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**Inspiration For Educational Innovation From The Story Of The Prophet
Daud AS In QS. Al-Anbiya: 80**

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ABSTRACT :

This study aims to examine the educational and innovative values contained in the story of Prophet Daud AS as stated in Surah Al-Anbiya: 80, and their relevance to the development of Islamic education in the modern era. This research employs a qualitative descriptive method using a library research approach. The findings reveal that the story of Prophet Daud AS reflects the integration of knowledge, skills, and spirituality. His creation of armor illustrates the importance of creativity, diligence, and social responsibility in human development. The educational values embedded in this story include monotheism, worship, and morality, particularly gratitude, honesty, and independence. In today's context, these values are highly relevant to fostering innovation in Islamic education that embraces technological advancement while remaining grounded in ethical and spiritual principles. Therefore, the story of Prophet Daud AS serves as an inspiration for developing Islamic education that is creative, progressive, and character-based.

Key words: *Prophet Daud, Surah Al-Anbiya: 80, Islamic Educational Innovation, Educational Values*

INTRODUCTION

Modern developments are characterized by the acceleration of knowledge and technology, which has significantly impacted the field of education. Furthermore, these advancements have also given rise to generational changes, currently entering Generation Z, known as those born after 2000.¹ Generation Z itself is a generation raised by the development of technology, the internet, and social media, which have become their daily bread.² Given this, the role of educators is crucial in addressing each generation, as it is through education that each generation's character is formed.³

Educators must naturally employ innovative approaches to educating their students. Educational innovation itself is a qualitative change, distinct from previous practices, and deliberately pursued to improve skills in order to achieve specific educational goals.⁴

¹ Fasya, Z., Nihayah, C. (2020). Inisiasi Pendidikan dalam Membentuk Karakter Anak Generasi Z. *Al-Ifkar*, 14(2), 26-46.

² Arum, L. S., Zahrani, A., Duha, N. A. (2023). Karakteristik Generasi Z dan Kesiapannya dalam Menghadapi Bonus Demografi 2030. *ASRJ: Accounting Student Research Journal*, 2(1), 59-72.

³ Fasya, Z., Nihayah, C. (2020). Inisiasi Pendidikan dalam Membentuk Karakter Anak Generasi Z. *Al-Ifkar*, 14(2), 26-46.

⁴ Fasya, Z. (2021). Ilmu Pendidikan Islam Menjawab Tantangan Pembelajaran di Era Disrupsi. Kediri: IAI Tribakti Press

In addition, in Islam it has also been mentioned through the message of Ali bin Abi Thalib, namely, "Educate your children according to their times because they live in their time, not in your time." This message is an important emphasis for parents and educators in educating children according to their times. This means that parents and educators must innovate in education to be able to teach children not to be easily influenced by negative things.⁵

Furthermore, the Quran contains numerous instructions that implicitly encourage humans to think creatively and update their abilities to meet the demands of the times. One of the most obvious examples is the story of the Prophet Daud (peace be upon him), who, in Surah Al-Anbiya, verse 80, is instructed by Allah SWT to make armor to protect his people on the battlefield.

As the verse reads, it is as follows:

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

Meaning: We also taught Daud how to make armor for you to protect you from the attacks of your enemies (in battle). So, are you grateful (to Allah)?

This verse clearly demonstrates that Islam bestows upon humans the intellectual intelligence and creativity to create innovations that benefit life. This demonstrates the urgency of developing science and technology in shaping a quality Muslim community, improving welfare, and upholding Islamic values. Technology that is applied according to Islamic guidance and the Koran can be a bridge for Muslims to get closer to Allah and the Qur'an.⁶

In this modern era, the rapid use of information, communication, and technology as sources and media for learning in educational institutions can be one way to provide quality learning and quality education. Therefore, there is a need for educational innovation in the learning process that uses tools in the form of technology as a source and media for information, communication and technology-based learning.⁷

In the context of contemporary education, the values contained in this verse contain an important message that all knowledge possessed by humans should be directed towards the benefit of society without going beyond the boundaries of sharia. For this reason, Islamic education should ideally be able to integrate spiritual values and innovation, so that in addition to producing knowledgeable graduates, it is also able to contribute to the advancement of civilization. Based on

