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Manners Towards the Right to Privacy of Family Members: An Analysis of Al Azhar's Perspective on Surah An-Nur verses 58-59

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Abstract

Surah An-Nur verses 58-59 discusses manners and ethics in the household, especially related to the right to privacy of fellow family members and personal boundaries. This research aims to analyze in depth and interpret the meaning contained in Surah An-Nur verses 58-59, focusing on the perspective of Al-Azhar interpretation by Buya Hamka while looking at the historical and social context of the descent of these verses, as well as exploring how they are applied in the context of modern life. The research method used is a literature study with a thematic interpretation approach (maudhu'i). The results of the study show that the interpretation of Tafsir Al-Azhar Surah An-Nur verses 58-59 emphasizes the values of character education, politeness, and the importance of maintaining the right to privacy of family members in the home, where in this modern era, the concept of privacy in the home also intersects with issues such as early puberty, household ethics and the right to privacy in the wider community. Analysis of the interpretation of Al-Azhar and also the opinion of Buya Hamka is expected to influence a deeper mindset and understanding for a person regarding social ethics and the right to privacy in a social society.

Keywords: *An-Nur; Adab; Rights; Privacy; Permission.*

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Introduction

Islam is a religion that regulates every aspect of human life in all fields. Including restrictions on personal rights. One important example of a person's privacy is privacy within their family [1]. The issue of family members' privacy towards each other is a serious challenge in various societies today.

How is today's phenomenon among the wider community where asking for permission is a matter that is underestimated even though it is a form of manners and manners that have even been enshrined in the book. Of course, in this case, the family should be the first lesson in this very basic matter, because social life begins with a family [1]. Not all family members have the same understanding of privacy and privacy rights. This can lead to misunderstandings and conflicts regarding privacy [2]. The absence or lack of special attention to the manners and etiquette of asking permission in family members will also have a bad impact on the privacy of family members where it will be followed by difficult and even irreparable consequences on the health and purity of the family, examples of which are early puberty in children and sexual imbalances after puberty and during adulthood.

Violations of privacy in the family can also have significant psychological impacts, such as feelings of discomfort, anger, betrayal, or even trauma. This can affect relationships between family members and the well-being of individuals [3]. By understanding the background of this problem, we can find the right solution to maintain privacy and harmony in the family [2].

The author tries to relate this research work to some previous scientific research and establish a relationship with the above scientific research. The scientific works mentioned by the author are:

Research by Hanisah Sabrina Saragih, a student of the Faculty of Ushuluddin Science Study Program, Qur'an and Tafsir Study Program, UIN North Sumatra in 2021/2022 with the title: The Concept of Sex Education for Children from an Early Age According to the Qur'an Surah An-nur Verses 58-59. This research is entitled The Concept of Sex Education for Children from an Early Age According to the Qur'an Surah An-Nur Verses 58-59 (An Analysis Study of the Interpretation of Ahkam Verses by Sheikh Muhammad 'Ali Ash-Shabuni). This research aims to explore the interpretation of Muhammad ash-Shabuni regarding the concept of sex education for children from an early age in the Qur'an surah an-Nur verses 58-59. Sex education is learning about cognitive, emotional, social, interactive and physical aspects of sexuality. It aims to support and protect sexual development [3]. Then the next research is by Rizqi Luthfi Tsaniyah, a student of the Faculty of Tarbiyah, Islamic Religious Education Study Program, IAIN Ponorogo in 2018 with the title; Children's education methods in

the family from the perspective of tafsir al mishbah (QS. Yusuf verse 111 and QS. Al Nur verses 58-59 about children's education methods and their relevance to Islamic education sources). This study contains the findings that (1) The method of educating children in the Quran, Surah Yusuf and An Nur is to use the story method and the habituation method [4]. (2) The relevance of the research method of children in the family according to Surah Yusuf and Surah An-Nur with the source of Islamic education is the story method relevant to the Qur'an and the Sunnah [4].

