



Moral Education for Women (an Analysis of Qur'an Surat An-Nur Verse 31)

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ABSTRACT

This study examines the importance of moral education for women, based on the teachings of Surah An-Nur, verse 31 in the Qur'an. The study aims to understand how Islamic education emphasizes moral cultivation as a guide for women, particularly in maintaining dignity and ethical conduct. Moral education in Islam focuses not only on personal aspects but also on social responsibility, aiming to develop women's character with strong faith, piety, and moral integrity. This research employs a library study method with content analysis to explore relevant literature. The findings indicate that teachings on controlling one's gaze, covering one's body, and dressing modestly are fundamental in preserving women's dignity. Moral education serves not only as a behavioral guide but also as a means of building a positive character that adapts to social changes. Overall, moral education for women in Islam is a comprehensive, continuous process. It aims to shape women who not only embody religious values but also contribute positively to society. This study offers insights into how moral education plays an essential role in strengthening the identity of Muslim women and supporting the creation of a more harmonious society.

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INTRODUCTION

According to the philosophy of Islamic education, the main element of education is moral development. Moral virtue is considered the primary goal of Islamic education (Jalaluddin, 2001; Lubis, 2023). The goal of Islamic education is not limited to the transmission of knowledge, nor is it restricted to the formation of good morals (Al-Attas, 1990: 34). As Ramayuris states, Islamic education is a process focused on the formation of morals and character. Therefore, moral education is a core component of Islamic education, and if there is a failure in the formation of morality during the educational process, the process is considered a failure (Ramayulis, 2002: Lubis & Ritonga, 2023). This highlights the importance of moral education from the Islamic perspective. In *Islamic Education: A Cultural Perspective*, Sayyid Muhammad Naquib al-

Attas emphasizes that the goal of Islamic education is to achieve a balance between the spiritual and intellectual aspects, both of which are interrelated in the formation of character (al-Attas, 1991: 17).

In Indonesia, moral education is known as character education. According to the Ministry of National Education, character refers to the personal qualities, traits, manners, and morals of an individual, which are formed from internalized values of virtue (goodness) and serve as standards for behavior, perspectives, actions, and thinking. Therefore, character education in Indonesia does not distinguish between males and females (Rosihan Anwar, 2010; Ritonga et al., 2022). However, moral education in Islam carries a particular nuance in the context of gender, especially concerning the obligation of women to preserve their honor and morality.

Moral education, based on the Qur'an and Hadith, in Islam, includes guidance for both men and women, though there are some differences in the guidance provided to each. For example, the Prophet Muhammad (PBUH) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ النَّاسَ بِهَا، وَنِسَاءٌ كَاسِيَاتٍ عَارِيَاتٍ مُمِيلَاتٍ مَائِلَاتٍ رُؤُوسُهُنَّ كَأَسْنِمَةِ الْبُحْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَخْرُجْنَ مِنْهَا، وَإِنَّ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا

The translation of the hadith you provided is as follows:

"From Abu Hurairah, may Allah be pleased with him, he said: 'The Messenger of Allah, peace be upon him, said: There are two groups of the inhabitants of Hell whom I have not yet seen: the people who carry whips like the tails of cattle and strike others with them, and the women who are clothed yet naked, seducing and swaying their bodies, with heads like the humps of camels. They will not enter Paradise, nor will they smell its fragrance, even though its fragrance can be detected from a great distance.'"

This hadith describes the *akhlak madzmumah* (blameworthy character traits) that must be avoided, especially in relation to dressing in a way that does not fully cover one's *awrah*. It serves as a reminder to Muslims, particularly women, to maintain modesty in their attire, as is desired in Islam.

On the other hand, the Qur'an frequently teaches the importance of moral education for women, including the obligation to cover the *awrah*. One of the models prescribed by Allah is the use of the hijab. Allah says in Surah al-Ahzab, verse 59:

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

The translation of the Qur'anic verse you provided is as follows:

"O Prophet, tell your wives, your daughters, and the women of the believers to draw their cloaks (*jilbab*) over themselves. That is more suitable, so that they will be recognized and not harassed. And Allah is Most Forgiving, Most Merciful." (Department of Religious Affairs of the Republic of Indonesia, 2007: 41).

