

Preserving Honor from the Influence of Negative Modern Lifestyles: A *Maqāṣidī* Exegetical Analysis of QS. An-Nur Verses 30–32

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Abstrak

Di tengah gempuran transformasi digital yang semakin luas, keutuhan moral manusia kini sedang menghadapi tantangan baru berupa penyajian visual dan pemasaran tubuh dalam dunia maya. Artikel ini bertujuan mewujudkan pesan penting QS. An-Nūr ayat 30-32 melalui sudut pandang *Tafsir Maqāṣidī* yang digagas oleh Abdul Mustaqim untuk menjawab tantangan gaya hidup modern yang semakin terbuka. Dengan menggunakan metode kualitatif berbasis studi pustaka (*library research*), dan analisis dengan pendekatan tafsir *maqāṣidī* terhadap QS. An-Nūr ayat 30-32, artikel ini berupaya mengungkap konsep kehormatan Islam, yang selanjutnya dikontekstualisasikan dengan realitas sosial kontemporer guna menghasilkan temuan yang tersusun secara sistematis, analitis, dan memiliki tingkat akurasi yang dapat dipertanggungjawabkan secara ilmiah. Hasil penelitian menunjukkan bahwa ayat-ayat kehormatan bukan sekedar peraturan yang ketat, tetapi sebuah sistem pertahanan kehormatan yang sangat sesuai dengan perintah menjaga pandangan dan menutup urat dalam QS. An-Nūr ayat 30-31. Makna ini menjadi kebutuhan penggunaan digital dan kekuasaan privasi untuk mencegah terjadinya dampak negatif prosedur media sosial. Lebih lanjut, anjuran pernikahan pada ayat 32 diposisikan sebagai solusi utama sekaligus menganalisis hambatan ekonomi yang timbul akibat standar gaya hidup konsumtif. Sintesisnya, syariat menghadirkan perlindungan komprehensif yang mencakup pola pikir, etika sosial, dan solusi praktis dalam menjaga kehormatan serta martabat manusia. Melalui perspektif ini, al-Qur'an berfungsi sebagai perisai moral yang kokoh bagi individu dalam mempertahankan nilai-nilai spiritual di tengah arus globalisasi.

Kata Kunci: *Ayat Kehormatan, Tafsir Maqāṣidī, Literasi Digital, QS. An-Nūr: 30-32*

Abstract

Amid the expanding waves of digital transformation, human moral integrity is facing new challenges in the form of visual exposure and the commodification of the body in cyberspace. This article aims to actualize the essential message of QS. An-Nūr verses 30–32 through the perspective of *Tafsir Maqāṣidī* as formulated by Abdul Mustaqim, in order to address the challenges posed by increasingly open modern lifestyles. Employing a qualitative method based on library research, and utilizing a *maqāṣidī* exegetical approach to QS. An-Nūr verses 30–32, this study seeks to uncover the Islamic concept of honor, which is then contextualized within contemporary social realities to produce findings that are systematic, analytical, and scientifically accountable. The findings indicate that the verses on honor are not merely strict regulations, but rather constitute a comprehensive system for the protection of human dignity, particularly through the commands to lower the gaze

and cover the *'awrah* as stated in QS. An-Nūr verses 30–31. This meaning becomes increasingly relevant in the context of digital engagement and the exercise of privacy control to prevent the negative impacts of social media practices. Furthermore, the recommendation of marriage in verse 32 is positioned as a primary solution, while also addressing economic barriers arising from consumptive lifestyle standards. In synthesis, Islamic law provides a holistic framework of protection encompassing mindset, social ethics, and practical solutions in safeguarding human honor and dignity. Through this perspective, the Qur'an functions as a robust moral shield for individuals in preserving spiritual values amid the currents of globalization.