In contrast to the previous research which focused more on the educational aspect of children, in this study the author wants to explore the aspects of manners and ethics of fellow family members in the home, reviewed from the social and cultural context of Indonesian society where not only children need to be given an understanding of manners and ethics towards parents, but parents also need to be understood about manners and ethics towards children's privacy. And it also applies to all members who are in the same house.

Method

The research method used is a literature study with a thematic interpretation approach (maudhu'i). This method was chosen because this study aims to understand and analyze the concept of adab on the right to privacy in the household from the perspective of Al-Azhar's interpretation of Surah An-Nur verses 58-59. Then for his approach, the author chooses a thematic approach because the thematic approach allows the researcher to identify and analyze the central themes related to the manners of the right to privacy in the household contained in Surah An-Nur verses 58-59. These themes may not be obvious if only word-for-word or verse-by-verse analysis is carried out [5]. With a thematic approach, researchers can also explore various aspects and dimensions of privacy in the context of the household, including physical privacy, information privacy, communication privacy, and so on [6]. This approach also allows researchers to see how these themes interact with each other and affect each other.

The main data sources in this study are:

- Tafsir Al-Azhar: This work by Buya Hamka is the main source to understand his interpretation and views on manners regarding the right to privacy in the household, especially in Surah An-Nur verses 58-59 [10].
- Other Classical and Contemporary Tafsir Books: As supporting and comparative data, this study will also refer to other books of tafsir, both

classical and contemporary, to see different perspectives or enrich understanding.

- Supporting Literature: Books, journals, scientific articles, and other sources relevant to the research theme, such as literature on manners, ethics, privacy, and Islamic law in the context of the household [5].
- Data collection is carried out by:
- Literature Review: The researcher conducted an in-depth study of the Tafsir Al-Azhar and other relevant sources. This process involves reading, taking notes, and analyzing texts to identify and understand key concepts, arguments, and interpretations related to adab to the right to privacy in the household.

Data Analysis Techniques

The collected data is analyzed qualitatively with the following steps:

1. The researcher summarized and sorted out data relevant to the focus of the research.
2. The data is presented in the form of a systematic and structured descriptive narrative.
3. The researcher draws conclusions based on the data analysis that has been carried out. This conclusion answers research questions and provides a deep understanding of the manners of the right to privacy in the household from the perspective of Al-Azhar interpretation in Surah An-Nur verses 58-59.

Discussion and Results

Verses and Translations

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَءَ ذِكْرُكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

QS.24: 58. O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond

these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا أَصَبْتُمْ ؕ مَدَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

QS.24: 59. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

Lafadz Keywords

In Surah an-nur verses 58-59 there is a keyword lafadz related to our discussion of private rights in the family, the word is "yasta'dzinu" and is found at the beginning of verse 58. The word "yasta'dzinu" itself comes from the root word adzina which means permission, then developed into the form of the word Yasta'dzinu which means asking for permission [7]. This recitation is in line with the theme of the discussion discussed in the verse which is related to the manners of licensing in the family.

Classification and Asbabun Nuzul Ayat

Surah Al-Nur is the 24th surah and the 18th juz in the Quran and consists of 64 verses. Surah An-Nur is included in the group of Madaniyah letters because it was revealed by Allah when the Prophet migrated from Mecca to Yathrib or Medina. Surah An-nur contains many sharia guidelines [7]. Especially regarding manners and ethics, This is also a special feature or characteristic contained in the letters of the Madaniyah group [8].