In this context, the *jilbab* is not only intended to cover the body but also to serve as a means of identifying a Muslim woman who preserves her honor and avoids

harassment from others. To emphasize this further, in Surah An-Nur, verse 31, Allah also commands women to safeguard their honor by lowering their gaze and guarding their private parts.

يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

Translate :

Let them lower their gaze and guard their private parts. (QS. An-Nur: 31)

According to Al-Qurtubi, this verse teaches us to restrain ourselves from looking, as the first step in safeguarding the purity of our hearts and behavior (Al-Qurtubi, 2009: 572-73). The emphasis on gaze indicates that akhlak (morality) is not just about physical actions but also about the way we view the world and others.

Additionally, moral education must also be considered in the context of the changing times. Contemporary thinkers such as Fazlur Rahman, in his book *Islam and Modernity*, argue that in order to achieve a deeper understanding of akhlak, for both men and women, we must interpret the teachings of Islam in ways that are relevant to today's social conditions. According to Rahman, although the basic principles of Islam remain unchanged, the understanding and application of akhlak in social life must be able to address the challenges of the times (Rahman, 1982; Darlis et al., 2022).

Thus, moral education for women in Islam is not only focused on self-control but also involves contextual understanding that allows Islamic teachings to be applied wisely in various social situations.

RESEARCH METHOD

This study uses library research as its research method. It focuses on the review of books, articles, journals, and other literature related to the theme of the research. According to Suharshimi Alikunt (2006: 10), library research aims to gather information obtained from literature studies as a basis for deepening and understanding a particular topic. Additionally, library research can be interpreted as an in-depth literature study to obtain secondary data necessary for the research (Nasution, 2000: 24). As explained by Hamdi (2011: 75), this type of research heavily relies on written sources that support the analysis of the topic being studied. Therefore, in this study, all forms of data and information gathered from relevant literature are essential components in the analysis process.

For this study, the researcher uses Content Analysis, a method used to identify, analyze, and draw conclusions from data obtained through the study of specific texts or content in an objective and systematic manner. Content Analysis is a method that examines collected data to reveal patterns, themes, or meanings contained within it (Sutopo, 2006: 76). According to Asmadi Alsa (2004: 109), the steps in content analysis include: clearly formulating the research objectives, selecting appropriate units of analysis, using relevant words and phrases, classifying collected data based on research

objectives, and analyzing the relationships between meaning units to uncover the intended message and purpose of communication.

According to Nurudin (2008: 82), Content Analysis can be used to analyze various forms of communication, whether written texts, images, or other media. In this context, Content Analysis is not only focused on counting but also on understanding the underlying message conveyed through the text. For example, Anggito (2004: 92) explains that content analysis is a useful technique for determining how much a specific message or value is spread in mass media or texts used in research. This technique is not limited to counting or the frequency of words but also considers the context, themes, and structure of the messages being analyzed.

RESULT AND DISCUSSION

Moral Education

Before delving into the discussion of moral education for women as outlined in Surah An-Nur, verse 31 of the Qur'an, the author first examines the concept of moral education in general. Education, at its core, is a process, a method, or an effort aimed at developing the potential of individuals and society in various aspects of life. According to Abdul Majid (2012: 34), education is an effort to develop the physical and mental potential of a person to actively participate in community life. This process includes intellectual, moral, and social development, so that individuals can live a good life, be skilled, and align with the values accepted in society.

Akhlak (morality), on the other hand, refers to behavior, character, habits, or nature reflected in an individual's daily actions, emerging naturally without prior deep thought or reflection (Bustanul Arifin, 2011: 19). In this context, akhlak can be seen as the outcome of behavior formation that reflects the moral and ethical values found in religious teachings or social customs.

