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The Contribution of Metaphors to Islamic Education Learning

M. Nazar;¹

Institut Agama Islam Negeri Lhokseumawe

email: ¹Nazarm45@yahoo.com

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ABSTRACT

This study was conducted as an attempt to show that the Qur'an was revealed by using a high, charming, and touching language style through one of the grammatical elements, namely the metaphorical style. This study uses library research. The analysis is carried out by referring to the sciences of Indonesian grammar, Arabic, and Arabic-English Dictionary Quranic Usage: Handbook of Oriental Studies by Elsaid M. Badawi and Muhammad Abdel Haleem. Then some verses of the Qur'an are taken as examples of metaphors. This study found that the Qur'an as a competency learned in Islamic religious education (Pendidikan Agama Islam/PAI) learning has many metaphorical elements that are less aware of its existence. The metaphorical style of language becomes one of the tools to translate the Qur'an properly and correctly.

Keywords: *Al-Qur'ān, Contribution of Metaphor, Islamic Education Learning*

ABSTRAK

Kajian ini dilakukan sebagai usaha untuk memperlihatkan bahwa Al-Qur'an diturunkan dengan menggunakan gaya bahasa yang tinggi, mempesona, dan menyentuh perasaan melalui salah satu dari elemen tata bahasa, yaitu gaya bahasa metafora. Kajian ini menggunakan penelitian pustaka. Adapun analisis dilakukan dengan merujuk pada ilmu-ilmu tatabahasa Indonesia, bahasa Arab, dan Arabic-English Dictionary Quranic Usage: Handbook of Oriental Studies karya Elsaid M. Badawi dan Muhammad Abdel Haleem. Seterusnya diambil beberapa ayat Al-Qur'an sebagai contoh metafora. Kajian ini menemukan, bahwa Al-Qur'an sebagai kompetensi yang dipelajari dalam pelajaran Pendidikan Agama Islam banyak terdapat elemen-elemen metafora yang kurang disadari keberadaannya. Gaya bahasa metafora menjadi salah satu alat untuk menerjemahkan Al-Qur'an dengan baik dan benar.

Kata Kunci: *Al-Qur'an, Kontribusi Metapora, Pendidikan Agama Islam*

INTRODUCTION

The verses of the Qur'an were conveyed to the Prophet Muhammad SAW. through Jibril as. in beautiful language. The beauty of the language of the Qur'an has proven to be effective in inspiring its readers around the world. The Qur'an is more than the greatest literary work in any language, it is more than an amazing collection of stories, metaphors, and parables. This proves that the Qur'an, with the beauty of its sentences, could not have been created from human work that has very limitations.

When Allah SWT. explain an important idea in the Qur'an, Allah uses powerful allegories or metaphors that stick in the memory and help people to take hold of the message and implant it firmly in their hearts (Sihotang, 2004). When the Prophet and his followers read some verses of the Qur'an, many Arabs were attracted and thought they were reciting poetry. This is of course indisputable, as Allah SWT. said through QS. Yasin/36: 39, "*Wa'l qamara qaddarnāhu manāzila ḥattā 'āda ka'l 'urjūni'l qadīm.* And the moon: We determined its phases – until it returns like the old twig."

The phenomenon of the aspect of language which is commonly called metaphor has long attracted the attention of literary critics, philosophers, historians, and linguists. A number of approaches and interpretations from various disciplines have attempted to understand the nature, role, and function of this important stylistic device. Generally, the dictionary does not take into account the metaphorical meaning, the use of conventional metaphors is embedded in social discourse, far beyond the poetic context. This convention seems to exist as part of human life with its continuous use, covering various discourses and fields and social contexts. Metaphors have been used in various fields of discourse, from poetry to political rhetoric, and even a scientific theory.

Epistemological metaphors may be viewed not only as poetry or rhetoric but also theoretical so that their historical use supports philosophical views as descriptive and normative theoretical constructions (Thagard & Beam, 2004). The epistemological theory is classified into two, namely: basic and coherence. Fundamental theories ground knowledge on the solid foundations of both empiricism and rationalism, but coherentists have the opposite idea. Both theorists have elaborated and defended their theories using suggestive metaphors and analogies.