Keywords: Verses of Honor, *Tafsīr Maqāṣidī*, Digital Literacy, QS. An-Nūr: 30–32

INTRODUCTION

The dynamics of modern life shaped by information technology have led to significant shifts in moral standards and social behavior.¹ One of the dominant drivers of this change is the ease of access to visual content in digital spaces.² In these spaces, immoral behavior is often deliberately and consciously displayed, a condition that stands in contrast to Qur'anic values as a guide for human life.³

These guidelines are comprehensively articulated in Surah An-Nūr verses 30–32 as concrete directives. Verse 30 instructs believing men to lower their gaze and safeguard their chastity as an initial means of spiritual purification. A parallel command is addressed to believing women in verse 31, with the additional obligation of covering the *'awrah* to protect honor from potential slander. Furthermore, verse 32 offers a practical solution through the encouragement of marriage for those who are capable, as a legitimate means of preventing immoral conduct.⁴

Building on this phenomenon, previous studies have attempted to examine the issue, such as the work of Rizki Yadi, which focuses on a comparative analysis of three exegetical works in interpreting the command to lower the gaze for men in QS. An-Nūr verse 30.⁵ The study concludes that lowering the gaze functions as a fundamental preventive measure to preserve personal dignity and maintain moral stability within society. However, its scope remains limited to an isolated analysis

¹ Merlin Donald, *Challenges For The Modern Mind*, 2, No. 2 (2014).

² "Asosiasi Penyelenggara Jasa Internet Indonesia - Survei," Diakses 19 Januari 2026, <https://Survei.Apjii.Or.Id/>.

³ Nasrullah Nasrullah, "Etika Muslim Di Dunia Virtual Tantangan Baru Dalam Ruang Digital," *Nihayahjournal Of Islamic Studies* 1(2), 2025 (Agustus 2025), [https://doi.org/10.25201/nihayahjournal%20of%20islamic%20studies,%201\(2\),%202025:%20158-173e-Issn:%20203110-1488](https://doi.org/10.25201/nihayahjournal%20of%20islamic%20studies,%201(2),%202025:%20158-173e-Issn:%20203110-1488).

⁴ Abū Al-Fidā' Ismā'il Bin Kaṣīr, *Tafsīr Al-Qur'ān Al-'Aẓīm*, Vol. 6 (Beirut: Dār Al-Ṭayyibah, 1999).

⁵ Rizki Yadi, *Menjaga Pandangan Perspektif Al-Qur'an Pada Surah An-Nur:30 (Studi Komperatif Tafsir Al-Mishbah, Al-Azhar Dan Tafsir Al-Maraghi)*, (IAIN Curup, 2023).

of verse 30, and thus does not fully explore its integrative relationship with verses 31 and 32 as a cohesive ethical framework and institutional solution within the Qur'anic perspective.⁶

Subsequently, another study by M. Musarofah.⁷ These guidelines are comprehensively articulated in Surah An-Nūr verses 30–32 as clear normative directives. Verse 30 instructs believing men to restrain their gaze and preserve their chastity as an initial means of spiritual purification. A parallel injunction is addressed to believing women in verse 31, accompanied by the additional obligation to cover the *'awrah* in order to safeguard honor from potential slander. Furthermore, verse 32 offers a practical solution through the encouragement of marriage for those who are able, as a legitimate means of protecting oneself from immoral conduct.

This study examines verse 32 through the lens of *maqāṣid al-sharī'ah* and demonstrates that the recommendation of marriage constitutes a crucial instrument for preserving honor, ensuring generational continuity, and maintaining social stability. It also challenges the assumption that economic constraints are the primary barrier to marriage. However, the scope of the study remains limited to a partial analysis of the objectives of marital law and does not integrate it with preceding verses concerning gaze control and social ethics as a unified moral framework. A third study by R. A. Nastiti analyzes the perspective of Imam al-Ṭabarī on the importance of lowering the gaze and regulating the boundaries of *'awrah* as instruments of social ethics and personal dignity. Although it provides a detailed account of normative social conduct, it does not incorporate verse 32 as part of the Qur'anic sequence of solutions to moral challenges.⁸

Nevertheless, a scholarly gap persists. Despite the abundance of studies on QS. An-Nūr verses 30–32, most remain theoretical and comparative in nature, lacking engagement with the *maqāṣidī* exegetical perspective of Abdul Mustaqim and contemporary lifestyle phenomena. These studies tend to rely on classical textual interpretations without extending the philosophical dimensions of *maqāṣid al-sharī'ah* into contemporary contexts. Even when a *maqāṣidī* approach is employed, it is often restricted to verse 32 alone and disconnected from modern lifestyle issues. Accordingly, the novelty of this study lies in the conceptualization of QS. An-Nūr

⁶ Anisa Nur Izzati Sukmaningtyas, et al., "Etika Komunikasi Al-Qur'an Dan Relevansinya Dengan Komunikasi di Zaman Modern", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (August 23, 2024): 556–576. <https://doi.org/10.19109/jsq.v4i2.23981>.