Moral education refers to the efforts made to develop and shape a person's behavior to be better, in accordance with religious teachings, social norms, and the moral values that prevail. According to Nata (2003: 79), the goal of moral education is to shape individuals who are not only knowledgeable but also have good moral character, reflected in their daily behavior. Moral education serves to guide a person to interact well with others, preserve their honor, and lead a life full of wisdom.

For Muslims, moral education is a crucial aspect, as the main goal of Islamic education is the formation of good character, both towards Allah, fellow humans, and the natural world (al-Attas, 1990: 23). As explained in the Qur'an and Hadith, moral education in Islam aims to shape individuals who are not only knowledgeable but also possess noble akhlak that can be applied in daily life.

The Foundation of Moral Education

In Islamic belief, the foundation of moral education is undoubtedly derived from the Qur'an and Hadith. One verse that emphasizes the importance of akhlak is found in Surah Ali Imran (3:104):

الْمُفْلِحُونَ هُمْ وَأُولَئِكَ الْمُنْكَرِ عَنِ وَيَنْهَوْنَ بِالْمَعْرُوفِ وَيَأْمُرُونَ الْحَيَّرَ إِلَى يَدْعُونَ أُمَّةً مِّنْكُمْ وَلْتَكُنْ

Translate :

And let there be among you a group that invites to good, enjoins what is right, and forbids what is wrong; it is they who will be successful."*(Department of Religious Affairs of the Republic of Indonesia, 2009: 51).

In his commentary on this verse, Ibn Kathir explains that it is the duty of Muslims to encourage others to do good and prevent evil. A person who fulfills this duty is someone who is happy and achieves success in life (Muhammad Nasib ar-Rifai'i, *Tafsir Ibn Kathir*, 2000: 55).

Therefore, in Islam, ethics (akhlak) are not only viewed as an individual matter, but also as part of a social responsibility to preserve goodness in society.

Additionally, in his book *Islamic Ethics*, Ahmad Zaki (2007: 45) emphasizes that moral education is a core pillar in the life of a Muslim, sourced directly from the teachings of the Qur'an and Hadith. The goal of moral education is to shape a good personal character that reflects religious values in every aspect of life. By nurturing an awareness to always do good and prevent evil, a Muslim is expected to become a role model for others.

In the social context, Islamic moral education also aims to create harmony in society. As explained by Sayyid Qutb in *Fi Zilal al-Qur'an* (1981: 375), the call to do good and prevent wrong is a shared responsibility borne by Muslims, which must be consistently applied in social life. Thus, moral education focuses not only on individual improvement but also on strengthening social solidarity to create an environment filled with peace and goodness.

In his book *Islamic Moral Education*, H. A. S. Ali (2003: 97) explains that moral education in Islam has two important dimensions: the vertical dimension, which concerns the relationship between humans and Allah, and the horizontal dimension, which concerns relationships among people. By understanding these two dimensions, a Muslim will have clear guidance for doing good in all aspects of life.

Goals of Moral Education

According to Said Agil Husin Al-Munawar, the goal of moral education is to build a person who is faithful, pious, virtuous, progressive, and independent, thus possessing high spiritual resilience and being able to adapt to the changing dynamics of societal development (Said Agil Husin Al-Munawar, 2005: 15). This shows that the purpose of moral education in Islam is not only to shape an individual's character but also to make them capable of contributing positively to society.

Faith and ethics, according to Al-Ghazali, are closely linked. Strong faith is reflected in one's ethics, and conversely, good ethics serve as an indicator of sincere faith. Al-Ghazali, in his book *'Ihya' Ulum al-Din**, states that good ethics are the manifestation of deep faith and awareness of religious values that are integrated into daily life (Al-Ghazali, 1990: 67). Thus, the goal of moral education is to unite the spiritual dimension (faith) with the practical dimension of social life (ethics).

