doi.org/10.26623/jdsb.v23i2.3411>
- Islami, F., & Rohita, R. (2022). Pemanfaatan Aplikasi Quizizz Sebagai Upaya Mengenalkan Tata Krama Dan Sopan Santun Pada Anak Usia 5-6 Tahun. *KRESNA: Jurnal Riset Dan Pengabdian Masyarakat*, 2(1), 165–174. <https://doi.org/10.36080/jk.v2i1.18>
- Kara, H. (2023). Qualitative data analysis. In *Research and Evaluation for Busy Students and Practitioners* (An expanded, pp. 187–202). Policy Press. <https://doi.org/10.51952/9781447366263.ch012>
- Kartikaningrum, D. M., Handayani, A., & Rakhmawati, D. (2023). Pengaruh Penggunaan Gadget Terhadap Pola Interaksi Sosial Siswa Di Sekolah Dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(1), 6722–6731. <https://doi.org/10.36928/jipd.v3i1.201>
- Khattab, M. (2019). *The Clear Qur'an for kids* (Vol. 1). USA: Furqaan Institute of Qur'anic Education.
- Kocaman, R. (2024). A Practical Guideline for Addressing Data Trustworthiness in Qualitative Research. In *Qualitative research methods for dissertation research* (pp. 317–346). Sage. Lincoln Naturalistic Inquiry 1985. <https://doi.org/10.4018/979-8-3693-3069-2.ch011>
- Maabruri, M. I., & Shanie, A. (2025). Analisis Pola Asuh Orang Tua dan Perkembangan Moral Siswa Madrasah Ibtidaiyah. *Jurnal Ilmu Pendidikan Dan Psikologi (JIPP)*, 3(3), 89–93. <https://doi.org/https://doi.org/10.61116/jipp.v3i3.544>
- Monaro, S., Gullick, J., & West, S. (2022). Qualitative Data Analysis for Health Research: A Step-by-Step Example of Phenomenological Interpretation. *The Qualitative Report*, 2, 306–312. <https://doi.org/10.46743/2160-3715/2022.5249>
- Muchlis, A. F., Larasati, D., & Triyadi, S. (2021). Reaching the Understanding of the Green Building Concept in Islamic Value: Thematic Tafseer Study. *Journal of Islamic Architecture*, 6(4), 321–330. <https://doi.org/10.18860/jia.v6i4.12742>
- Mukhlis, M., & Cahyadi, A. (2026). Islamic Digital Literacy and Character Formation in the Cyber Era: Integrating the Concepts of Adab, Akhlaq, and Social Media Ethics into a Digital-Based Islamic Education Curriculum. *AL GHAZALI: Jurnal Pendidikan Dan Pemikiran Islam*, 6(2), 569–592. <https://doi.org/10.69900/ag.v6i2.587>
- Mulyani, D., Pamungkas, I., & Inten, D. N. (2018). Al-Quran Literacy for Early Childhood with Storytelling Techniques. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 2(2), 202. <https://doi.org/10.31004/obsesi.v2i2.72>
- Mustafa, A., Khoirunisa, N., Giling, M., & Parta, M. H. (2026). Toward an Integrative Ethical Governance Model: Quranic and Hadith Perspectives in the 21st Century. *Multidisciplinary Journal of Thought and Research*, 2(1), 14–24. <https://doi.org/10.67055/wnp99r40>
- Nashiruddin, A., Zahrok, F., & Farouq, U. (2023). Nilai-Nilai Pendidikan Anak Usia Dini dalam Al-Qur'an (Studi Surah Luqman Ayat 12-19) Menurut Tafsir Ibnu Katsir. *Tinta Emas: Jurnal Pendidikan Islam Anak Usia Dini*, 2(2), 67–80. <https://doi.org/10.35878/tintaemas.v2i2.931>
- Nurazizah, N., Nasokah, N., & Khoiri, A. (2022). Bullying terhadap Kondisi Psikologis Anak Berdasarkan Kajian Qs. Al-Hujurat Ayat 11. *Ikhtisar: Jurnal Pengetahuan Islam*, 2(2), 113. <https://doi.org/10.55062/IJPI.2022.v2i2.62>

