

Amtsal of the Qur'an and Its Relevance in Islamic Education

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ABSTRACT

The purpose of this study is to explain the parable method (*amtsal*) as an educational method in the Qur'an and explain the relevance of parables (*amtsal*) as an educational method in the Qur'an in the subject of Islamic Religious Education/ PAI. This type of research is library research. The results of this study are that the use of the *Amtsal* method helps an educator in explaining the subject matter and brings them closer to understanding and mastering the teaching material. Abstract problems are packaged in such a way that they become concrete, real, and easy to understand. Thus, the *Amtsal* method helps in creating interesting communication between educators and students.

Keywords: *Amtsal al-Qur'an*, *Islamic Religious Education*

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INTRODUCTION

The existence of *Amtsal* in the Qur'an is an undeniable fact. This is confirmed by the Qur'an and *hadith* (Nashruddin Baidan, 2011). The study of *Amtsal al-Qur'an* is one of the main menus of the discipline of *ulum al-Qur'an*, so not a few scholars have written a separate study of *Amtsal al-Qur'an*. Imam Shafi'i stated that *Amtsal al-Qur'an* is one of the fields of *ulum al-Qur'an* that must be known by a *mujtahid*, even al-Mawardi views *Amtsal al-Qur'an* as the greatest discipline in the study of *ulum al-Qur'an* (Al-Suyuti, 1992).

As part of the *uslub al-Qur'an*, *Amtsal* can present a strategic role both in explaining the meaning of the verse and the effectiveness of its reception to the interlocutor or reader. Zamakhshari assessed that *uslub Amtsal* was able to reveal the meanings of the verse and bring the understanding closer to being more concrete. More clearly, al-Asbahani states that *Amtsal* plays a very important role in clarifying complicated and vague meanings, lifting the veils from realities, presenting illusive things in a real picture, doubting convincingly, and presenting things that are not seen in a form that can be seen (Al Hamid, 2021).

Amtsal as one of the language styles of the Qur'an in conveying its messages, inspire people to always use their minds clearly and precisely. Based on this, many scholars have tried to focus their



attention on studying the language style and editorial of the Qur'an in the form of the Proverbs and looking for the secret behind the expression.

In the context of Islamic education, two components are considered the most important compared to others, namely the material and methods of Islamic education. Among the characteristics of Islamic education, materials are moral materials that contain very abstract or vague values and are affective (behavior) and metaphysical (cannot be sensed). Although it is considered important, the material is often not easily digested by the mind, let alone accepted as a science or value (Al Hamid et al., 2022).

In addition to the material, an educational component that is no less important is the method or method of delivering messages from educators to students. Success in the implementation of Islamic education is largely determined by how well / according to the method used in conveying the material/message. If the method used is correct, the message will be easily understood and accepted, and vice versa. The method has a strategic role in increasing the effectiveness of Islamic religious education learning. The method has a significant role in determining the achievement of learning objectives. It's like serving food, no matter how delicious the food is served, if the packaging, place, and presentation are not right, let alone when you eat it, people will not be interested in doing it (Hamid, 2022).

On the other hand, religious learning has been developed in various educational institutions so far, especially in terms of learning methods. There are still various weaknesses so its effectiveness is still low. The weakness here occurs because the abstract material and value are presented using methods that are often less attractive, according to the material, objectives, and students who study it. (Hamid, n.d.-b)

Tamtsil/Amtsāl is one way to convey messages or religious education materials that are loaded with moral values to students. As a method, *Amtsāl/tamtsil* which is a way of providing an understanding of (abstract) religious material and values by using the parable of (concrete) objects has strengths and advantages so that it can make students understand religious education materials better. By using proverbs/*tamtsil* religious education materials can be delivered more easily and beautifully. *Tamtsil* can make the presentation of material more interesting so that it can increase the effectiveness of Islamic religious learning in schools (Hamid, n.d.-a).

The significance of this paper's contribution is very important, especially in the discourse on the development and improvement of Islamic Religious Education/PAI learning in schools. This paper analyzes the content of the *Amtsāl* in the Qur'an and its relevance in Islamic education (Al-Hamid et al., 2019).