Furthermore, in *Islamic Moral Education* by H. A. S. Ali (2003: 112), it is explained that the primary goal of moral education is to create a balance between worldly and otherworldly life, forming individuals who are not only concerned with their spiritual aspects but also capable of interacting with others based on the noble values taught by Islam.

In line with this, according to M. Quraish Shihab in *Tafsir al-Mishbah* (2007: 250), ethics reflect an individual's understanding of religious teachings. In the context of education, the purpose of ethics is to internalize these teachings into daily behavior so that an individual not only knows religious principles but also applies them in every aspect of their life.

In the context of Islamic education, the goals of moral education are also explained by Syamsul Ma'arif in *Islamic Moral Education* (2010: 45), who states that moral education aims to build noble morality in individuals so that they can live a life full of virtue and contribute to others. According to Syamsul Ma'arif, moral education is a continuous process that should not only take place in schools or Islamic boarding schools but also be instilled in daily life.

Scope of Moral Education

The scope of moral education covers various aspects of life that individuals must apply in their interactions with others, whether with God, fellow human beings, or the environment. According to Abudin Nata, the scope of moral education includes several dimensions, such as: behavior towards Allah, behavior towards the Prophet Muhammad (PBUH), behavior towards parents, behavior towards the environment, and behavior towards neighbors (Abudin Nata, 2003: 147). This shows that ethics in Islamic education are not limited to personal aspects but also involve broader social and spiritual relationships.

Furthermore, in the view of Syamsul Ma'arif, the scope of moral education extends even further to the relationship between humans and nature, as well as the responsibility for cleanliness and environmental sustainability. In his book *Islamic Moral Education* (2010: 62), he explains that ethics also involve a sense of responsibility towards the surrounding environment, which is a trust from Allah. This is important so that every individual not only cares for others but also preserves the environment as part of their worship to Allah.

Imam al-Ghazali, in his work *Ihya' Ulum al-Din* (1990: 127), emphasizes that the scope of moral education in Islam also involves the relationship between humans and themselves, which means maintaining the cleanliness of the heart, mind, and body. This highlights the importance of internal aspects in moral education, teaching how individuals can maintain integrity and morality when facing worldly temptations.

Moreover, Muhammad Quraish Shihab in his book *Bringing the Qur'an to Life* (2009: 48) reveals that moral education is not only limited to the social aspect but also includes attitudes toward God and how humans should approach life with gratitude, patience, and trust in Allah. Therefore, the scope of moral education in Islam is very broad and covers all dimensions of human life, both in relationships with God, fellow human beings, and the universe.

Ethics and Women's Education

Hidayat, in his book *Women in the Perspective of Islam* (2009), also adds that women are not only homemakers but also agents of change with great potential to contribute to social and economic development. According to him, women should have the same rights to education and opportunities as men in various fields of life. This indicates that the Islamic view of women goes beyond domestic roles and includes their contributions to society at large.

Moral education for women includes several important aspects in their social and personal lives. One of the main aspects of women's ethics is their behavior in interacting with the opposite sex, which includes several guidelines such as: lowering the gaze, maintaining appropriate interactions (including not shaking hands with non-mahram men), avoiding khalwat (being alone with a non-mahram person), and ikhtilat (free mixing of men and women). Quraish Shihab (2013), in his book *Tafsir al-Mishbah*, explains that lowering the gaze is the first step everyone must take to preserve their own dignity and the dignity of others.

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاؤِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَابِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ

Translate :

Tell the believing women to lower their gaze and guard their private parts, and not to display their adornment except what is apparent of it. And let them draw their veils over their chests, and not to display their adornment except to their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, and their women, or those whom their right hands possess, or male attendants having no physical desire, or children who are not yet aware of women's nakedness."
(Surah An-Nur, 24:31)

Surah An-Nur, verse 31, teaches the importance of maintaining honor and ethics, especially for women. This verse was revealed in response to an incident narrated by Jabir bin Abdillah, concerning Asma' binti Martsad, who was disturbed when she saw some women entering her garden without wearing long garments, causing their adornments to be visible. Upon seeing this, Asma' expressed her displeasure, and shortly thereafter, Allah revealed this verse regulating the lowering of the gaze and the protection of modesty for believing women (Dahlan Shaleh, 2001).

