



## **Image Methods, Verbal Symbolism, Demonstrations And Visuals In The Texter Of The Qur'an**

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### **Abstrak**

Al-Qur'an diturunkan untuk memahami petunjuk kepada manusia kearah tujuan yang terang dan jalan yang lurus dengan menegakkan asas kehidupan yang didasarkan pada keimanan. Tujuan dari penelitian ini ialah menganalisis metode tafsir Al-Qur'an perumpamaan, simbolisme verbal, Demonstrasi dan Visual dalam Al-Qur'an. Metode Penelitian yang digunakan adalah *library research*. Hasil penelitian menunjukan Majaz adalah menggunakan lafadz kepada selain pengertian aslinya karena ada hubungannya dengan makna aslinya itu serta ada qorinah yang menunjukkan untuk itu. Misalnya menggunakan lafadz asad bukan kepada binatang buas yaitu singa sebagai makna aslinya, tetapi kepada rajulun suja' (laki-laki pemberani), karena ada hubungan sama-sama berani. Majaz bisa berkaitan dengan kata secara berdiri sendiri, seperti kata asad/singa yang di alihkan maknanya dari binatang yang di gelar "raja hutan" menjadi bermakna seorang pemberani, atau penisbahan satu aktivitas, atau yang serupa dengannya, kepada sesuatu selain pelakunya, karena adanya keterkaitan dengannya. Sementara itu, komunikasi verbal adalah komunikasi yang menggunakan simbol-simbol verbal, baik secara lisan maupun tertulis. Simbol atau pesan verbal adalah semua jenis simbol yang menggunakan satu kata atau lebih.

**Kata Kunci:** *Demonstrasi, Simbolisme, Tafsir, Verbal*

### **Abstract**

*The Qur'an was sent down to understand the instructions for humans towards clear goals and straight paths by upholding the principles of life based on faith. The purpose of this study is to analyze the method of interpreting the Qur'an by parable, verbal symbolism, demonstrations, and visuals in the Qur'an. The research method used is library research. The results of the study show that Majaz is using lafadz to mean something other than the original meaning because it has something to do with the original meaning and there is a qorinah that points to it. For example, using the word "lafadz asad" not for wild animals, namely lions, as the original meaning, but for "rajulun suja" (a brave man), because there is a relationship between them being brave. Majaz can be related to words independently, such as the word "asad," which has its meaning transferred from an animal called "king of the jungle" to mean a brave person, or the attribution of an activity, or something similar to it, to something other than the perpetrator because of a connection with him. Meanwhile, verbal communication is communication that uses verbal symbols, both orally and in writing. Symbols or verbal messages are all kinds of messages that use one or more words.*

**Keywords:** *Demonstration, Symbolism, Interpretation, Verbal*

### **Introduction**

Al-Qur'an is the holy book of Muslims and is the first and main source of Islamic teachings that must be believed and applied in life in order to obtain good in this world and in the hereafter. Therefore, it is not excessive if, all this time, the Muslims have not only studied its contents and messages. But it has also tried as much as possible to maintain its authenticity. They have carried out this effort since the Prophet Muhammad was still in Mecca and had not migrated to Medina until now. In other words, these efforts have been carried out since the Qur'an was revealed until now.

The Qur'an was sent down to understand the guidance given to humans towards a clear goal and the straight path by upholding the principles of life based on faith in Allah SWT and His message; most of the Qur'an was originally revealed for the purpose of witnessing many historical events. In fact, sometimes it happens that they specifically need an explanation of Allah SWT's law, especially with regard to education, which requires resources and procedures for the education system in accordance with the Al-Qur'an and Hadith.