METHOD

In writing this article, the author uses a qualitative research method using a library approach. According to Kirk & Miller, qualitative research is a particular tradition in social science that is fundamentally dependent on observing humans in their area and relating to these people in their language and their terminology (Golafshani, 2015). While the library approach is a study that uses data analysis based on written materials. Library materials used are in the form of published notes, books, magazines, newspapers, manuscripts, journals, or articles.

FINDINGS

Amtsālul Qur'an

The Qur'an in conveying its messages to humans uses a variety of *uslub*. This is so that his instructions and guidance can be easily accepted and penetrated deep into the human heart. Among the uniqueness of the Qur'an in conveying the messages of life is the model of delivering messages that are short, easy, and clear to understand. And one such method is through the expression *maṣāl* (simile) (Haromaini, 2019).

Proverbs is the plural form of the word *matsal* and the word *mitsal* which means, for example, a parable or something that resembles and compares (Mahmud Yunus, 2001). While terminologically, *Amtsals* is an expression of words conveyed by other words to clarify one another (Muhammad Chirzin, 2004). That is, likening something (a person, situation) to what is contained in the word. *Matsal* always has a source to which something else is likened. Meanwhile, Zamakhsyari in *Kitab Al-Kasysyaf* states that *Amtsals* according to the origin of the word means *matsal* and *an-Nazir* (which is similar, comparable) (Manna' Al-Qaththan, 2006).

Salahuddin regarding the problem of *Amtsals* in the Qur'an explains that *Amtsals* is likening something to something else in law, bringing the rational closer to the sensory, or one of the two senses with the other because of the similarity in general, the commentators give a different definition. not much different from the others (Salahuddin Hamid, 2002).

From the definition of Proverbs above, the meaning of Proverbs can be simplified in terms, namely to compare something abstract with something else that is more concrete to achieve the goal and or take advantage of the parable (Jailani & Hasbiyallah, 2019).

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1. Various *Amtsals* in the Qur'an

Amtsals of the Qur'an are divided into three, namely *Amtsals* musharrah, *Amtsals* Kaminah, dan *Amtsals* Mursalah. Manna Khathan further explained the meaning of the three Proverbs above, as follows: (1) *Amtsals* Musharrahah, which is a clear parable, in which there is a *matsal* lafazh or something that shows *tasybih*. Proverbs like this are often found in the Qur'an. (2) *Amtsals* Kaminah, which is a parable in which it is not stated with clear imagery, but shows beautiful, interesting meanings, in its editorial density and has its influence when transferred to something similar to it. (3) *Amtsals* Mursalah, are free sentences that do not use parable words clearly, but the sentences act as parables (Mahbub Nuryadien, 2018).

2. The Purpose of *Amtsals* in the Qur'an

The purpose of the *Amtsals* is moral and includes six things, including: (a) similes can bring the image/understanding of the thing to be described (which is usually abstract) in the listener's mind, (b) feeling satisfied with a certain idea so that satisfaction becomes a valid argument. solid through a similar image, (c) give motives beautifully or frighteningly, (d) have a desire or desire which in turn will have the determination to accept what is suggested, (e) to praise to reproach as well as to glorify or humiliate, and (f) sharpening the brain and moving the potential for thought or raising awareness for contemplation or *tafakkur* (Abdul Mujib, 2004).

3. Elements of *Amtsals*

When a proverb is used as a way to explain something abstract/vague so that it becomes clear and can be understood by listeners, then the proverb/*tamtsil* must have the following elements: (a) the element of *musyabbah* (which is likened) that is something that will be likened or likened to (something that wants to be explained), (b) the element of *musyabbah bih* (origin of likeness) that is, something that is used as a place/object to resemble (something that explains), (c) the element of *wajhu ash-Syabah* (in terms of similarities), namely the direction of the equation between the two things that are likened (the similarity between the objects described and explained), and (d) the traditional element of *at-tasybih* (the word used to liken), generally in the form of the letter *kaf*, or *lafadz matsala, syabbaha* (but this custom is sometimes not explicitly written) (Syukri, 2018).