Metaphor is a major topic of study in various disciplines, especially linguistics, literary theory, philosophy, and psychology, the concepts of metaphor, including their definitions, are very diverse (Picken, 2007); (Classe, 2000) reveals that metaphor is the transfer of the image, meaning, or

quality of an expression to another expression. Linguistically, metaphor means encoding or interpreting meaning from two different perspectives, one literal meaning (congruent) and the other a metaphorical meaning (incongruent). In the linguistics dictionary, it's explained that metaphor is the transfer of meaning on the basis of similarity in form, function, and use. The transfer of meaning is a form of an implicit comparison of two things.

When a word that is generally used in a literal and concrete sense is moved into an incongruent abstract context involving comparison with an emphasis on similarity, such use of the word is called a lexical metaphor. For example, the keyword in the door lock is used literally because the keyword usually collocates with the word door. However, the keywords in your keyphrase of success are used metaphorically, because keywords do not place the word success because the former refers to something concrete while the latter refers to something abstract.

On the other hand, incongruent coding involving changes in grammatical structure is called grammatical metaphor. For example, a literal coding as He is unhappy that he is thin even though he is rich can be transferred to a metaphorical coding of His unhappiness making him thin even though he is rich. Grammatical metaphors will be beyond the scope of this discussion.

This article is a descriptive analysis that limits the scope of the discussion of lexical metaphors within a theoretical framework called conceptual metaphors as proposed by Richards (1936), Searle (1981), and Lakoff & Johnson (1980), where the notion of metaphor, in this case, refers to broader understanding includes simile, metaphor, personification, hyperbole (overstatement), litotes (understatement), irony, metonymy, synecdoche, and euphemism. The purpose of this article is to highlight how metaphors function as a stylistic device for Islamic texts in the verses of the Qur'an.

METHOD OF THE RESEARCH

This research is library research where the main data obtained from various reading materials and data sources (Sugiyono, 2015); (Arikunto, 2016); (Moleong, 2002). The main data in this study were taken from several verses of the Qur'an, where the data in Arabic is not presented in Arabic script but is transcribed into the phonetic symbols of the International Phonetic Alphabet (translation). The translated text is sourced from www.clearquran.org (*Quran in English: Super Easy to Read For Ages 9 to 99*, n.d.). The analysis is carried out by referring to the sciences of Indonesian grammar, Arabic, and Arabic-English Dictionary Quranic Usage: Handbook of

Oriental Studies by Elsaid M. Badawi and Muhammad Abdel Haleem (Badawi & Haleem, 2008). Then some verses of the Qur'an are taken as examples of metaphors.

The data is first researched by selecting several related topics that contain metaphorical expressions and then classified into several ways 1) the data is transcribed in the phonetic symbols of the International Phonetic Alphabet, 2) the data are classified according to the type of metaphor in a broad sense which includes simile, metaphor, personification, and hyperbole (exaggerating), litotes (understatement), irony, metonymy, synecdoche, and euphemism, 3) the data taken from several verses of the Qur'an were analyzed according to their respective types.

RESULTS OF THE RESEARCH

Islamic Religious Education (Pendidikan Agama Islam/PAI) is one of the religious subjects that generally gets a portion of two hours of lessons in general education units. In addition to the small portion used, PAI subjects also cover four aspects of discussion, namely: Qur'an and Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture. Aspects of Qur'an emphasize the ability to read, write, and translate properly and correctly. In terms of translating the Qur'an, in addition to mastering Arabic, the ability to analyze language style is also something that should also be learned.

Islamic education teachers, whether they like it or not, must be teachers who are able to provide role models and advisors for students and fellow teachers, so that they can become motivators for their students, especially in deepening Islamic religious material (Syahrizal & Hasan, 2021). Islamic education teachers have many obligations in this learning, starting from providing lesson plans, carrying out the learning process to conducting evaluations (Husaini, 2021). In learning the Qur'an, PAI teachers must also equip themselves with mastery of Bahasa and Arabic. Because the Qur'an as the Holy Book has many styles of language that function not only to beautify its word structure, but also as an explanation for all readers and those who study it.

Although the language of the Qur'an is from Arabic, there is a common style of language that is so universal, that every nation is able to understand it. The language grows and develops not because of the result of human culture and agreement but is growing naturally driven by God's nature, according to Q.S. Ar-Rum/30: 22: "Among His signs: The creation of the

heavens and the earth, and the diversity of your languages and colors. In this are signs for scientists.”