As explained by M. Quraish Shihab in **Fiqh Wanita dalam Perspektif Al-Qur'an dan Hadis**, modesty is a part of human dignity that must be protected as a form of social and spiritual responsibility. In this context, covering one's private parts and lowering the gaze is not only a physical obligation but also an effort to preserve one's honor and the dignity of others. Sayyid Qutb in **Islam and Decency in Life** further adds that modesty in Islam encompasses both external and internal aspects, where dressing modestly and controlling one's gaze is a way to honor oneself and others. Moreover, in **Pendidikan Akhlak dalam Islam** by Abdul Rahman al-Sudais, it is explained that maintaining good manners, including dressing modestly, is a form of strengthening noble character and personality in social life. Therefore, Surah An-Nur, verse 31, not only provides practical guidelines on clothing but also reflects broader moral values – preserving purity, self-respect, and decency in social interactions.

The Etiquette of Women's Clothing in Islam

In Islam, the etiquette of clothing for women is crucial to maintaining modesty and dignity. One hadith that clarifies the limit of women's lower garment is narrated by Ummu Salamah (RA), who asked the Prophet (PBUH) about the length of the garment for women. The Prophet (PBUH) replied, "She may let it down by one span." Ummu Salamah asked again, "If she does that, her private parts will be exposed." The Prophet (PBUH) answered, "She may let it down by one span, but no more than that." (Narrated by Abu Dawood). This hadith explains that the lower garment should not extend more than one span below the feet to avoid exposing the private parts, particularly in the presence of those who are not attracted to women or children who are unaware of the concept of aurah (private parts). Moreover, Allah instructs women not to strike their feet in a way that exposes hidden adornments. "And turn to Allah in repentance, O believers, that you might succeed." (Depag RI, 1993: 621-22).

Lowering the Gaze

Lowering the gaze is a form of ethical behavior that aims to protect oneself and preserve the dignity of others, especially women. As stated by Ahmad Tafsir in his book **Ilmu Pendidikan Dalam Perspektif Islam** (2004), "The trait of modesty is the protector of all noble manners, which can keep a person from disgraceful actions." By possessing the quality of modesty, a person is protected from inappropriate behaviors, such as lewd looks. This sense of modesty, according to Nurcholish Madjid in **Kehidupan*

Keberagamaan dan Etika* (1995), is the foundation of self-respect and dignity. Therefore, a person who can maintain their dignity by lowering their gaze is someone who is respected and honored in society.

Guarding One's Private Parts

Guarding one's private parts is an essential part of personal ethics, reflecting the presence of modesty. The modesty referred to here is the sense of shame that arises when one commits immoral actions. Guarding one's private parts means maintaining purity and personal honor, which should only be shared with a lawful spouse, such as a husband or wife. In the book *Mutiara Akhlak dalam Islam* by M. Quraish Shihab (2007), it is stated that "modesty is the last bastion of ethics that can keep a person away from bad deeds." Allah commands us to avoid anything that leads to zina (fornication), as stated in Surah Al-Isra (17:32):

سَبِيلًا وَسَاءَ فَاِحِشَةً كَانَ إِنَّهُ الرَّبِّي تَقَرُّبُوا وَلَا صَلِّ

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (Surah Al-Isra, 17:32)(Depag RI, 1993: 551-52)

Guarding one's private parts encompasses several aspects. First, it involves avoiding intensive relationships with the opposite sex that are accompanied by deep emotional feelings, such as dating, which often lead to adultery. According to Imam Al-Ghazali in *Ihya' Ulum al-Din* (Indonesian translation, 1998), "Thoughts that are allowed to grow can turn into dangerous desires." Second, it involves staying away from reading materials or watching content that is pornographic, as such things can arouse lust and lead a person to behaviors that tarnish their honor. Consuming such content can trigger uncontrollable imagination, which may eventually result in actions contrary to the principle of guarding one's private parts.