⁷ Maulidah Musarofah, *Penafsiran Surah An-Nur Ayat 32 Perspektif Tafsir Maqāṣidi Dan Relevansinya Dengan Fenomena Gamophobia*, 2025, [Http://Etheses.Uin-Malang.Ac.Id/75059/2/210204110025.Pdf](http://Etheses.Uin-Malang.Ac.Id/75059/2/210204110025.Pdf).

⁸ Riski Amalia Nastiti, "Strategi Pencegahan Pornografi Dan Pornoaksi Berbasis Pendidikan Karakter Islam Pada Remaja Di Era Digital: Tinjauan Tafsir Ath-Thabari An-Nur Ayat 30-31," *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam* 2, No. 2 (2025): 131–44, <https://doi.org/10.59841/miftahulilmi.V2i2.101>.

verses 30–32 as “verses of honor,” referring to the protection of human dignity (*hifẓ al-’irq*) through self-restraint and ethical dress. This is essential for maintaining individual moral integrity amid modern lifestyle currents.

Based on the aforementioned background and literature, this study formulates two primary research questions. *First*, how does the *maqāṣidī* exegetical perspective interpret QS. An-Nūr verses 30–32 in emphasizing the importance of preserving personal honor in the face of modern lifestyles? The selection of this approach is grounded in its capacity to extract the enduring moral values of these verses from their historical context into the contemporary setting without losing the essence of the *Sharī’ah*. In contrast to other contextual approaches that are largely sociological and descriptive, *Tafsīr Maqāṣidī* offers a more robust axiological framework by identifying the preservation of honor as a manifestation of safeguarding human dignity, a fundamental necessity across all eras. *Second*, how can QS. An-Nūr verses 30–32, from a *maqāṣid al-sharī’ah* perspective, address issues of honor and morality in the digital age – particularly in relation to the exhibition of the body in online content, the erosion of bodily privacy in cyberspace, and the normalization of immoral behavior due to unrestricted access to information?

Accordingly, this study aims to examine the *maqāṣidī* interpretation of QS. An-Nūr verses 30–32 concerning the preservation of personal honor in confronting modern lifestyles, as well as to analyze how these verses, through a *maqāṣid al-sharī’ah* framework, respond to contemporary moral challenges in the digital era. Furthermore, it seeks to articulate the practical implementation of *maqāṣidī* values embedded in these verses by integrating the regulation of gaze, ethical dress, and the institution of marriage into a cohesive system of moral resilience, serving as a preventive strategy against moral decline and the pressures of modern digital life.

RESEARCH METHOD

This study employs a descriptive qualitative approach to gain a deeper understanding of the concept of honor in the Qur’an and its relevance to modern lifestyle phenomena.⁹ Data collection is conducted in three stages: identification, classification, and documentation of exegetical sources. Secondary data are incorporated from social-historical literature, such as the works of Philip K. Hitti, as well as studies on modern lifestyles and digital ethics, to ensure that the analysis extends beyond textual interpretation and engages with contemporary social realities as a basis for determining *maqāṣid*.¹⁰

⁹ Albi Anggito Johan Setiawan, *Buku Metode Penelitian Kualitatif* (Cv Jejak, 2018).

¹⁰ Fahmi Hamzah, et al, z"Perkembangan Tafsir Maqashidi Di Indonesia", *Kalamizu : Jurnal Sains, Sosial, dan Studi Agama* 2, no. 1 (2026), 1-12.