In addition to the elements or "pillars" of the Proverbs above, according to Arab literature experts, a good *Amtsals/tamtsil* expression requires the validity of the Proverbs with four conditions, including (a) the form of the sentence must be concise, (b) the content of its meaning must match the meaning of the proverb appropriate, (c) the parable must be beautiful, and (d) the *kinayah* must be beautiful (Tabrani & Muluk, 2020).

DISCUSSION

The Relevance of *Amtsal Al-Qur'an* in Islamic Education

1. The urgency of *amtsal* in education

According to Manna al-Qaththan and Badaruddin al-Zarkasyi, *Amtsal* has strengths such as; (1) being able to show something that is easily digested by the mind because it is presented in a concrete form that can be felt by the human senses so that the mind easily accepts it (Manna' Khalil Qaththan, 1993). Abstract understandings will not be easily embedded in the mind unless they are expressed in a sensory form that is close to understanding. (2) Able to express the nature of something that is not visible, as if something is visible. (3) able to present interesting and beautiful meanings in one solid expression, such as *Amtsal kaminah* (hidden) and *Amtsal mursalah* (separate). (Manna' Khalil Qaththan, 1993) (4) Able to encourage the person who was given the matter to do something, according to the content of the matter, if it is something the soul likes. (5) Giving an image will encourage people not to act as depicted. This happens if what is represented is something the soul hates. (6) to commend the person who was given the matsal. (7) to describe something that has characteristics that are considered bad by many people. (8) with parables and comparisons, the human mind will be trained to make analogies to get the right conclusions. (9) with *Amtsal*, humans are invited to understand abstract concepts easily by paying attention to more concrete concepts that can be sensed. (10) *Amtsal* can affect the soul, are more effective in giving advice, stronger in a warning, and more satisfying. Allah mentions many proverbs in the Qur'an for warning and instruction. (11) provide opportunities for every culture and also for intellectual reasoning to interpret and actualize themselves in the container of universal values (Haromaini, 2019).

In the educational process, the main targets are the occurrence of behavioral changes in students towards a better, perfect, and mature in both cognitive and affective aspects. This change occurs because of an impulse from within his soul (Hafifuddin, 2017). One of the problems that are often faced is how to make students have the urge to change for the better. In this context, proverbs can be used as a way to help develop students' awareness to make changes from within themselves.

2. The teacher's role in the use of the *Amtsal* method

Although there have been many modernizations and modifications to the teaching and learning process, the teacher still has a very central role in learning activities, especially if the material presented is material related to religion and values and requires rational and empirical explanations. Therefore, the role of the teacher is crucial for success in the learning process (Nuryadien, 2017).

In the context of using *Amtsal* as a method in religious education, some things are important for teachers to pay attention to, including: (1) Have to experience and gain knowledge about proverbs (parables) both sourced from the Qur'an, Hadith, and other sources. This is because parables can be found in the reality of everyday life. Even parables are often used as a philosophy/philosophy of life by humans, (2) Be diligent in reading, think creatively and imaginatively so that you can find examples of parables when you are about to teach, or when you suddenly have to convey them, (3) Knowing the pedagogical purposes and the use of Proverbs/ similes, (4) Able to choose the pedagogical goals of Proverbs that are relevant to the objectives of the lesson being delivered (Isramin, 2016), (5) Able to show and or express the parable clearly and easily understood by the students, (6) Get used to telling parables in teaching so that you are proficient and accustomed. Can explain the parable, so that students who do not understand can understand its meaning, (7) Sometimes the teacher asks students to explain parables that are similar to the parables that have been conveyed by the teacher to provoke students' creativity and thinking power, (8) Develop the ability to make analogies. This ability is very helpful in enriching one's parables (M. Suud, 2017).

According to Al-Ajami actually, the *tamtsil* method is very useful for teachers, because of the parable; (a) contains interesting and fun elements, (b) can clarify meaning by associating something

abstract with something concrete, (c) can encourage positive attitudes, and (d) can leave negative attitudes (Isramin, 2016).