The Qur'an also contains a wealth of information on all aspects of human life. Because indeed the Qur'an was revealed for mankind as a guide, a source of inspiration, and a source of knowledge, one of which is related to education, The method in Islamic education reflects the content of the messages and is sourced from revelation (the Qur'an) in forming a balanced civilization between the orientation of the world and the Hereafter, the orientation of practice and God, reason and revelation, and so on. There are many variants of the educational methods presented in the Quran. Therefore, educators are required to be able to choose and use methods that consider aspects of their effectiveness and relevance to the material presented. In addition, the Qur'an is also the word of Allah, which was revealed to mankind to

read, understand, and practice what it contains. And he chose the Prophet Muhammad SAW from the Arab nation to be the apostle to receive the revelation. Therefore, by His will, the Qur'an was revealed to him in his language and nation, namely Arabic. Attempts to comprehend the contents of the Qur'an cannot ignore this debate because the Qur'an contains many words and wordings that can be interpreted as metaphors (majaz).

Learning is a complex process that occurs throughout a person's life. One sign that a person has learned something is a change in behavior in that person, which may be caused by a change in level of knowledge, skill, or attitude and in interacting with good and correct speech. The interactions that occur during the learning process are influenced by the environment, including students, teachers, librarians, principals, materials, and subject matter. Verbal communication is communication that uses verbal symbols, both verbally and in writing, and is based on the process of communicating with the intended subject (Fauzian, 2019).

In the 1945 Constitution of the Republic of Indonesia, freedom of expression is guaranteed in Article 28 which states: "Freedom to associate and assemble, express thoughts verbally and in writing and so on is stipulated by law". 9 of 1998 concerning Freedom to Express Opinions in Public in article 9 paragraph (1) which states that it is permissible to express opinions by way of demonstrations or demonstrations.

The development of science and technology is increasingly encouraging renewal efforts in the utilization of technological results in the learning process. Teachers are required to be able to use the tools that can be provided by the school, and it is possible that these tools are in accordance with the developments and demands of the times, in an effort to achieve the expected teaching goals (Fauzian, 2020).

Besides that, teachers are also required to develop skills in making learning media that will be used if the media is not yet available. One of them is the use of visual-based media in designing learning media.

In the Koran, there is a lot of material for reflection for people who want to use their minds to think (contemplate) (Shihab). It also contains many stories about historical people and nations. This book separates what is lawful from what is unlawful and separates the right from the wrong. With the help of the Koran, humans can walk the straight path easily because commands and prohibitions are expressed in the Koran in clear and straightforward language (Al-Ghazali, 2011).

For Muslims, the development of Islamic education in order to give birth to a superior generation by adhering to the Quran and Sunnah is a must. Therefore, the views, attitudes, and goals in life must all reflect Islam and be imbued with the Qur'an and Sunnah. Abu al-Ainayn considers that the Qur'an has laid down a comprehensive philosophy of Islamic education. Furthermore, the Al-Qur'an opens the door for experts to contribute through the elaboration and interpretation of the details of its contents (Abdullah, 1991).

Therefore, it is hoped that by making this paper, we will increase our insight and knowledge in the science of special interpretation in QS Al Hajj: 73, "The Metaphor Parable Method (Majaz)," QS Al Maidah: 31, and QS Al Kahf: 60, and generally get deeper into what is meant by "method," "verbal symbolism," "demonstration," and "visual."

## **Method**

The research method used in this research is library research (Sugiono, 2016). Data is collected based on observation and documentation. Data is selected and sorted

and then collected for analysis using qualitative analysis (Moleong, 2013).

## **Results and Discussion**

Polytheists who associate partners with Allah do not glorify Him because they double Allah with something that even the smallest creatures, such as flies, cannot create. Maybe M. Quraish Shihab explained it this way because there is an excuse that what unbelievers do is a form of glorification of God (Shihab, 2007). This verse is a reinforcement of the message contained in the previous verse. Because parables are made for their worship, it can be seen that they have made a mistake by associating with Allah something that is too weak. From that, it can be concluded that the description of the character of the disbelievers implied in the parable of the verse is a partnership with God. It can be seen how the parable is made to belittle the god they worship.