Do not display adornment except what is ordinarily visible.

Ethical education for women, particularly related to etiquette in the workplace, includes the proper way of dressing. Islam permits women to work as long as they are able to safeguard their integrity and their faith. In order to maintain their integrity and religious values, there are certain etiquettes they must adhere to, one of which pertains to their clothing. Scholars differ in their opinions regarding which adornments may be displayed. According to Hamka in his book *Tafsir Al-Azhar* (1983), the adornments that are commonly visible are the face and the palms of the hands. This is based on the instruction in Surah An-Nur, verse 30, which commands men to lower their gaze:

"Tell the believing men to lower their gaze." (Surah An-Nur, 24:30)(Depag RI, 1993: 640)

The question arises: if all parts of a woman's body are covered, why does Allah still command men to lower their gaze? The majority of scholars, as explained in *Fiqh Wanita* by Sheikh Wahbah Az-Zuhaili (translated, 2001), agree that the face and the palms of the hands are the parts that may be exposed. However, if a woman's beauty could potentially have a negative effect, such as arousing the desires of others or

causing fitnah (temptation), it is better for her to cover her face. Guarding one's adornment means not deliberately attracting the attention of the opposite sex through clothing or accessories. Therefore, dressing modestly is part of Islamic etiquette, to avoid drawing unwanted gazes or arousing desires.

Dressing with proper etiquette shows that a woman maintains her dignity and honor. As stated by M. Quraish Shihab in *Wawasan Al-Qur'an* (1996), "Modesty in dressing is not just about covering one's private parts, but also about how the clothing does not serve as a trigger for excessive attraction."

Covering the Aurah

Covering the aurah is one of the forms of obedience a servant shows to Allah. It is part of moral education, especially in relation to one's conduct with Allah. When a person has taqwa (piety), they will strive to fulfill their duties properly, including covering their aurah. For women who have reached maturity, covering the aurah is a clear obligation. The wearing of the jilbab (modest headscarf) is strongly encouraged for adult women, as mentioned in Surah Al-Ahzab, verse 59:

مِنْ عَلَيْهِنَّ يُدِينَنَّ الْمُؤْمِنِينَ وَنِسَاءَ وَبَنَاتِكَ لِأَزْوَاجِكَ قُلِ النَّبِيُّ بِأَيْهَا
رَّحِيمًا غَفُورًا اللَّهُ وَكَانَ يُؤذِّنُ فَلَا يُعْرَفْنَ أَنْ أَذْنِ ذَلِكَ جَلَابِيبَهُنَّ

"O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves part of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." (Surah Al-Ahzab: 59)

According to Prof. Dr. Yusniar Lubis in her book *Etika Berbusana dalam Islam* (Etiquette of Dressing in Islam), covering the aurah is not only a matter of physical protection, but also a means of shaping a self-image that is respected in society. This shows that covering the aurah has important ethical and social dimensions.

CONCLUSION

Ethical education for women in Islam, especially as outlined in Surah An-Nur, verse 31, emphasizes the importance of maintaining honor and morality. This verse provides guidance on the need for women to lower their gaze, guard their modesty, and not display adornments except to certain individuals. In the context of education, ethics is the main substance that must be taught to women so that they can act in accordance with Islamic values. Islamic ethical education is not only focused on the individual aspect but also includes social responsibility.

This indicates that good ethics are a manifestation of strong faith and must be applied in various aspects of life. In Indonesia, although character education is generally for all genders, there is a specific nuance in the ethical education of women that prioritizes the protection of their honor and identity. The research method used in this study is library research, relying on content analysis to understand the meaning and context of ethical teachings. Through this approach, it was found that ethical

education aims not only to prevent immoral behavior but also to shape good character and contribute positively to society. Overall, ethical education for women in Islam is an integral and continuous process, aiming to build individuals who are faithful, pious, and able to interact well with their social environment.

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