⁵ Ni'am, M. A. (2021). Didiklah Karakter Anakmu Sesuai Zamannya. MUI. 4 Desember 2021. Diakses 12 Oktober 2025. <https://mirror.mui.or.id/mui-provinsi/mui-sulsel/32675/didiklah-karakter-anakmu-sesuai-zamannya/>

⁶ Lubis, I. S., Ritonga, A. A., Darlis, A. (2022). Kajian Pendidikan Teknologi dalam Perspektif Tafsir Al-Qur'an. *Instructional Development Journal (IDJ)*, 5(3), 179-189.

⁷ Lestari, P., Fuad, A. J., Fajar, A. S. M. (2024). Pemanfaatan ICT Guru Pendidikan Agama Islam (PAI) dalam Pembelajaran Peserta Didik di SMK PGRI 2 Kediri. *IHSANIK: Jurnal Pendidikan Agama Islam*, 2(4), 341-352.

this understanding, this study aims to explore the inspirational values in the story of the Prophet Daud in relation to educational innovation, as well as its role in encouraging the creativity of today's generation in accordance with the demands of the times.

This journal focuses on how to study the values of innovation and education contained in the story of the Prophet David (peace be upon him) as contained in Surah Al-Anbiya: 80? And how relevant is it to the development of Islamic education in the modern era? Through a descriptive qualitative approach based on literature study and thematic interpretation, this study highlights how the Prophet David's skills in making armor reflect the integration of science, creativity, social responsibility, and spiritual values such as monotheism, gratitude, and honesty. The novelty of this journal lies in the reinterpretation of Quranic verses as a conceptual foundation for Islamic educational innovation, particularly in responding to the challenges of Generation Z and the digital era. This research emphasizes the importance of Islamic education that is adaptive to technological developments while remaining firmly rooted in moral and spiritual values. Thus, the story of the Prophet David (peace be upon him) serves as inspiration in designing a creative, productive, and character-building model of Islamic education, through the integration of Islamic values with innovative learning approaches such as blended learning, digital media, and an adab-based curriculum.

Methods

This research uses a descriptive qualitative approach with a literature review. This approach was chosen because the study focuses on exploring the meaning of QS. Al-Anbiya: 80 and the innovation and educational values contained therein. The primary data source for this research is the Quran, specifically the story of the Prophet David in making armor. Secondary sources include various commentaries, such as Quraish Shihab's *Tafsir Al-Misbah* and Ibn Kathir's *Tafsir*, Islamic education literature such as Abuddin Nata's work, and scientific journals related to educational innovation from an Islamic perspective.

Data collection techniques were conducted through documentation, namely by reviewing various relevant books and journals. Data analysis used the thematic interpretation method (*tafsir maudhu'i*) to uncover the educational values of the story of the Prophet Daud. The results of the analysis are presented descriptively to describe the relationship between creativity, skills, and innovation in contemporary Islamic education.

Results and Discussion

1. Meaning and Context of the Story of the Prophet David in QS. Al-Anbiya: 80 According to Tafsir

Surah Al-Anbiya: 80 is a crucial example of how the Qur'an teaches people to value creativity, reasoning, and the practice of knowledge in life. According to Al-Jalalain's interpretation, the meaning of Al-Anbiya verse 80 is: And We taught him the art of making protective clothing, namely armor called labūs because it is worn (tulbas). The Prophet Daud was the first to make it; before him, people only knew shields made of metal sheets. We taught it to you and to all mankind, so that it might serve as a protection against violence among you, namely, in battle against the enemy.