Shihab explained in Tafsir al-Misbah that Allah's example actually revealed the weaknesses of the Meccan Quraysh infidels. This idol is already weak; strengthening it will not help. Even though flies themselves are weak creatures, both are equally weak. However, the idols looked even weaker. How can these idols still be worshiped and prayed to except for the mentally weak, such as the infidel Quraysh of Makkah?

In Tafsir Al-Wajiz, Wahbah Zuhayli interprets the verse by detailing its content regarding the weaknesses of all parties. According to Zuhayli, the verse describes the ugliness of the Meccan Quraish infidels who worshipped idols and explains their intellectual disability. Flies are weak animals. The idol was weaker because it couldn't create a weak fly. However, what is worse are those who still worship those idols. This is the pinnacle of their weakness—their weakness of mind. Even though they are weak, such as flies, if they grab something from them, they are unable to take it. With

this example, it is clear that everything is weak and can only depend on Allah alone.

Flies are weak creatures that have advantages. In Surah Al-Hajj verses 73–74, it has been explained how the Koran deals with examples of creatures like flies. a small and very weak creature. Despite the fact that flies are very weak animals, Allah used them as parables and enshrined them in the Koran. So there must be benefits to this small animal, especially since the Prophet of Allah once mentioned it: "If a fly lands on your drinking vessel, dip all parts or the body of the fly (first), then only dispose of the fly." actually, on one of its wings it contains medicine, and on the other wing it contains disease. "(Narrated by Bukhari).

In the world of science, this fly creature has been studied through biology. In one of the wings of a fly, there are various germs and microbes that number up to 500 million. This is due to the fact that flies frequently enter spoiled food and trash cans. If the fly moves to a clean place, it can move the dirt on its wings (Taopikurohman, 2018). However, on the other side of the fly's wings, it turns out that there are antidotes for the germs and microbes that carry the disease. So the hadith of the Prophet was true when he was advised to dip the wings of a fly if it got into food or drink, even though at that time there had not been any research on flies. Flying insects are also very agile animals. A Muslim researcher, Zaghoul El-Naggar, revealed that in one second, flies are able to flap their wings 200–400 times to outwit their enemies. The flight speed of a creature the size of a fly is unparalleled, so that no ship or aircraft made by humans can match it. This proves how weak humans are, as Allah says in Surah Al-Hajj verse 73, "And if the fly takes something from them, they will not be able to take it back from the fly."

From the interpretation of this verse, it can be seen that the characters of the

disbelievers in the verses of the proverb are: (Ummiyah, 2022)

1. reluctant, difficult, or even unwilling to seek and accept sensory truths in believing in God. Even though they are capable, they prefer to follow the traditions of their ancestors in this regard.
2. Unfriendly, socially indifferent, with a showy attitude, arrogant, and high in self-esteem before God
3. Deceiving people about His guidance
4. material by choosing the futility of charities, beliefs, and polytheistic practices.
5. Denial of God.
6. Not monotheistic in god
7. Doubt of God
8. Irrational in god

The parables that Allah has mentioned in the Koran that the author has mentioned and explained above, should be able to awaken the author's personal self and readers in general to be able to take the wisdom and lessons contained therein, among the wisdoms is that we do not underestimate everything or even the smallest matter, because mosquitoes and everything that Allah creates is not in vain, always evokes the Oneness of Allah SWT, increases faith and piety, believes in the Qur'an and understands and practices its contents, and is grateful and make the best use of God's gifts to always draw closer to God through His verses (Wijaya, 2020).