The lack of ability to understand the translation of the Qur'an, apart from the weak mastery of Arabic, is also due to the lack of use and understanding of language styles in everyday life. The Language style is considered only used in the writing of prose, poetry, short stories, novels, or the language of rhythms.

As *kalāmullah*, the verses in the Qur'an contain many styles of language. The Qur'an was revealed by Allah, deliberately programmed for humans, so by itself, the language of the Qur'an is a language that is easily understood by humans. Although the Qur'an is in Arabic, the style of language, and literature is not much different from other languages that Allah grew on earth, so the style of human language in the world is almost the same. The language styles are divided into four kinds of language styles: 1) parable/comparative language style, 2) satire language style, 3) affirmative language style, and 4) word-contradictory language style.

The four kinds of language styles are found in the Qur'an which until now have not been considered in PAI learning, especially in the context of Qur'an. In this aspect, the learning method tends to be monotonous, namely just reading the verse and reading the translation. In fact, understanding the style of language can be a capital or a tool for understanding the scriptures. *Al-Qur'ān* subject teachers in the educational unit environment have an important role, because one of the competencies expected to appear in this subject is that students are able to understand the content of the verses of the Qur'an.

In translating the Qur'an, sometimes mistakes can occur because the interpreter does not distinguish words with real meanings from those that are only in the form of parables, innuendos or affirmations. Therefore, this study was appointed to remind students and teachers of the importance of mastering style in translating the verses of the Qur'an. So that, this study does not widen. This paper focuses on describing how far the contribution of metaphorical language style (as one part of parable/comparative language style) in understanding the verses of the Qur'an.

Definition of Metaphor

The style of language in a literary work can have its own effect on the audience. The use of language style in literary works may be intentional and may also arise immediately when the author expresses his ideas. The style of

language that makes a writer beautify his work. In beautifying his work, a writer often uses comparative language style. Comparative language style is considered to be able to describe, and describe a story so that it becomes beautiful and interesting to read. One of the comparative language styles that are often used by the author is a metaphor (Rahayu, 2009).

The metaphorical style has the meaning of comparing one thing with another without using comparative conjunctions. In principle, metaphor is a kind of analogy, a comparison of two things that in some respects contain similarities (Harahap et al., 2018). Metaphor is the use of words, not their true meaning, but as a painting based on similarities or comparisons (Gorys Keraf, 2009). Metaphor is also said to be a stylistic tool in Islamic religious learning.

The various types of metaphors found in the holy verses of the Qur'an are based on the framework of modern literary and linguistic theories (Suhadi, 2011). The metaphorical style of language is found in many verses of the Qur'an which Allah sent down to Muslims in Arabic. The Qur'an which was revealed to humans as a guide and guidance, its content is full and dense with features and advantages that cannot be denied. Among its very real strengths is its beautiful grammar.

The Qur'an uses a very poetic language and is difficult to match, one of the beauties of the language of the Qur'an is the use of metaphorical language style. Unfortunately, when the expressions in the Qur'an contain metaphorical elements, many of the students find it difficult to understand them. This, in addition to the weakness of Arabic language skills, is also due to the students' weak understanding of language styles. The language and style of the Qur'an is very beautiful, poetic and difficult to match. The style of the language of the Qur'an is a miracle brought about by the Creator with the most eloquent pronunciations, in the most beautiful arrangement, and containing the most valid meanings.

Metaphors are widely used in context to describe personal meaning. The authors also suggest that communication can be viewed as a machine: "Communication is not what one does with the machine, but is the machine itself" (Lakoff & Johnson, 1980b). Abdul Qadir al-Jurjani as in Leezenberg (2001) notes that *al-majāz* (Metaphor) in Arabic is epistemologically under the sub-grammar of *al-balāghah fi: `ilmi al-bayān* (the study literature) covering *al-uslūb* (expression) such as poetry and prose, and *al-suwar al-bayāniyah* (figure speech). *Al-majāz* is divided into three kinds: *at-tashbīh* (comparison), *at-tamtsīl* (simile), and *al-isti'ārah* (metaphor).