Then Allah said, "Then are you (O people of Mecca) ungrateful?" namely, be grateful for My blessings by believing in My Messenger. In other words, the form of gratitude to Me is through obedience and faith in My messenger.⁸

Meanwhile, according to Ibn Kathir's interpretation, Qatadah said that before that armor was only in the form of plates, it was the Prophet Daud who first made it in the form of woven cloth in the form of small circles. As mentioned by Allah SWT. in another verse through His words:

وَأَلَّنَا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَلِيغَتٍ وَقَدَّرَ فِي السَّرْدِ

Meaning: We have softened the iron for him. Make him great coats of iron and measure out their weaving (Saba: 10-11)

That is, do not enlarge the woven circles because that will cause the pens to fall off; and do not thicken the pens because that will cause the woven circles to tear. That is why in the next verse it is stated:

لِنُحَصِّنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

Meaning: To protect you in your war. So you should be grateful (to Allah). (Al-Anbiya: 80)

That is, be grateful for the blessings Allah has bestowed upon you through His servant Daud, whom He taught how to make armor for you.⁹

⁸ SurahQuran. Quran 21:80 Surah Anbiya ayat 80 Tafsir Ibn Katheer in English. SurahQuran. Diakses 12 Oktober 2025. <https://surahquran.com/tafsir-english-aya-80-sora-21.html>

⁹ IbnuKatsirOnline. Tafsir Surat Al-Anbiya, ayat 78-82. IbnuKatsirOnline. Diakses 12 Oktober 2025. <http://www.ibnukatsironline.com/2015/07/tafsir-surat-al-anbiya-ayat-78-82.html>

Meanwhile, according to Al-Qurthubi, the phrase *وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ* means a shield or armor used by Arab people as part of war equipment such as swords and spears. He interpreted the shield as a soldier's protective suit of iron, intended to protect him from enemy attacks. Allah SWT taught the Prophet Daud how to make iron armor and encouraged him to live off his own labor. Thus, making this weapon of war served not only as a means of physical protection but also as a form of self-reliance and a means of safeguarding oneself from danger.¹⁰

Next, according to Quraish Shihab, the verse uses the word *syakirun* instead of *tasyakurum* to indicate that such a great blessing demands not just one or two times of gratitude, but continuous, steady gratitude.¹¹

Then according to Tanwir al-Miqbas min Tafsir Ibn Abbas explains "And We taught him the art of making clothes (i.e. armor)," namely the skill of making armor from iron, "to protect you in your courage," that is, to protect you from the weapons of the enemy. "So are you grateful?" meaning, are you grateful for this blessing of Allah, namely the blessing in the form of protective clothing.¹²

2. Educational Values Contained in the Story of the Prophet Daud as a Form of Innovation and Creativity in Islam

The story of the Prophet Daud in the Quran, particularly in Surah Al-Anbiya, verse 80, illustrates the vital and valuable meaning of education. This story not only reflects the power of simple technology but also illustrates the principles of Islamic education, which prioritize innovation, creativity, and social benefit.

Allah SWT's gift to the Prophet Daud was not merely technical skills, but also demonstrated a learning method through experimentation, problem-solving, and the application of knowledge in real-world contexts. This aligns with the principles of Islamic education outlined by Mursi in *Al-Tarbiyah al-Islamiyah Ushuluba wa Tathawuruba fi al-Bilad al-Arabiyyah*. Mursi explained that Islamic education is an open education.¹³

¹⁰ Lubis, I. S., Ritonga, A. A., Darlis, A. (2022). Kajian Pendidikan Teknologi dalam Perspektif Tafsir Al-Qur'an. *Instructional Development Journal (IDJ)*, 5(3), 179-189.

¹¹ M. Quraish Shihab, 2002. Tafsir Al-Misbah: Pesan, Kesan dan Keserasian, Vol. 8. Jakarta: Lentera Hati. h.100

¹² SurahQuran. Quran 21:80 Surah Anbiya ayat 80 Tafsir Ibn Katheer in English. SurahQuran. Diakses 12 Oktober 2025. <https://surahquran.com/tafsir-english-aya-80-sora-21.html>

¹³ Mustaqim. 2014. Inovasi Pendidikan Islam: Pengintegrasian Agama dan Sains. *Al-Mabsut: Jurnal Studi Islam dan Sosial*, 8(2), 1-13.