### **Parables, Verbal Symbolism, Demonstrations, and Visuals in Q.S Al-Maidah verse 31**

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوَاءَ  
أَخِيهِ ۗ قَالَ يَوَيْلَئِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ  
فَأُورِي سَوَاءَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ

*Meaning: Then Allah ordered a crow to dig in the earth to show him (Qabil) how to bury the body of his brother. Said Qabil: "Oh, my woe, why can't I do like this crow, then I can bury my brother's body?" Because of that he became one of the people who repent.*

*Various explanations were found from various scholars regarding the contents of Surah Al-Ma'idah verse 31, some of which are listed below:*

1. Tafsir Al-Muyassar /Saudi Arabian Ministry of Religion "After Qabil killed his brother, he did not know what to do with his body. Then Allah sent a crow that dug a hole in the ground to bury the dead crow in it, to show Qabil how to bury his brother's body. Then Qabil was shocked and said, "Am I not able to do what the crow did, so that I can cover my brother's genitals?" then he buried his brother, then Allah punished him with regret after he returned with a loss".
2. Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Salih bin Abdullah bin Humaid (Imam of the Grand Mosque) "Then Allah sent a crow to dig the ground to bury another crow that died in front of Cain. Allah intended to teach Qabil about how to bury the body of his brother, Abel. And he is also one of those who are sorry."
3. Interpretation of Al-Madinah Al-Munawwarah/Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor of the Al-Qur'an faculty at the Islamic University of Medina " After he committed the crime, he felt a moment of confusion, for Allah sent him a

being who gave him instructions on what to do. a crow perched on the ground and started digging; from here he begins to understand the cues being given and knows what to do. He was starting to feel disappointed with himself for not being able to take care of his brother's corpse before and felt remorse for what he had done.

4. Li Yaddabbaru Ayatih / Markaz Tadabbur under the supervision of Shaykh Prof. Dr. Umar bin Abdullah al-Muqbil, professor of syari'ah faculty at Qashim University-Saudi Arabia
  - a. The valuable lesson from these two verses is:
    - 1) The argument for the beginning of human civilization on earth, namely when Qabil tried to hide the bad things that had happened because of it.
    - 2) In the beginning, humans took knowledge by means of taqlid and experiments.
    - 3) And the first evidence that humans took knowledge from creatures that were weaker than them, as humans are compared to animals when caused by adultery.
  - b. { فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ }  
"Therefore he killed him, so he became one of the losers",  
{ فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ } "Then they killed him, then they repented"  
[asy-syu'ara' : 157] , there is no barrier between his urge to commit the crime, and the loss and deep regret in him, except only the few moments he takes to commit his crime, what a long regret for hasty people!

- c. { فَأَصْبَحَ مِنَ النَّادِمِينَ } "Therefore, he is one of those who repent", even if he tries to hide the traces of the abomination, but the image of the crime will destroy him, and the whisper of the act of denial will continue to lie in his mind.
5. Interpretation of Al-Wajiz / Shaykh Prof. Dr. Wahbah az-Zuhaili, expert on jurisprudence and commentary on the land of Syria "Qabil was confused about what to do with his brother's body, and how he was going to hide it, because Abel was the first corpse of Adam's son. Then Allah sent two ravens which killed each other. One of the crows killed another crow, then he made a hole and covered it with earth, so that Allah could teach (Qabil) how to cover his brother's body which he would be hurt if people saw him. Then Qabil said: "Woe to me (That is a confession when something painful is overwritten) why can't I do something like this crow. I will bury my brother's body." Then he buried it in the ground and regretted having killed him.
6. Brief Interpretation of the Ministry of Religion of the Republic of Indonesia / Surah Al-Ma'idah Verse 31 After committing the murder, Qabil did not know what to do with his brother's corpse, because this was the first time this had happened. Then Allah sent a crow which dug the ground with its talons to show him, qabil, how he should bury the body of his brother he had just killed. Seeing the event, Qabil said, oh, woe to me! why did I not think and be able to do what this crow did, so that in that way I could bury my brother's body' so he dug

the ground to bury Abel's body, and he was one of those people who were very sorry for what he had done. The murder carried out by Qabil turned out to have a long impact on human life. Therefore, we then stipulate a law for the children of Israel, and also for all human society, that whoever kills someone without a justifiable reason, and not because that person kills another person, or not because he has done damage to the earth, then with his actions it was as if he had killed all humans, because he had encouraged other humans to kill each other. On the other hand, whoever is ready to preserve and save the life of one human being, it is as if by his behavior he has preserved the lives of all human beings. In fact, to explain this decision, our messenger has come to them with clear explanations for them and also for all mankind after him. But then many people did not pay attention to it and carried it out, so they then went beyond the limits and did damage to the earth with the killings they did.