3. Use of *Amtsāl* in Islamic Religious Education/PAI learning

The process of delivering material in learning activities will be more interesting and efficient if using beautiful stories and expressions, this is of course based on human instincts who like beauty (aesthetics) (Ratnasari & Shodikin, 2021). One of the ways to deliver the message is to use proverbs which are expressions that contain the values of beauty, so it is very good to be used as a method of delivering messages/materials. Here, educating using parables or proverbs by comparing abstract concepts with concrete meanings illustrates that the human senses are given a prominent role (Nashih Ulwan, 1993).

In the context of learning religious education materials, where most of the material is abstract, immaterial, and of value, so it is not easy to understand and accept using conventional methods, proverbs can be used as one of the learning methods, namely by comparing two problems of the same level, comparable, of the same nature (Widiani, 2018). Thus *Amtsāl* is expected to provide a solution on how to convey important messages that are abstract but easy to understand (Tabrani & Muluk, 2020).

The following is an example of using *Amtsāl* as a method in learning Islamic Religious Education:

For example, a teacher in a junior high school will deliver subject matter with the subject of "*Infaq fi sabilillah*". The Special Instructional Objective of this subject is that students are expected to be able to understand the true meaning of *infaq* so that students can distinguish between *infaq* in the way of Allah and *infaq* which is not in the way of Allah and be able to stimulate the enthusiasm of students to give *infaq* in the right way and avoid wrong giving practices. For that, teachers need to take the following steps: (1) The teacher reveals the subject to be presented, (2) The teacher gives an oral pre-test spontaneously to measure the level of student mastery of the material to be taught, and to find out what things still need to get a bigger point of attention, (3) The teacher raises figurative verses that are relevant to the subject, (4) The teacher explains the concept of *infaq* in the way of Allah with the media of a picture of a seed that is planted properly and correctly and the results that will be obtained, then also describes the picture of a seed that is planted in a bad and wrong way and the results that will be obtained. With this parable, theoretically, it will be easily captured by students so that they are easily able to distinguish between *infaq fi sabilillah* and *infaq* which are not *fi sabilillah*. From that understanding, the students will be enthusiastic to donate because they have seen a picture of the benefits that will be received as a result of how to plant a seed in a way that is not good and wrong, (5) When learning activities take place, it is very good if the teacher develops the subject matter as mentioned above by giving parables (images) that are appropriate to the student's world (Nursyamsu, 2019).

To achieve the above objectives, teachers can creatively take parables from the Qur'an, such as analogizing the problem of giving in the way of Allah SWT. with a person who grows a plant, how can the plant produce good crops? To enrich the analogy above, it is permissible for teachers to creatively take other forms, even if they are not taken from the Qur'an.

In practice, the teacher can start with the question, what must be owned and done so that we have fertile plants and many results? Then students are stimulated to submit their answers, and their answers will be like: Need agricultural knowledge, good seeds, fertile soil, sunshine, sufficient irrigation, good fertilizer, Need to protect from pests/diseases, Etc.

After taking an inventory of the relevant student answers, then the teacher illustrates each of the alternative answers above while explaining the meaning contained in it, for example, the need for agricultural science in the context of farming is identical to the need for religious knowledge in the context of fostering faith and piety so on (Pito, 2019).

Then before the teaching and learning activities end, the teacher needs to repeat the important points of the subject matter that must be mastered by students from the subject (Ratnasari & Shodikin, 2021). Then the teacher gives a post-test to measure the level of student mastery of the material they have learned, and to find out what things still need to get a point of attention at the next meeting (Syahidin, 2005).

CONCLUSION

Among the uniqueness of the Qur'an in conveying the messages of life is using a short, easy, and clear message delivery model, to be understood. And one of the methods is through *Matsāl* expressions (similes). *Matsāl* is used to describe very basic and abstract things. The use of the *Amsal* method helps an educator in explaining the subject matter and brings them closer to understanding and mastering the teaching material. Abstract problems are packaged in such a way that they become concrete, real, and easy to understand. Thus, the *Amsal* method helps in creating interesting communication between educators and students. On the other hand, the *Amsal* method also helps educators in honing and developing the academic potential of students, and from here also learning activities become interesting, challenging, and educational.

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