The process begins with a heuristic stage, involving the collection of primary sources, particularly QS. An-Nūr verses 30–32 and key literature on *maqāṣid al-sharī'ah* by Abdul Mustaqim. His works, including *Tafsīr Maqāṣidī* (2020) and *Argumentasi Keniscayaan Tafsir Maqāṣidī sebagai Basis Moderasi Islam* (2019), serve as the main theoretical foundation, offering methodological frameworks that encompass linguistic analysis, socio-political context, and the identification of universal *maqāṣid*.¹¹ Subsequently, the study classifies interpretations from authoritative exegetes to examine their perspectives on gaze control, dress ethics, and the institution of marriage. The final stage involves documentation through the collection of secondary sources, including academic journals and books on digital ethics, alongside classical tafsir works, to strengthen contextual analysis. The collected data are then analyzed to construct a systematic framework for preserving honor that is applicable to contemporary society.

RESULTS AND DISCUSSION

The Perspective of QS. An-Nūr Verses 30–32 on the Preservation of Personal Honor in Confronting Modern Lifestyles

1. Linguistic Analysis of QS. An-Nūr Verses 30–32

In verse 30 of Surah An-Nūr, the term *yagħuḍḍū* derives from the root *ghaḍḍa*, which means to restrain or lower the gaze, not to completely close the eyes. The use of the particle *min* functions as *tab'īḍiyyah* (partiality), indicating that not all forms of looking are prohibited, but only those that may lead to temptation. The word *azkā*, from the root *zakā*, denotes growth, purity, and blessing, implying that lowering the gaze serves as a means of inner development and spiritual purification.¹² This command underscores the role of visual restraint as a safeguard of honor, as the gaze is considered an entry point for desire; thus, controlling it becomes a form of protecting the moral integrity of the heart.¹³

In verse 31, the word *khumur*, the plural of *khimār*, refers to a covering for the head, derived from the root *khamara*, meaning to conceal or cover. The term *juyūb*, the plural of *jayb*, denotes the neckline or opening of a garment at the chest.¹⁴ This indicates a directive for believing women to extend their head coverings over the chest area, distinguishing them from pre-Islamic practices in which parts of the neck

¹¹ Abdul Mustaqim, "The Epistemology of Javanese Qur'anic Exegesis: A Study Of Ṣāliḥ Darat's Fayḍ Al-Raḥmān," *Al-Jami'ah: Journal Of Islamic Studies* 55, No. 2 (2017): 357–90, <https://doi.org/10.14421/Ajis.2017.552.357-390>.

¹² Jamaluddin Muhammad bin Makram Ibn Mandzur, *Lisan al-'Arab*, (CD Room: al-Maktabah al-Syamilah, Digital).

¹³ Muḥammad Al-Tāhir Bin 'Āsyūr, *Tafsīr Al-Taḥrīr Wa Al-Tanwīr*, Vol. 18 (Dār Al-Tūnisīyyah Li Al-Našr, 1984).

¹⁴ Majma' Al-Lughah Al-'Arabiyyah, *Al-Mu'jam Al-Wasīṭ*, 4 Ed. (Maktabah Al-Syurūq Al-Dauliyyah, 2004).

and chest were left exposed. This serves as a form of self-protection and preservation of dignity for believing women.¹⁵

In verse 32, the term *al-ayāmā*, the plural of *ayyim*, refers to individuals without spouses, whether never married, widowed, or divorced, and applies to both men and women. The word *ghinā*, from the root *ghaniya*, signifies sufficiency or independence from need. In this context, the divine promise *yughnihimullāh* indicates that God will provide sustenance for those who seek to preserve their honor through marriage.¹⁶ The command *ankihū*, meaning “marry off,” reflects a collective responsibility of guardians or society to facilitate marriage among the unmarried as a means of preventing immoral behavior. It also emphasizes that poverty should not serve as a deterrent to marriage, as divine provision is assured for those who pursue it in obedience.¹⁷

2. *Asbāb al-Nuzūl* of QS. An-Nūr Verses 30–32

The *asbāb al-nuzūl* of QS. An-Nūr verses 30–32 indicates a close interrelation between verses 30 and 31 in regulating the ethics of visual interaction and dress between men and women. A well-known narration reports that in Madinah, a young man encountered a woman. At that time, Arab women wore a *khimār* draped behind the shoulders, leaving the neck and upper chest exposed. The young man continued to gaze at the woman and eventually collided with a wall or sharp object due to inattention, resulting in injury. He then reported the incident to the Prophet Muhammad as an expression of regret. This event became the background for the revelation of verse 30, which commands believing men to lower their gaze, and verse 31, which instructs believing women to cover their *‘awrah* more completely by extending their head coverings over the chest.¹⁸