**Parables, Verbal Symbolism, Demonstrations, and Visuals in Q.S Al-Kahf verse 60**

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ٦٠

*Meaning: And (remember) when Musa said to his students: "I will not stop (walking) before reaching the confluence of the two seas; or I will walk for years."*

*The story that is collected in these verses is in harmony with the story of the prophet Adam as. And Godan Setan. And his specialty, driven by the devil's malice and arrogance, then this describes a person's acknowledgment of the virtues of others, in*

*this case the Prophet Musa as. Against the pious servant of God.*

The story described by the Koran does not mention how it started. Perhaps because there are not too many messages that need to be conveyed or supported at the beginning of the story. On the other hand, the story is one way to generate the instinct of curiosity which is an element of attraction for a story. But, even though the Koran does not mention it, the Prophet SAW has explained it.

Allah tells how persistent the determination of the Prophet Musa a.s. to get to the meeting place of the two seas. How many years and how long the journey must be taken, does not matter to him, as long as the place is found and what is sought is found.

The cause of Prophet Musa a.s. he was so persistent in finding that place that he received a rebuke and command from Allah, as narrated in a hadith which reads, among other things:

إِنَّ مُوسَى قَالَ خَطِيْبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدَّ الْعِلْمَ إِلَيْهِ فَأَوْحَى اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. (رواه البخاري عن أبي بن كعب)

*Meaning: That Musa a.s. (one day) preaching before the Children of Israel. Then someone asked him, "Who is the most pious human being." He replied, "I do." So Allah rebuked him because he did not return the knowledge to Allah Ta'ala. Then Allah revealed to him, "I have a servant at the meeting place of the two seas who is more pious than you." (Al-Bukhari's history from Ubay bin Ka'ab)*

### **Parables or Metaphors (Majaz)**

In terms of language, Majaz is the same as tajawaza, which means beyond the limits. Majaz means "a place to move from one area to another, like a bridge." In terms and terminology, it is "the transfer of the basic meaning of one lafadz or word order to

another meaning based on indicators that support the transfer of that meaning."

So the meaning of Majaz is to use lafadz for something other than its original meaning because it has something to do with the original meaning and there is a qorinah that points to it. For example, using the word "lafadz asad" not for wild animals, namely lions, as its original meaning, but for "rajulun suja" (a brave man), because there is a relationship between them being brave.

The various kinds of Majaz include: First, there are independent words, such as "asad," which has its meaning transferred from an animal known as the "king of the forest" to mean a brave person. The diversion is caused by the existence of indicators that support it. It is named Majaz Lughowy. Examples of Majaz Lughowy:

Ibnul-'Amid said:

نفس أحب إلي من نفسي # قامت تظللني من الشمس  
قامت تظللني ومن عجب شمس تظللني من الشمس

*Has stood sheltering me from the scorching sun, someone I love more than myself. He has shaded me, it is very surprising, if there is a sun to protect me from the scorching sun.*

Second, the attribution of an activity, or something similar to it, to something other than the perpetrator because of a connection with it Majaz Al-Isnad or Majaz Aqly is its name. When we present the definition of Majaz Aqly, it is emphasized that there must be an attachment in the relationship between the words used and the intended meaning. There are many kinds of attachments.

Examples of Majaz Aqly: Time and events. His Word which describes the horrors of the Doomsday as:

يوما يجعل الولدان شيبا

"The day that makes children gray".