The asbabun nuzul from this verse is as follows:

Ibnu Abbas said: The Messenger of Allah sent a ghulam from the Ansar to go to Umar bin Khatthab at noon (Zhuhur) to summon him. The ghulam was nasuk and saw Umar in a state where Umar did not like his condition to be seen by others. Umar said. "O Messenger of Allah (saw), I hope. if Allah had commanded us and forbade us in the circumstances in which we should have asked permission." Then Allah said: "O you who believe, let the slaves (men and women) that you have, and those who have not yet reached puberty among you, ask permission to you three times (in one day) [8]. before dawn prayers. when you take off your outer garments) between the middle of the day and after the prayer of alsha'. (Itulah) three 'awrah for you [9]. There is no sin against you and no sin against you other than those (three times). They serve you [10]. some of you (have needs) to some (others). It is this Allah who explains the verses for the

krnu. And Allah is All-Knowing, All-Wise." (QS. An-Nuur: 58). Muqatil said, that the verse goes down about Asma' bint Martsad, she has a male servant who has grown up. He came to the house (into his room) at a time he did not like. Kernudian Asma' came to the Prophet (saw) and said, "O Messenger of Allah (saw), indeed, our servants and ghulam entered the house (room) at a time that we did not like [11]. Then Allah sent down the verse: "O you who believe. Be the slaves (male and female) that you have. And those who have not yet reached puberty among you, ask permission from you three times (in one day), that is, before the dawn prayer. when you take off your clothes in the middle of the day and after the prayer of Isha'. (Itulah) three aurat for karnu. There is no sin against you and no sin against them other than those (three times). They serve you a part of you (on need) to a part (of others). It is Allah who explains the verses to you. And Allah is All-Knowing, All-Wise."

Tafsir Al-Azhar

Tafsir Al-Azhar is one of the most influential works of Qur'an interpretation in Indonesia. Written by a charismatic scholar, Buya Hamka, this tafsir not only offers a deep understanding of the holy verses, but also touches on social, cultural, and religious aspects that are relevant to the Indonesian context [9].

Biografi Buya Hamka

Abdul Malik Karim Amrullah, better known as Buya Hamka, was born on February 17, 1908 in Sungai Batang, Maninjau, West Sumatra. His father, Abdul Karim Amrullah, was a scholar known as Haji Rasul. Buya Hamka did not receive a high formal education. He learned his religion from his father and deepened his knowledge through various sources, such as books, magazines, and discussions with other scholars [12]. Buya Hamka's youth was spent in an environment that was thick with Islamic religious teachings and Minangkabau culture. He learned from his father about religious science, philosophy, and literature [13]. In addition, he is also active in various religious and social activities in the community [10].

Buya Hamka is a multitalented figure. He is known as a scholar, writer, philosopher, and politician. His career began as a writer and journalist. He wrote various articles and stories in various mass media. One of his monumental works is the tafsir of Al-Azhar, a very popular interpretation of the Quran in Indonesia. In addition, he also wrote very famous novels, such as "The Sinking of the Van Der Wijck Ship", "Under the Protection of the Kaaba", and "Migrating to Deli [11]."

Buya Hamka's thinking is greatly influenced by Islamic teachings and Minangkabau culture. He is a person who is very concerned about the social and religious problems faced by the Indonesian people. Buya Hamka also made a great contribution in the field of education and da'wah [14]. He established various educational institutions and was active in preaching through his writings and lectures. Buya Hamka received various awards for his services, including the Honoris Causa Doctorate from Al-Azhar University, Cairo, and the title of Professor from the National University, Jakarta. Buya Hamka is a figure who is highly respected and admired by the Indonesian people. He left behind a very valuable legacy in the form of his writings, his thoughts, and the noble values he taught [12].

Methods and Patterns of Interpretation and Specialties

Tafsir Al-Azhar uses the tahlili method, which means that the verses of the Qur'an are explained in detail and in depth. Nonetheless, Buya Hamka not only focuses on the linguistic aspects and meaning of each word, but also pays attention to the moral, social, and spiritual messages contained in these verses. Buya Hamka is able to convey the messages of the Qur'an in a language style that touches the heart and arouses the spirit [13]. Buya Hamka's interpretation pattern can be said to be moderate and inclusive, emphasizing the harmony between reason and revelation [14]. One of the specialties of Tafsir Al-Azhar is the use of easy-to-understand language and an interesting style of delivery [15]. Buya Hamka is able to explain complex concepts with simple and straightforward language, so that this interpretation can be enjoyed by various circles, from academics to the general public [16]. In addition, Tafsir Al-Azhar is also rich in Islamic insights that are relevant to the Indonesian context, so this tafsir is very valuable for Muslims in Indonesia [15]. Tafsir Al-Azhar has made a great contribution to the development of Islamic thought and science in Indonesia. This work has become an important reference for scholars, scholars, and students who study the Qur'an [17]. The influence of Tafsir Al-Azhar can also be felt in various aspects of the religious life of the Indonesian people, such as in sermons, lectures, and recitations.