Islam, as a divine religion, possesses absolute and universal values, yet it recognizes the existence of social values that develop within society. Not all cultural values are completely accepted or rejected. Islam assesses and responds to them wisely. In the context of Islamic educational innovation, there are four main principles, namely: (1) Maintaining established positive values, (2) Eliminating negative values that have developed, (3) Developing new values that are considered good and useful, (4) Being open and selective by accepting, assessing, processing, integrating and disseminating values that are in accordance with Islamic teachings.¹⁴

Furthermore, the story of the Prophet Daud teaches the importance of gratitude and responsibility for the knowledge imparted. Allah SWT reminds humans through the question, "So are you grateful?" as a teaching that great knowledge should be used for the benefit of the community, not for personal vanity. This aligns with research showing that innovation in Islamic education should be directed towards societal welfare, building moral character, and utilizing technology responsibly.¹⁵

The story of the Prophet Daud (peace be upon him) embodies Islamic educational values relevant for everyday life. These values encompass three main aspects: monotheism, worship, and morals. Morals include examples of patience, honesty, obedience, justice, enjoining good and forbidding evil, self-control, and gratitude. These values are crucial to instill in educational institutions, particularly at the elementary level, as a foundation for character and personality development for the next stage of development.¹⁶

Overall, this story not only teaches technical skills but also reflects the holistic values of Islamic education: the development of creativity and practical competence, the integration of knowledge and faith, social responsibility, and the use of knowledge for the good of the community. This demonstrates that true Islamic education is not only about preserving knowledge but also about how that knowledge is applied innovatively and beneficially to society.

3. The Relevance of Educational Values in the Story of the Prophet Daud to the Development of Innovation in Contemporary Islamic Education

The story of the Prophet Daud in Surah Al-Anbiya, verse 80, is not merely a series of historical events, but also holds educational value that inspires the development of

¹⁴ Ibid

¹⁵ Hidayati, H. Munachifidlid'ula, A. N. (2024). Innovation in Islamic Education: Effective Strategy in Forming Noble Morals of The Young Generation. *Jurnal Pendidikan Glasser*, 8(1), 87-97.

¹⁶ Januariani., Mahsudi, K. (2024). Implementasi Pendidikan Profetik Nabi Daud AS di Lembaga Pendidikan Dasar. *Inovatif: Jurnal Pendidikan, Agama, dan Kebudayaan*, 10(1), 108-138.

contemporary Islamic education. Allah SWT says that He taught him how to make armor to protect the people from the threat of war. This verse demonstrates that Islam values creativity, applied science, and innovation as part of the learning process. Learning is oriented not only toward spiritual aspects but also toward intellectual abilities to create solutions that benefit society.¹⁷

Developments in education in the modern technological era have brought significant changes to the way humans acquire knowledge. Digital advancements have made learning increasingly accessible, interactive, and diverse in approach. In this context, various innovative learning design models have emerged.¹⁸ In-depth analysis is essential for innovation. This innovation must improve a living condition or need, which will ultimately have a profound impact on human life.¹⁹

Several examples of digital-based learning innovations to meet current demands include the use of VR (Virtual Reality) for visualization and demonstration of materials, distance learning, social media, and cloud data storage.²⁰ Furthermore, blended learning is a learning innovation currently developing. Blended learning is a learning model that offers advantages because it combines traditional (face-to-face) learning with electronic learning (e-learning). This model encompasses various aspects, such as technology integration, diverse teaching techniques, and the provision of more varied assignments during the learning process.²¹

Integrating Islamic values into the learning process helps students face the challenges of the times with flexibility and ethics. Learning innovations that combine values, science, and teaching methods can increase student engagement and foster critical and adaptive thinking.²²

¹⁷ Ibid

¹⁸ Fauziyah, L. U., Hartati, E. R., Hidayat, N., Noorhidayati, S., Junaidi, M. (2024). Implementation of Blended Learning in PAI Subjects To Increase Student Engagement In High School. *Edu-Religia Jurnal Keagamaan dan Pembelajarannya*, 7(1), 19-24.

¹⁹ Hadi, M. N., Syaifullah., Yusuf, W. F. (2022). Inovasi Pendidikan Agama Islam. *Jurnal Fakultas Agama Islam*, 4(1), 54-66.

²⁰ Nurhuda., Mahfud. (2024). Inovasi Pendidikan Agama Islam di Sekolah Umum. *Ta'dibi: Jurnal Prodi Manajemen Pendidikan Islam*, 12(2), 1-23.