It's not actually the "day" that makes them that way, but the horrific events that happened on that day. There is a connection between events and days. Majaz Lughowy

and Majaz Al-Isnad are also divided into several sections, namely Majaz Mursal and Isti'aroh.

### ***The Verbal Symbolism Method***

Verbal communication is communication that uses verbal symbols, both orally and in writing. Symbols or verbal messages are all kinds of symbols that use one or more words. Almost all speech stimuli that we are aware of fall into the category of intentional verbal messages, namely conscious attempts to relate to others verbally. Verbal communication is characterized by the following characteristics:

1. Delivered orally/spoke or in writing
2. The communication process is explicit and tends to be two-way
3. The quality of the communication process is often determined by non-verbal communication.

### ***Factors Affecting Smooth Verbal Communication***

#### **1) Intelligence Factor**

People with low intelligence usually speak less fluently because they lack a rich vocabulary and good language. The way of speaking is disjointed; even between one word and another, it has little or no relevance. Conversely, those who have high intelligence

Communication problems will arise if people with high intelligence are unable to adapt to people with low intelligence, for example, in choosing the use of words. Example: There is a person who is highly intelligent, so intelligent that he is able to master a large vocabulary of foreign words. When talking to people with low intelligence, he uses these foreign words, which are difficult for people with low intelligence to understand because his vocabulary is very limited.

#### **2) Cultural Factors**

Every culture has a different language. If people who communicate still maintain their respective regional languages, then their conversations will be ineffective. As a result, communication becomes hampered, or even misunderstandings arise between them. The difference in how to communicate also hinders communication. For example, Batak people are used to speaking louder than Javanese or Sundanese. If the Javanese or Sundanese feel offended and consider the Batak people to be impolite, there will be antipathy from the Sundanese or Javanese to the Batak people, so that no communication will occur.

#### **3) Knowledge Factor**

The greater a person's knowledge, the greater the vocabulary available to encourage the person in question to speak more fluently. If people with different knowledge communicate with each other without regard to the difference in knowledge between them, then there will be no comfortable communication for either of them. This happens because when one person speaks according to his knowledge without explaining in detail, the other person will not understand what the other person means. For example, an engineer is talking to a doctor. The doctor explained the engineer's illness using medical terms. If the doctor's explanation is not detailed and coherent and uses more general language, then the engineer will not understand what the doctor means.

#### **4) Personality Factors**

People who are shy and less sociable, usually speak less fluently. This is because he is not used to communicating with other people. He does not have extensive knowledge because of the lack of association. His understanding of something is so minimal that it doesn't connect with his friends.

#### **5) Biological Factors**

Speech organ paralysis can cause abnormalities, such as:



- It is difficult to say the word sizzle (lipsing), because there are abnormalities in the jaw, lips, teeth.
- Speech is not clear (sluring), which is caused by the lips (cleft), jaw, tongue are not active.

#### 6) Experience Factor

The more experience a person has, the more accustomed he is to dealing with something. People who often face crowds, often speak in public, will speak fluently under any circumstances with anyone. A speaker or MC is used to speaking in front of many people. However, being a radio announcer, he is not necessarily capable when he is assigned as an MC, because his job does not require him to have to deal with crowds. Even though behind the audio-visual equipment and the telephone he usually talks to listeners, he does not deal directly with listeners.

#### Conclusion

Majaz is using lafadz for something other than the original meaning because it has something to do with the original meaning and there is a qorinah that indicates it. For example, using the word "lafadz asad" not for wild animals, namely lions, as its original meaning, but for "rajulun suja" (a brave man), because there is a relationship between them being brave. Majaz can be related to words independently, such as the word "asad," which has its meaning transferred from an animal called "king of the jungle" to mean a brave person, or the attribution of an activity, or something similar to it, to something other than the perpetrator because of a connection with him. Meanwhile, verbal communication is communication that uses verbal symbols, both orally and in writing. Symbols or verbal messages are all kinds of messages that use one or more words.

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