Verse 32 serves as a normative continuation by offering marriage as a solution following the regulation of internal and external control in the preceding verses. It was revealed within the social context of the Companions who had unmarried dependents, while guardians hesitated to arrange marriages due to economic concerns. Accordingly, the verse emphasizes that preserving honor is not limited to controlling the gaze and covering the *‘awrah*, but also requires facilitating marriage as a preventive measure against moral deviation.¹⁹

From a *maqāṣidī* perspective, QS. An-Nūr verses 30–32 are understood as an integrated system for the protection of honor. The commands to lower the gaze and

¹⁵ Ismā’īl Bin Kaṣṣīr, *Tafsīr Al-Qur’ān Al-‘Aẓīm*, Vol. 6.

¹⁶ Ibnu Mandzur, *Lisan Al-‘Arab*.

¹⁷ Muḥammad Bin Aḥmad Al-Qurṭubī, *Al-Jāmi’ Li Aḥkām Al-Qur’ān*, 1 Ed., Vol. 15 (Mu’assasah Al-Risālah, 6m).

¹⁸ Ismā’īl Bin Kaṣṣīr, *Tafsīr Al-Qur’ān Al-‘Aẓīm*, Vol. 6.

¹⁹ Al-Qurṭubī, *Tafsīr Al-Qurṭubī*, Vol. 15.

observe modest dress function as forms of self-regulation, while the encouragement of marriage operates as an institutional solution for maintaining social order. Thus, the *Sharī'ah* operates through three principal dimensions: the internal dimension of faith, the social dimension of ethics, and the structural dimension represented by the institution of marriage in safeguarding human dignity.

Sociologically, as explained by Philip K. Hitti in *History of the Arabs* (1970), the context of Arab society at the time reflected a crisis of honor, manifested in social practices that emphasized physical display and group-based prestige. Within this context, QS. An-Nūr verses 30–32 can be interpreted as a normative response aimed at redirecting value orientation from external appearances toward inner purity, while simultaneously promoting accessible marriage to restore social balance.²⁰

Therefore, the macro-level *asbāb al-nuzūl* of QS. An-Nūr verses 30–32 represents a response to a broader civilizational crisis related to the degradation of human dignity. The regulations contained therein are not intended to restrict freedom, but to establish a moral and social framework that protects humanity from value decline driven by the dominance of visual and material interests.

The Relevance of the Principles of *Maqāṣid al-Sharī'ah* to QS. An-Nūr Verse 30–32

The relevance of the principles of *maqāṣid al-sharī'ah* to Surah An-Nūr verses 30–32 demonstrates that these verses constitute a normative foundation commanding believing men and women to control their gaze and preserve their chastity. In QS. An-Nūr verse 30, it is stated:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ حَبِيرٌ بِمَا يَصْنَعُونَ

“Tell the believing men to lower part of their gaze and guard their chastity. That is purer for them. Indeed, Allah is All-Aware of what they do.”

In verse 30, the preservation of the self (*hifz al-nafs*) is reflected in the command to lower the gaze, which fosters self-control and maintains inner purity. This directive aims to protect the soul from visual stimuli that may compromise the integrity of the heart. The primary objective of the verse is to cultivate *al-akhlāq al-fāḍilah* (noble character) by closing the principal avenues of desire. Although this command operates at the level of *taḥsīniyyāt* (refinements in ethical conduct), its function is crucial in reinforcing the level of *ḍarūriyyāt*, as the absence of visual restraint may weaken the moral foundation of social and religious life.²¹

Following verse 30, the discussion proceeds to verse 31:

²⁰ Al-Qurtubī, *Tafsir Al-Qurtubi*, Vol. 15.

²¹ Bin 'Āsyūr, *Tafsir Ibn 'Asyur*, Vol. 18.

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
 خُمُرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ
 بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَعِينَ غَيْرِ أُولَى
 الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
 زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“And tell the believing women to lower part of their gaze and guard their chastity, and not to display their adornment except what ordinarily appears thereof. And let them draw their head coverings over their chests, and not reveal their adornment except to their husbands, their fathers, their husbands’ fathers, their sons, their husbands’ sons, their brothers, their brothers’ sons, their sisters’ sons, their women, those whom their right hands possess, or male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet so as to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, so that you may succeed.”