Analysis of Tafsir Surah An-Nur Verses 58-59 Perspective of Tafsir Al-Azhar

In verse 58: Means: " QS.24: 58. *"O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these*

[periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise".

Buya Hamka's explanation: This verse regulates ethics and manners in the household, especially related to privacy times. The three times mentioned (before dawn, noon, and after isha) are times when family members usually rest or do personal activities [16]. Therefore, children and servants who have not yet reached puberty are encouraged to ask for permission before entering their rooms or private areas at these times [17]. Buya Hamka emphasized the importance of maintaining privacy and aurah in the household. This is not only true for adults, but also for young children. With this manner, it is hoped that a harmonious atmosphere and mutual respect will be created in the family [18].

In Verse 59: What It Means: "*QS.24: 59. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.*"

Buya Hamka's explanation: This verse continues the arrangement of manners after children reach puberty. After puberty, they are considered adults and have their own responsibilities. Therefore, they are also required to ask permission before entering the room or private area of their parents or other family members, just like any other adult [18]. Buya Hamka explained that this verse shows the importance of education and habituation of manners from an early age. Children who are accustomed to asking for permission from an early age will find it easier to understand and respect the privacy of others once they grow up [19].

Buya Hamka's interpretation of An-Nur verses 58-59 provides a comprehensive understanding of the importance of maintaining manners and privacy in the household. These verses regulate interactions between family members, both young and adult.

The Urgency of the Right to Privacy of Fellow Family Members in the Home

A right is an authority or ability inherent in each individual to do or receive something. This is something that everyone should have and cannot be arbitrarily taken or restricted. Privacy at home is not only related to personal information, but also to the freedom to move and rest without interruption [20]. Privacy at home is a right protected by law, and every family member has the right to enjoy his or her privacy without interference from other parties [21]. In this era of digitalization in all aspects of life, digital technology can also affect privacy in the home, the potential for privacy violations through the use of smart devices, surveillance cameras, and social media is very common in the family

[22]. *Adab* asking for permission in the context of the household is part of the noble teachings of Islam, which aims to maintain privacy and honor between family members. *Adab* asking for permission is very important in building a harmonious household. This manners is a form of good communication between family members, which can create an atmosphere of mutual respect and appreciation [19]. Manners and etiquette in domestic life must always be upheld, including the importance of asking permission before entering the room or private area of other family members. This is part of the right to privacy that every family member must respect.

Adab asking for permission in the household is an important part of Islamic teachings and Indonesian culture. Religious scholars and experts pay attention to various aspects of this manner, from the importance of respecting the privacy of other family members, to the ethics of communication in the household [20]. *Adab* asking for permission is becoming increasingly relevant in the context of modern society, where technology and social change can affect the dynamics of domestic life [21]. The right to privacy in the family does not mean that it is not open to each other, but rather about the balance between sharing and maintaining personal space [22]. By understanding and respecting the right to privacy, families can create a more harmonious and healthy atmosphere.

A child's development depends on the education he receives from his environment. Everything that the child hears and sees will usually leave an impression and also become an example for the child. This includes the behavior and habits of parents. If parents set a good example, children will tend to be positive, and vice versa [23]. The role of parents in the family is very important in positively influencing the developmental stage of their children [24]. One of them concerns moral education and proper behavior [25]. Through moral education, children learn the rules of behavior they must obey and the rules they must ignore.