The science of metaphorical style is recognized in the literary sciences, such as Indonesian, Malay, English, and so on. While in Arabic, the science of literature is known as the science of *Balāghah* (Al-Jarim & Amin, 1977). *Balāghah* science is divided into three, namely: *Ma'āni* science, parrot science (Al-Hasyimi, 1994), and *Badī'* science (Lasyin, n.d.). The three sciences talk about the Arabic language and its style. After an in-depth analysis, it was found that the science of metaphor in Arabic is the science that is within the scope of the bayān. These sciences are the science of *tashbīh*, the science of *majāz*, the science of *isti'ārah*, and the science of *kināyah* (Izham et al., 2012). By studying the science of parrots, the students are guided in understanding the metaphorical style of the language contained in the Qur'an.

Metaphor plays an important role in defining a verse. A Metaphor in the Qur'an is a verse in which a sentence or word is different from the meaning of the word that appears (*ẓāhir*). Due to the similarity or characteristics and characteristics of the verse, the verse no longer requires a literal meaning change from the original origin of the word.

Conceptual Metaphor

Kovecses notes that metaphor can be differentiated into conceptual metaphors and metaphorical linguistic expressions. In conceptual metaphors, one domain of experience is used to understand another domain of experience (Kovecses, 2002). The metaphorical linguistic expressions make manifest particular conceptual metaphors. The conceptual domain to understand is called the target domain and the conceptual domain that is used is the source domain. To understand the relationships between the two domains will involve a set of fixed correspondences technically called mappings. This set of mappings obtains between basic constituent elements of the source domain and basic constituent elements of the target.

Conceptual metaphor is understood from the set of mappings that applies to a given source target pairing. It is these mappings that provide much of the meaning of the metaphorical linguistic expressions or linguistic metaphors that make a particular conceptual metaphor clearly understood. Metaphorical linguistic expressions refer to linguistic manifestations of conceptual metaphors.

Metaphors can be classified in many ways. Four of these are especially relevant to the cognitive linguistic view of metaphor; classification according to the conventionality, function, nature, and level of generality of metaphor. Both linguistic and conceptual metaphors may be highly conventionalized or they may be unconventional, or novel. We have seen that a highly conventional

conceptual metaphor may receive expression by means of a highly unconventional metaphorical linguistic expression. According to their cognitive function, conceptual metaphors can be of three kinds: structural, orientational, and ontological (Kovecses, 2002).

Some metaphors have fused to idioms such as to kill time, to run a business, to kick the bucket; to play truant, etc., and some have fused to proverbs such as it is no use crying over the spilled milk, a bird in the hand is worth two in the bush, integrity is the backbone of charity, etc (Suhadi, 2011).

Analysis

Metaphor has long been considered to play a very important role in any kind of discourse and context. In this section, explorations of how various types of metaphor are widely used in a large number of verses of the Holy Qur'an will be analyzed. Allah SWT. the Almighty has stated in the Holy Qur'an that he purposely set forth metaphors or parables for human beings in the learning as revealed in QS. al-Zumar/39: 27): "*Wa laqad ḍarabnā li'n nāsi fī hādihā'l Qur'āni min kulli matsali'l la'allahum yatadzakkarūn.* In this Quran, We give people all kinds of examples, so that they pay attention"

Various Types of Metaphors Used in the Holy Qur'an

Metaphors in the following discussion are classified according to its wider sense covering simile, metaphor, personification, hyperbole (overstatement), litotes (understatement), irony, metonymy, synecdoche, and euphemism.

1. Simile

The simile is a direct comparison by using such words as *like* or *as*. The Simile is the most common type of metaphor as it is used by all social strata from the layman up to the greatest author like Shakespeare. In Arabic simile is indicated by the preposition *ka* (like, as) or *kamatsali* (like, similar to) as found in Q.S. al-Furqan/25: 44: "*Am taḥsabu `anna aktsarahum yasma'ūna aw ya'qilūna in hum illā ka'l an'āmi bal hum aḍallu sabīlā.* Do you think most of them listen or understand? They're like cattle. They're even further away from the path."