The verse regulates dress by prescribing the covering of the chest with a headscarf as a form of physical protection and cognitive safeguarding, preventing the objectification of the human body. Its primary objective is to ensure individual security from potential harm.²² From a *maqāṣidī* perspective, clothing functions as an expression of dignity that helps prevent harassment, including in digital spaces. This ruling falls within the category of *hājīyyāt* (complementary needs) aimed at removing hardship and social threats, yet in contexts of moral decline, it may be elevated to *ḍarūriyyāt* as an essential mechanism for preserving honor.²³

Subsequently, verse 32 states:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ
 عَلِيمٌ

“And marry off those among you who are single and the righteous among your male and female servants. If they are poor, Allah will enrich them from His bounty. And Allah is All-Encompassing, All-Knowing.”

This verse emphasizes the command to facilitate marriage for unmarried individuals as a lawful means of fulfilling human needs while preserving chastity. Economic limitations should not be considered a barrier, as divine provision is

²² Suci Rahma Sari, Siti Masykuroh, Beko Hendro, “Citra Tubuh Perempuan Dalam Tafsir Ayat Gaḍ Al-Ḃasar Dan Ḃifz Al-FurūḂ: Analisis QS. Al-Nūr [24]: 30-31 Dengan Pendekatan Psikologi Sosial”, *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (July 25, 2024): 399-422. <https://doi.org/10.19109/jsq.v4i2.23796>.

²³ Bin ‘Āsyūr, *Tafsir Ibn ‘Asyūr*, Vol. 18.

assured.²⁴ Within the framework of *maqāshid al-sharī'ah*, marriage occupies the level of *ḍarūriyyāt* in preserving lineage, since the absence of a legitimate marital institution may threaten the continuity of an ethical human generation.²⁵

The relevance of preserving honor in modern life is further reinforced by the Prophetic tradition concerning the “zina of the limbs,” which indicates that each human faculty carries the potential for moral transgression. In the digital context, this manifests through unrestricted visual consumption. The hadith provides a framework for self-regulation, particularly by prohibiting the continuation of gaze beyond the initial glance. This reflects the objective of QS. An-Nūr verse 30 in fostering cognitive and spiritual purity, which, in contemporary terms, entails filtering digital visual exposure to maintain personal integrity.²⁶

The *maqāshidī* dimensions of the concept of honor derived from the relevant Qur'anic verses can be outlined as follows. *First*, *ḥifz al-nafs* (protection of life). The relevance of verses 30 and 31 lies in the Qur'an's preventive approach to safeguarding psychological stability and human dignity, as reflected in the phrase *وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ...* in verse 30 and the directive *...وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ...* in verse 31. In the context of modern lifestyles, exposure to exploitative visual content may degrade human dignity. Thus, the command to lower the gaze functions to protect the *النفس* from psychological pressure, inferiority shaped by artificial beauty standards, and social harms such as harassment.²⁷ This protection extends to safeguarding honor as a fundamental human right.²⁸

Second, *ḥifz al-nasl* (protection of lineage). Verse 32, which encourages the facilitation of marriage for unmarried individuals (*al-ayāmā*), is closely related to this objective, as indicated in *وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ*. Its purpose is to ensure the continuity of generations through lawful unions. In modern conditions where free sexual behavior poses threats to lineage and reproductive health, the Qur'an positions marriage as the primary means of preserving ethical and legitimate progeny.²⁹

²⁴ Habibur Rahman, "Sufisme Keluarga Sebagai Landasan Spiritualitas Dan Kasih Sayang Dalam Membangun Hubungan Yang Harmonis Dan Transformasi Peradaban Islam", *Prosiding Nasional Pascasarjana IAIN Kediri*, (2025).

²⁵ Al-Qurtubī, *Tafsir Al-Qurtubi*, Vol. 15.

²⁶ Muḥammad Bin Ismā'il Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, Vol. 8 (Dār Ṭauq Al-Najāh, 2001).