Education of manners and manners The most important thing is the child's attitude towards his parents. This includes teaching children to ask permission before entering their parents' private rooms. It is also part of sex education to prevent children from seeing something that might make them worried and agitated or inappropriate [26]. For example, a child may be confused if he walks into a room and sees his parents having sex or not wearing any clothes. 2- or 3-year-olds may not understand this yet, but when they reach adolescence or school age, they tend to imitate, are curious, and want to experience the same [27]. This is an effect that all parents must be aware of. It is important to teach the child to ask permission before entering the personal space. This order is as stipulated in QS. An-Nur, verses 58-59.

The Connection Between Al-Azhar Tafsir and Modern Social Phenomena

Essence of the Verse

Verse 58: Explaining the manners and etiquette of asking permission to enter a private room at three special times: before shubuh, noon, and after isha. This applies to children and people under dependents.

Verse 59: Emphasizes the importance of asking permission for adults, without special time limits.

Tafsir Al-Azhar and Modern Social Phenomena

Tafsir Al-Azhar by Buya Hamka provides an explanation that is relevant to the modern social context, where privacy issues are increasingly complex and diverse. Here are some key points:

Privacy in the Household:

- **Home Layout:** Modern home designs often do not clearly separate public and private spaces. This can raise privacy concerns, especially for family members who need time alone. Tafsir Al-Azhar reminds the importance of maintaining privacy in the household, even in the design of an open house.
- **Gadget Use:** Gadgets such as smartphones and tablets are often used in private spaces, but notifications and sounds can interfere with the privacy of other family members. Tafsir Al-Azhar emphasizes the importance of respecting the privacy of others, including in the use of technology.
- **Social Media:** Posts on social media can reveal personal information of family members without their permission, violating their privacy. Tafsir Al-Azhar reminds to be wise in social media and maintain family privacy.

Child Protection:

- **Child Exploitation:** Children are vulnerable to being victims of exploitation, including in the private sphere. Their privacy protection is important to prevent this. Tafsir Al-Azhar emphasizes the importance of maintaining children's privacy and protecting them from all forms of exploitation.
- **Parental Supervision:** A clear boundary is needed between a child's right to privacy and a parent's responsibility to supervise them for their safety.

The Tafsir Al-Azhar reminds parents of their responsibility in protecting their children, without violating their privacy excessively.

Communication Ethics:

- Short Messages: Short messages and chat apps are often used to communicate, but permission ethics and privacy are often overlooked. Tafsir Al-Azhar reminds the importance of maintaining manners in communication, including in the use of technology.
- Video Calls: Video calls can be intrusive if they are made without prior notice or permission. Tafsir Al-Azhar emphasizes the importance of asking permission before entering the private sphere of others, including in virtual communication.

Parental Responsibilities:

- Privacy Education: Parents are responsible for educating children about the importance of privacy and the boundaries that need to be respected [28]. Tafsir Al-Azhar reminds parents of their role in providing education about etiquette and privacy ethics.
- Good Example: Parents should set a good example in respecting the privacy of other family members. Tafsir Al-Azhar emphasizes the importance of exemplary in education, including in terms of privacy.

Values of Verses and Their Application in Modern Contexts

If we pay attention to the several value points conveyed in the two verses of Surah An-Nur, they are: 1. Parents are obliged to provide moral education to their children, and ask permission from the maid before entering their room, so that others do not see the aurat or body parts that others should not see. 2. It is obligatory for a child who has not yet reached puberty to ask permission before entering his parents' room, and for a helper to ask permission before entering the room three times: before the Fajr prayer, at the time of Zuhur, and after the Isha prayer. 3. Adult children and self-employed people must ask for permission every time they enter a parent's room or someone else's room. The two verses above are ethical guidelines in the family as determined by Allah SWT.

Some examples of its application in this modern era are as follows:

1. Respect for Personal Space: Every family member has the right to a private space. Avoid entering other family members' rooms or private rooms without permission, especially when they are changing clothes or doing personal activities.