In the verse of Q.S. Al-Baqarah/2: 261, the simile is indicated by using the word *kamatsali* (like, and similar to), "*Matsalu'l ladzīna yunfiqūna amwālahum fī sabīlillāhi kamatsali ḥabbatin anbatat sab'a sanābila. Fī kulli sunbulatin mi'atu ḥabbah. Wallāhu yudā'ifu lima'y yashā'u wallāhu wāsi'un `alīm.* The parable of those who spend their wealth in God's way is that of a grain that produces seven clusters; in each cluster, there are a

hundred grains. God multiplies for whom He wills. God is Generous and Knowledgeable."

2. Metaphor

A Metaphor is an indirect comparison of a domain with another with some related concept. In conceptual metaphors, one domain of experience is used to understand another domain. This language style replaces something that will be explained with other words that are appropriate to be used as terms. For example in Bahasa: "Sun is termed *Raja siang*, the bed is termed "*Peraduan*", women who are menstruating are termed "*Datang Bulan*".

In the Qur'an found this metaphorical style, where Heaven is termed "*Jannah*" (garden), Hell is termed "*An-Nār*" (fire), bond, pledge the covenant of God (Badawi & Haleem, 2008) are termed "*ḥablun*" (rope), as Allah says in QS. Ali Imran/3: 103, "*Wa' taṣimū bi ḥablillāhi jamī'an wa lā tafarraquū ... And hold fast to God's rope, all together, and let nothing separate you...*".

3. Personification

Personification is a kind of conceptual metaphor which involves an understanding of nonhuman entities or things in terms of human beings. This style of language describes objects or other living things such as humans. Like, coconut leaves waving when the wind blows. This form of personification can be found in QS. Ar-Ra'du/13: 13), "*Wa yusabbiḥu'r ra'du biḥamdihī wa'l malā'ikatu min khifatihi wa yursilu's ṣawā'iqā fayuṣību bihā man yashā' wahum yujādilūna fillāhi wahuwa shaddu'l miḥāl. The thunder glorifies His praise, as do the angels in awe of Him. He sends the lightning, and He strikes with it whom He wills. Yet they argue about God, and He's Extremely Powerful", and also in QS. At-Taghābun/64: 1, "*Yusabbiḥu lillāhi mā fī's samāwāti wa mā fī'l arḍ lahu'l mulku wa lahu'l ḥamdu wa huwa 'alā kulli shai'in qadīr. Everything in the heavens and on earth praises God. Sovereignty is His, and praise is His, and He's capable of anything. In the other mening, everything that is in heavens and the earth glorifies God or stands as signs of his glory (Badawi & Haleem, 2008).**

4. Hyperbole (Overstatement)

Hyperbole is a rhetorical device in terms of contrastive by using an exaggerated expression for emphasis or a sharper effect. This style of language compares something with another word that displays it more powerfully. eg: lightning speed, sound thunder/rumble. In the Qur'an we find this parable in Surah Al-'Adiyāt/100, verse 1-2, "*Wa'l 'ādiyāti ḍabḥān. Fa'l mūriyāti qadḥan.* By the panting chargers (1). Igniting sparks (2). "

5. Litotes (Understatement)

Litotes is a rhetorical device consisting of an understatement in which an affirmative is expressed by negating its opposite. Self-deprecating language style which is only a figure of speech. Like: in Bahasa "*datanglah ke gubuk kami*". The word *gubuk* here is only meant to be humble, even though the house is a big building. In the Qur'an, Allah humbles himself as if he were a human being who has a home, so he called the "Ka'bah" as "My house", as the verse in QS. Al-Baqarah/2: 125, "*Wa idh ja'alnā'l baita mathābatan li'n nāsi wa amnan wa't takhidhū min maqāmi Ibrāhīma muṣallān wa 'ahidnā ilā Ibrāhīma wa Ismā'ila an ṭahhirā baitiya li't ṭā'ifina wa'l 'ākifina wa'r rukka'i's sujūd.* We made the House (Ka'bah) a focal point for people—and a sanctuary. Take Abraham's station as a place of prayer. We said to Abraham and Ishmael: "Purify My House for those who encircle it, those who seclude themselves, and those who bow and prostrate."

6. Irony

Irony is a rhetorical device in which there is an incongruity or discordance that goes strikingly beyond the most simple and evident meaning of words. It is marked by the use of words to express something different from and often opposite to their literal meaning to employ humorous or rhetorical effect as in QS. Al-Zumar/39: 9, "... *Qul, hal yastawī'l ladzīna ya'lamūna wa'l ladzīna lā ya'lamūn. Innamā yatadzakkaru ūlū'l albāb.* ... Say, "Are the knowledgeable equal to the ignorant?" Only those who understand pay attention."