²⁷ Lili Kaina, et al., "Rekonstruksi Ethico Legal Dalam Penafsiran Ayat-Ayat Hijab: Analisis Wacana Kritis Terhadap Seksualitas Tubuh Perempuan," *Al-Muhith: Jurnal Ilmu Qur'an Dan Hadits* 5, No. 1 (2026): 97, <https://doi.org/10.35931/Am.V5i1.5707>.

²⁸ Abdul Mustaqim, *Argumentasi Keniscayaan Tfsir Maqashidi Sebagai Basis Modern Islam* (Universitas Islam Negeri Sunan Kalijaga, 2019), File:///C:/Users/Asus/Downloads/Abdul%20mustaqim__Argumentasi%20keniscayaan%20all%20(1).Pdf.

²⁹ M. Lutfi Khakim Dan Mukhlis Ardiyanto, "Menjaga Kehormatan Sebagai Perlindungan Nasab Perspektif Maqashid Syari'ah," *Nizham Journal Of Islamic Studies* 8, No. 01 (2020): 32–41.

include the social ecosystem. Lifestyles that expose *'awrah* contribute to moral pollution. The implementation of dress and interaction ethics in verse 31 *وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ* serves to preserve the cleanliness of the social environment from moral deviations and maintain social balance.³⁴

Accordingly, the application of *maqāṣid* in these verses functions both preventively and correctively: preventive in safeguarding the intellect and soul from moral degradation, and corrective by offering marriage as a legitimate solution. Ultimately, the preservation of personal honor constitutes the foundational basis for developing a society that is not only technologically advanced but also morally grounded and socially stable.³⁵

Methodologically, Abdul Mustaqim outlines several stages in applying *Tafsīr Maqāṣidī*: determining the research theme, collecting relevant verses and supporting hadith, conducting linguistic analysis through semantic and semiotic approaches based on authoritative lexicons and exegesis, examining contextual dimensions (internal-external, micro-macro, and historical-contemporary) to uncover *maqāṣidī* significance, identifying the levels of *maqāṣid al-Qur'an* and *maqāṣid al-sharī'ah*, and formulating conclusions alongside theoretical reflection.

The values embedded in QS. An-Nūr verses 30–32 present an integrated ethical framework that is highly relevant as a means of safeguarding human dignity in modern lifestyles. These values encompass internal self-regulation through gaze control, protection of dignity through standards of modest dress, and social responsibility in facilitating marriage as a response to moral crises.³⁶ Through the lens of Abdul Mustaqim's *Tafsīr Maqāṣidī*, these principles are transformed into functional strategies for addressing bodily objectification and visual pollution in digital spaces, ultimately aiming to achieve balanced public welfare between personal morality and contemporary social change.³⁷

Fundamental Values of QS. An-Nūr Verses 30–32 and Their Relevance to Honor

1. The value of justice (*al-'adālah*).

This value reflects the principle of balanced legal responsibility between men and women. In QS. An-Nūr verses 30–32, this is evident in the sequence of commands to lower the gaze directed first to men and then to women, along with

³⁴ Rosa Trisnia Dan Suti Rahayu, "Pendekatan Tafsir Kontemporer: Maqashid Al-Qur'an", *Edusola* 1, no. 2 (2025).

³⁵ Alfi Wahyu Zahara Dan Muhammad Hilmi Ajjahidi, "Privacy And Data Protection In The Digital Era: An Analysis Of Islamic Law And Human Rights In Indonesia", *International Collaboration Conference on Law, Sharia and Society* 4, no. 1 (2025).

³⁶ Misbahun Nidhom Dan Ali Murtadho, "Does Islam Protect Digital Privacy? An Islamic Studies Approach To Personal Data Protection", *Al-Afham: Journal of Islamic Studies* 2, no. 2 (2025).