2. **Maintain Honor:** Avoid talking about the disgrace or shortcomings of family members to others. Take care of their honor as we want to keep our own honor.
3. **Avoid gossip:** Avoid spreading gossip or rumors about family members. Gossip can damage relationships and destroy trust.
4. **Keeping Boundaries:** Every family has different boundaries. It is important to respect each other's boundaries [29]. For example, if a family member is uncomfortable with physical touch, don't force it.
5. **Teaching Children about Privacy:** Teach children from an early age about the importance of maintaining the privacy of themselves and others. Set a good example so that they can apply it in their daily lives.
6. **Open Communication:** Create an open family atmosphere so that each family member feels comfortable expressing their opinions and feelings. With good communication, conflicts can be resolved in a good way.

There are several examples of its application in daily life, for example:

1. **Tap the door:** Before entering the child's room, tap the door first to ask for permission.
2. **Respect Personal Items:** Do not borrow other family members' personal belongings without permission.
3. **Keep Secrets:** If a family member tells you a secret, don't share it with others.
4. **Not reading or opening private messages:** Either text messages, emails, or letters, without the permission of the person concerned.
5. **Using passwords or keys on personal devices:** Such as mobile phones or laptops, to prevent unauthorized access.
6. **Arrange rest hours:** Respect each other's rest time, especially at the times mentioned in the verse (before dawn, noon, and after isha).

The modern context of QS. An-nur verses 58-59 are not only about the privacy of fellow family members in the house, but it is broader than that, but here the author only focuses on the discussion of the privacy of family members in the house because the initial foundation of society is the family in the house where when a person receives good education in manners and ethics in his family, then he will grow into a civilized figure also in the wider community [30]. The importance of the context in which these verses are applied certainly needs to be adjusted to the context and culture of the local community [31]. However, the basic principle is to respect each other's privacy and maintain good manners

in interacting, both within family members at home and in social communities in public spaces.

Conclusion

This study has examined the manners of the right to privacy in the household from the perspective of Al-Azhar interpretation in Surah An-Nur verses 58-59. Based on the analysis that has been carried out, several conclusions can be drawn as follows:

Contributions to Previous Research:

- This research makes a significant contribution to deepening the understanding of the concept of privacy in Islam, especially in the context of the household. Previous research tended to focus more on the aspect of sex education in children only, while this study specifically examined privacy etiquette in the household based on the interpretation of Al-Azhar.
- This research also provides a new perspective by relating the teachings in Surah An-Nur verses 58-59 to the challenges of privacy in the modern era, such as the use of technology and social media. This has not been explored much in previous studies.
- In addition, the study uses a thematic approach to analyze Qur'anic verses, which allows for a more comprehensive and in-depth identification of key privacy-related themes compared to the word-for-word or verse-by-verse analysis approach commonly used in previous studies.

The results of this study have practical implications for Muslim families in building harmonious households and respecting each other's privacy. The findings of the study can be used as a guide for parents in educating their children about the importance of privacy, as well as for family members in interacting and communicating politely.

Suggestions for Further Research:

- This research has limitations, including its limited focus on one source of interpretation, namely Al-Azhar tafsir. For further research, it is recommended to examine the interpretations of other scholars or use a comparative approach to see differences in perspectives.
- The study also does not address in depth more specific privacy issues, such as children's privacy in internet use or the privacy of personal data in households. Further research could focus more on these issues.

- In addition, this study uses a literature study method. Further research can use methods such as interviews or surveys, to obtain direct data from the public regarding privacy practices in households.
- Further research can also expand the scope of the research by including cultural and social aspects that affect privacy practices in households in Indonesia.

Thus the conclusion of this study which summarizes the research's contribution to previous research, practical implications, and suggestions for future research. It is hoped that this research can make a meaningful contribution to the development of science and privacy in the household.

Author Contributions

Umami Muffidhah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Yeti Dahliana:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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Conflict of Interest

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