²¹ Fauziyah, L. U., Hartati, E. R., Hidayat, N., Noorhidayati, S., Junaidi, M. (2024). Implementation of Blended Learning in PAI Subjects To Increase Student Engagement In High School. *Edu-Religia Jurnal Keagamaan dan Pembelajarannya*, 7(1), 19-24

²² Fauzi, M. H., Salsabila, S., Diniyati, A. I., Pebriani, A. R., Fithriya, R. A. I., Suresman, E. (2025). Integrasi Nilai Islam dan Inovasi Pembelajaran dalam Pendidikan Agama Islam di Perguruan Tinggi dalam Perspektif Akademik dan Keagamaan. *Reflection Islamic Education Journal*, 2(2), 186-196.

Learning innovation in education is a key strategy, particularly in the digital era. Technology-based and interactive learning methods help young people understand religious values holistically and contextually, enabling them to develop creatively without straying from Islamic principles.²³

Furthermore, the integration of digital technology into Islamic education has improved accessibility, communication, and critical thinking skills among students. A growing number of educational institutions are adopting technology to create more engaging and personalized learning, in line with the primary goals of Islamic education.²⁴

One example of digital value-based curriculum integration is where madrasas or Islamic boarding schools deliberately integrate the values of adab, stories of scholars, or spiritual traditions (such as *tadarus* or *musyamarah*) directly into digital modules, moral vlogs, or online learning platforms. Its relevance lies in the principle of integrating applied and spiritual sciences, oriented towards the welfare of the people. The story of the Prophet Daud (peace be upon him), who was taught how to make armor, is an example of qualitative innovation in his time, which successfully combined technical skills with religious values (monotheism, hard work, and social responsibility to protect the people). Current curriculum innovations, such as inserting adab values into vlogs or e-modules, are modern manifestations of this principle: ensuring that digital technological advances are used as creative and productive tools while remaining firmly grounded in moral and spiritual foundations (gratitude, honesty) so that students are not only intelligent but also have character.

Overall, the educational values of the story of the Prophet Daud are highly relevant to contemporary Islamic education. Implementing these values can enrich innovations in Islamic education, ensuring that it not only pursues worldly advancement but is also firmly rooted in Islamic morals and values. This is necessary to ensure that future generations are not only academically intelligent but also strong in faith and character.

²³ Umam, M. S. K., Nasyor, H. S., Arifin, M. Z., Syafi'I, I. (2023). Inovasi Pembelajaran PAI dalam Menanamkan Pendidikan Karakter pada Generasi Digital Native. *Tarbany Jurnal Pendidikan Islam*, 10(1), 59-67.

²⁴ Mawardi, I. A., Setiawan, M. (2024). Digital-based Islamic Education Curriculum Innovation Rooted in Islamic Values. *AIM Journal of Islamic Education Management*, 2(3), 214-27.

Conclusion

1. QS. Al-Anbiya: 80 teaches the importance of innovation and social responsibility in education, as exemplified by the Prophet David AS through his armor-making skills which reflect the integration of knowledge, faith, and good deeds.
2. Islamic educational values such as monotheism, worship, and morals, especially gratitude, hard work, and honesty, are the foundation for the formation of the character of students who are not only intellectually intelligent, but also strong spiritually, intellectually, and morally. The story of the Prophet Daud in Surah Al-Anbiya, verse 80, illustrates how Islam highly values creativity, innovation, and knowledge as part of devotion to Allah SWT. Through his armor-making skills, Prophet Daud demonstrates the importance of practical application of knowledge, independence, and social responsibility for one's knowledge.
3. The novelty of this research lies in the reinterpretation of the Qur'anic verses as the conceptual basis for contemporary Islamic educational innovation, by linking prophetic values to technology-based learning practices such as blended learning and an adab-based digital curriculum, which address the challenges of Generation Z in the digital era. The integration of technology in learning must remain grounded in Islamic values to produce students who are creative, critical, and have noble character. Thus, the advancement of science and technology in Islamic education should always be directed towards the welfare of the community and strengthening the faith and morality of the younger generation.

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