- Nurdin, I. F. (2015). Perbandingan Konsep Adab Menurut Ibn Hajar Al-'Asqalani dengan Konsep Pendidikan Karakter di Indonesia. *Jurnal Pendidikan Islam*, 4(1), 159. <https://doi.org/10.14421/jpi.2015.41.159-187>
- Nurjanah, N., Nugraha, H. S., Widyastuti, T., Solehudin, O., & Awaliah, Y. R. (2021). Pembinaan Etika dan Tata Krama Bermedia Sosial pada Komunitas Mojang Jajaka Kota Tasikmalaya. *Jurnal Abmas*, 21(2), 91–98. <https://doi.org/10.17509/abmas.v21i2.40168>
- Pertiwi, A. B., Rahmawati, A., & Hafidah, R. (2021). Metode Pembelajaran Kosakata Bahasa Inggris Pada Anak Usia Dini. *Kumara Cendekia*, 9(2), 95. <https://doi.org/10.20961/kc.v9i2.49037>
- Peterson, J. S. (2019). Presenting a Qualitative Study: A Reviewer's Perspective. *Gifted Child Quarterly*, 63(3), 147–158. <https://doi.org/10.1177/0016986219844789>
- Pohontsch, N. J. (2019). Qualitative Content Analysis. *Rehabilitation (Germany)*, 58(6), 413–418. <https://doi.org/10.1055/a-0801-5465>
- Prasetiawati, E. (2017). Konsep Pendidikan Anak Menurut Al-Qur'an Perspektif Muhammad Quraish Shihab. *Jurnal Manajemen Pendidikan Islam*, 5(1), 116–131. <https://doi.org/https://doi.org/10.30603/tjmpi.v5i1.523>
- Qureshi, K. (2022). Courting agency: gender and divorce in an English sharia council. *Contemporary South Asia*, 30(1), 30–43. <https://doi.org/10.1080/09584935.2021.2021858>
- Ramadhani, S. A., & Sari, F. (2022). Metode dan Strategi Pembinaan Akhlak Siswa di Sekolah. *Tamaddun Journal of Islamic Studies*, 1(2), 154–164. <https://doi.org/10.55657/tajis.v1i2.50>
- Rezeki, S. M., Elvinawanty, R., Aritonang, M. G., & Liharni Purba, F. (2024). Pelatihan Adaptasi Dengan Masyarakat Serta Peningkatan Etika Dan Tata Krama. *ABDI DALEM: Jurnal Pengabdian Kepada Masyarakat*, 1(2), 39–46. <https://doi.org/10.70585/abdidalem.v1i2.27>
- Rizki, N. jimatul. (2022). Teori Perkembangan Sosial Dan Kepribadian Dari Erikson (Konsep, Tahap Perkembangan, Kritik & Revisi, Dan Penerapan). *Epistemic: Jurnal Ilmiah Pendidikan*, 1(2), 153–172. <https://doi.org/10.70287/epistemic.v1i2.13>
- Robinson, O. C. (2023). Probing in qualitative research interviews: Theory and practice. *Qualitative Research in Psychology*, 20(3), 382–397. <https://doi.org/10.1080/14780887.2023.2238625>
- Rohman, A., Mubaroka, B., & Butlam, Q. (2023). Methodology of Tafseer Al-Qurtubi: Sources, Styles and Manhaj. *QiST: Journal of Quran and Tafseer Studies*, 2(2), 180–202. <https://doi.org/10.23917/qist.v2i2.1451>
- Saifunnuha, M., & Hasan, H. (2022). Ragam Tafsir di Indonesia: (Analisis Metodologis Tafsir Juz 'Amma for Kids karya Muhammad Muslih dan Tafsir Da'awi karya Atabik Luthfi). *Subuf*, 15(1), 83–105. <https://doi.org/10.22548/shf.v15i1.688>
- Saudiah, P., Yusrial, Y., Putri, M., Rahmanda, R., Ardianda, V., Samsurizal, S., & Ediz, M. H. (2024). Analysis the Concept of Social Justice from Perspective in Tafseer Al-Munir. *UKAZ: International Journal of Islamic Studies*, 1(1), 41–49. <https://doi.org/10.69637/ukaz.v1i1.63>
- Schunk, D. H., & DiBenedetto, M. K. (2020). Motivation and social cognitive theory. *Contemporary Educational Psychology*, 60, 101832. <https://doi.org/10.1016/j.cedpsych.2019.101832>
- Snow, C. E., & Matthews, T. J. (2016). Reading and Language in the Early Grades. *The Future of Children*, 26(2), 57–74. <https://doi.org/http://www.jstor.org/stable/43940581>
- Susanto, J. (2020). Etika Komunikasi Islami. *WARAQAT: Jurnal Ilmu-Ilmu Keislaman*, 1(1), 24. <https://doi.org/10.51590/waraqat.v1i1.28>

- Wijaya, S. (2022). The Roles of Parents Teachers Association in School-Age Children's Psychosocial Development According to Erik Erikson. *Edunesia : Jurnal Ilmiah Pendidikan*, 3(1), 45–54. <https://doi.org/10.51276/edu.v3i1.215>
- Yuliya, T. A. (2020). Features of social-perceptual properties of mathematically gifted students. *International Journal of Cognitive Research in Science, Engineering and Education*, 8(Special Issue 1), 103–112. <https://doi.org/10.23947/2334-8496-2020-8-SI-103-112>
- Zulkarnaini, Z. (2022). The Qur'an As A Holy Text: Reconstruction Of Revelation And Prophetic Identity. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 7(2), 276–292. <https://doi.org/10.1088/1751-8113/44/8/085201>

Copyright holder :

© Salsabilah, M., Nafisah, M., Agoi, M. A., & Defriyanto, D.

First publication right:

Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir

This article is licensed under:

CC-BY-SA