³⁷ Abu Ishaq Al-Syatibi, *Kitab Al-Muwāfaqāt Fī Uṣūl Al-Sharī'Ah* (Ttp: Dar al-Fikr, t.th).

the obligation of modest dress. Textually, this affirms that the preservation of public morality is a shared responsibility rather than the burden of a single group. In the modern context, this value challenges the tendency to blame women for harassment by emphasizing men's obligation to control their gaze.³⁸

2. The value of humanity (*al-insāniyyah*)

This value prioritizes the protection of human dignity. This is reflected in the legislative purpose of these verses to safeguard honor (*muru'ah*), ensuring that individuals are not reduced to mere physical objects. The command to preserve honor serves to dignify human beings and prevent objectification, particularly in contemporary cultures that often exploit the body for visibility and popularity.³⁹

3. The value of equality (*al-musāwah*)

This value emphasizes that all individuals, regardless of social or economic status, possess equal rights to the protection of honor and access to lawful means through marriage, as indicated in verse 32. This principle demonstrates that the Shari'ah provides equal opportunities for maintaining dignity, countering modern assumptions that restrict marriage or moral preservation to certain social classes.⁴⁰

4. The value of moderation (*al-wasāṭiyyah*)

This value represents a balance between fulfilling natural human needs and adhering to *Shari'ah* boundaries. These verses do not prohibit social interaction but regulate it proportionally within ethical limits. In modern life, this value offers a middle path that allows engagement with technological and social developments without compromising moral identity.⁴¹

5. The value of freedom and responsibility (*al-ḥurriyyah wa al-mas'ūliyyah*)

This value asserts that individual freedom must be accompanied by moral accountability. In the digital age, freedom of expression must be balanced with the obligation to maintain visual restraint and avoid disseminating content that undermines others' dignity. This principle reflects responsible individual autonomy

³⁸ Eko Zulfikar, Abdul Mustaqim, "Argumentation of Gender Equality in the Interpretation of Jilbab Verse by Amina Wadud's Perspective", *QOF* 8, no. 2 (2024): 169-186. <https://doi.org/10.30762/qof.v8i2.2502>

³⁹ Nurun Nida Waddiny Dan Anwar Hafidzi, "Tujuan Hukum Islam Dalam Konteks Perlindungan Hak Asasi Manusia Di Indonesia: Kajian Maqashid Al-Syari'ah," *Journal Of Islamic Studies* 1, no. 4 (2025).

⁴⁰ Else Afrilia Dan Fadil Fauzan, "Metode Mubadalah Dalam Tafsir Kontemporer: Analisis Pendekatan Kesetaraan Gender Faqihuddin Abdul Qodir", *MAHABBAH: Jurnal Ilmu Ushuluddin Dan Pemikiran Islam* 1, no. 2 (2025).

⁴¹ Farizal Antony Dan A. Kumedi Ja'far, "Konsep Syariat Islam Dan Moderasi Beragama Dalam Menghadapi Tantangan Globalisasi," *Abhats: Jurnal Islam Ulil Albab* 6, no. 1 (2025): 61-72, <https://doi.org/10.20885/Abhats.Vol6.Iss1.Art6>.

in both private and public spheres. Collectively, these values function as a philosophical bridge connecting scriptural teachings with the realities of contemporary lifestyles.⁴²

CONCLUSIONS

This study concludes that the structure of QS. An-Nūr verses 30–32 establishes a normative framework that functions as a system of honor resilience in the context of modern lifestyle dynamics. The key findings indicate that the commands to lower the gaze and observe modest dress have evolved into digital necessities, particularly in reinforcing privacy sovereignty to prevent human objectification in virtual spaces. The study also redefines the concept of honor beyond a rigid understanding of formal dress codes, framing it instead as a comprehensive mechanism for protecting human dignity. This paradigm shift redirects the focus of self-regulation from physical interaction toward cognitive control in navigating the overwhelming flow of visual content in the digital era.

As a comprehensive solution, this study emphasizes that the command to facilitate marriage in verse 32 operates as a social instrument to challenge high living standards that often become moral obstacles within contemporary consumer culture. Accordingly, marriage is positioned as a viable solution to the social issues under examination. Future research is expected to expand the scope of analysis on social media mechanisms through a more in-depth *maqāshidī* perspective, or to undertake field studies assessing the effectiveness of Qur'anic values in reducing deviant behavior within society.

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⁴² Misbahul Munir, "Konsep Keluarga Dalam Islam Tinjauan Maqashid Syariah," *Islamitsch Familienrecht Journal* 4, no. 2 (2023): 118–38, <https://doi.org/10.32923/Ifj.V4i2.3956>.

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