In the above verse, the information that the position of those who knows is not similar to those who do not know is expressed in the interrogative to reach a sharper rhetorical effect.

7. Metonymy

Metonymy is a relationship metaphor in terms of cognitive process in which one conceptual entity, the source, provides mental access to another conceptual entity, the target, within the same conceptual domain. Both the source entity and the target entity are elements of one and the same conceptual domain. The style of language that eliminates some of the words that complete the meaning so that what is called only a part but is considered to have the same meaning. The example in Bahasa: "Uncle bought **Aqua** branded bottled water". In this sentence it suffices to say: Uncle bought **Aqua**. This form is also found in QS. Thaha/20: 103, "*Yatakhāfatūna bainahum in labithtum illā 'ashran*. Whispering to each other: "You stayed no more than ten. In the verse there are some words that are omitted, the full translation is as follows: "They whisper to each other: "You did not stay on earth the other day but only ten days."

8. Synecdoche

Synecdoche is a rhetorical device in terms of relationship metaphor by using a word that is used for a part to refer to the whole or the whole to refer to its part. A figurative language that mentions a part but has the same meaning for the whole. Examples in Bahasa: 1) *Setiap kepala dikenakan biaya*, its means that each individual must pay a fee. 2) *Tak nampak batang hidungnya*, its mean no visible person.

In QS. Al-Maidah/5: 3, "*ḥurrimat 'alaikum'l maitatu wa'd damu wa laḥmu'l khinzīr ...* You're forbidden to eat carrion, blood, pork ...". The verse, even though what is called *haram* is only pork, it does not mean that its skin, bones, selling it, maintaining it are *halal*. This figurative language shows that "the so-called part expresses the whole. So, all the part of pork is *haram*, not just the meat.

9. Euphemism

Euphemism is a rhetorical style which belongs to relationship metaphor by using an expression which is considered mild, indirect, or polite as the substitute for something thought to be offensive, harsh, blunt, or impolite. In the part of Q.S. al-Baqarah/2: 222, the euphemism lies on the word *fa'tū hunna* (you may approach them) instead of saying "You may make sexual intercourse with them", which is considered harsh or impolite. "... *faidzā taṭahharna fa'tū hunna min haitsu*

amarakumllāhu.... Once they're pure, **approach** them as God instructed you”

On the other hand, in the following piece of *āyah* from QS. An-Nisa'/4: 43, the euphemism is expressed by using the diction *lāmastumū* (you have touched) instead of 'you have made intercourse' which is, of course, undignified in the Holy Book. However, different *ulamā'* interpretes this part of *āyah* differently as some of them considers it *majāziy* (metaphoric) but some considers it *ḥalliy* (congruent). As a result, two schools with two different rulings exist regarding whether or not one's *wuḍu'* spoils if a male touches a female of a *non-mahram*. "... *aw lāmastumū al-nisā'* (QS. An-Nisa'/4: 43). ...or you have **touched** a woman, the meaning here is had sex with women.

CONCLUSION

The Qur'an was revealed by using a high, charming, and touching language style through one of the grammatical elements, namely the metaphorical style. Metaphors are ways of thinking and also ways of shaping the thoughts of others. All of us, every day, speak and write and think in metaphors. Figurative comparisons lie at the heart of language and thought and they have been pinned down and picked apart by scholars in a wide variety of disciplines.

The *convention of metaphors* seems to reside in the soul of language itself as observed from its fertility in its continual use. Various types of metaphors including simile, metaphor, personification, hyperbole (overstatement), litotes (understatement), irony, metonymy, synecdoche, and euphemism which are used in two main sources of Islamic religion constitute convincing evidence that metaphor functions as an effective stylistic device of Islamic Learning.

The Qur'an as a competency learned in Islamic religious education (Pendidikan Agama Islam/PAI) learning has many metaphorical elements that are less aware of its existence. The metaphorical style of language becomes one of the tools to translate the Qur'an properly and correctly. So that, in learning the Qur'an, PAI teachers must equip themselves with mastery of Bahasa and Arabic.

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