

The Tashbehs in Surat Al-Baqara Verses 1-18 and Its Education Implication

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ARTICLE INFO

Keywords: Al-Baqarah, Education, Tashbeh

Received : 10, December

Revised : 11, January

Accepted: 10, February

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ABSTRACT

The aim of studying this topic is to know the implications of the tashbehs mentioned in Surah Al-Baqarah verses 1-18 related to the educational aspect. The study concluded that in Surah Al-Baqarah verses 1-18, there are methods of tashbehs, and they carry moral connotations related to the educational aspect. These indications can be extracted from methods and modalities used as a methodology for teaching. By using tashbehs in the education process, it will be better, because the education materials are easier to understand and stronger to influence. Also, the tashbeh methods enhances the emotional relationship between the teachers and the students, making the lessons more acceptable. Thus, it can be said that the use of tashbeh as an advocacy tool has a positive impact on education.

INTRODUCTION

The Tashbeh method, a prominent rhetorical linguistic technique found in the Holy Qur'an, serves to enhance clarity and beauty in conveying meaning by establishing comparisons between two entities. Its efficacy in education lies in its ability to connect advocacy concepts with people's realities, facilitating comprehension and application in their lives. As highlighted in Quranic verses and scholarly interpretations, Tashbeh aids in vividly illustrating educational materials, leaving a lasting impact on students' hearts and minds. Despite its aesthetic and educational benefits, some individuals may struggle to grasp its nuances due to various factors. Consequently, researching teaching methods becomes crucial, particularly concerning lesser-known yet impactful techniques like Tashbeh. Hence, this research endeavors to explore "The Tashbehs in Surat Al-Baqara verses 1-18 and its education implications."

LITERATURE REVIEW

The *tashbeh* method is considered one of the most prominent rhetorical linguistic methods in the Holy Qur'an. This is because in the *tashbeh*, there is a comparison between two things and creates a relationship between them. That makes the meaning to be expressed clearer and more beautiful, deepening the emotions and emotional effects. It helps to convey information to people, influence their souls, and change their behavior and their morals.

As for its relationship to education, using the *tashbeh* method can be an effective means of conveying educational information and clarifying its materials to people. There are some points that explain the reasons for the effectiveness of *tashbeh* in education. Among them: that *tashbeh* helps to link the concepts of advocacy materials to the reality of people's lives, by representing ideas with things that are familiar and close to their lives. Then, people are able to understand them in an easy and accessible way, so they are more applicable in their lives.

Allah *Ta'ala* said, "And We have certainly made the Quran easy to remember. So is there anyone who will be mindful?" (Al-Qamar: 17) Imam Ibn Jarir al-Tabari said: "And His saying (And We have certainly made the Quran easy to remember) God Almighty says: And We have made the Qur'an easy, clarified it and detailed it for the remembrance, for whoever wants to remember, consider and learn, and we have made it easy." (Al-Tabari, Abu Jaafar. *Jami' al-Bayan an Ta'wel Ayy al-Qur'an*, Mecca: Dar al-Tarbiya wa al-Turath, vol 22, page 130.)

Then the *tashbeh* has the power of description to create its perception in the minds of the students. When using a *tashbeh* in teaching, its materials are linked stronger in the mind because it gives a visualization of it. So that, those educational materials affect the souls and remain in the heart unforgettable.

Allah *Ta'ala* said, "It is Allah 'Who' has sent down the best message – a Book of perfect consistency and repeated lessons – which causes the skin 'and hearts' of those who fear their Lord to tremble, then their skin and hearts soften at the mention of 'the mercy of' Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be left with no guide." (Al-Zumar: 23)

Imam Al-Baghawi said: "His saying, the Almighty, the Majestic, (It is Allah 'Who' has sent down the best message—a Book of perfect consistency) some of it resembles the other in its beauty, and some of it confirms the other, and there is no contradiction or difference in it. (*Mathani*) in which the mention of the promise and the threat, the commands and prohibitions, the news and the rulings, (*taqshaerru*) is disturbed. (It disgusts the skins of those who fear their Lord) and goosebumps are a change in a person's skin when apprehensive and fearful." (Al-Baghawi, Abu Muhammad. (1420). *Maalim al-Tanzil fi Tafser al-Qur'an*, Beirut: Dar Ehya Torats al-Araby, vol. 7, page 115.)

But despite the aesthetics of the *tashbeh* and its effectiveness in the field of education, there may be some people who are ignorant and do not understand this method well. This may be the result of several factors, such as their lack of understanding of the Arabic language, the lack of sufficient education for them, or other reasons.

Based on those were mentioned above, researching methods of teaching is an important matter in education, especially because it is one of the effective methods in it that many people are ignorant of. Hence, the topic of the research was chosen entitled "The *Tashbehs* in *Surat Al-Baqara* verses 1-18 and its education implications".

METHODOLOGY

The method used in writing this research is: the descriptive analytical method. The descriptive analytical method: "is a way to describe the topic to be studied, through a correct scientific methodology, and depict the results that are reached." (Al-Madinah International University. (2012)) Research Methods, Subject Book, page 126.) This approach requires a comprehensive analysis of all its contents, with the aim of deducing evidence and evidence related to the research topic that proves the answer to the research questions (Al-Assaf, Saleh Mohammed. (1427 AH). Introduction to Research in Behavioral Sciences, Riyadh: Obeikan Library, 4th edition, page 206.).

Descriptive research is not limited to describing the phenomenon superficially, but rather goes beyond that through analysis, interpretation, and evaluation with the aim of a deeper understanding of the phenomenon studied. Descriptive research aims to reach comprehensive analyzes and detailed explanations of a phenomenon, and then produce meaningful assessments for a better understanding of that phenomenon. This is done by applying multiple research methodologies and tools and using appropriate analysis and interpretation methods to reach reliable and valuable results. Through descriptive research, our understanding of the phenomenon is deepened, its various aspects are analyzed, and its value and importance are appreciated for better insight into the reality studied.

Based on the definition of the previous approaches, the researcher collected *tashbehs* mentioned in *surat Al-Baqarah*, and then identified the methods of it. After that, the researcher analyzed them rhetorically, and deduced educational implications. Then, researcher discussed them, and clarified them with a statement that increases clarity that educators can apply in education. One of the things that must be pointed out is that the analysis of the

verses in which the *tashbehs* are mentioned will be preceded by a theoretical study on the concept of the *tashbeh* and its pillars.

RESEARCH RESULT

The First Topic: The Concept of Tashbeh, Its Elements and Types

Tashbeh is an infinitive language from the verb “شَبَّهَ-يَشْبَهُ” meaning to resemble (Ibn Manzur, Abu Fadl. (1414 AH). Lisan Al-Arab, Beirut: Dar Sader, vol. 13, Page 505). *Tashbeh* has many definitions, including: What Abd al-Mu'tal al-Saidi defined as “an indication that one thing shares a meaning with another.” (Al-Saidi, Abdul Mutaal. (2005AD). Boghyah al-Idhah, Maktabah al-Adab, vol. 3, page 384.)

Al-Rummani defined it as “the contract that one of two things blocks the other’s space in the senses or mind.” (Al-Rummani, Ali bin Issa. (1976 AD). Al-Nukat fi E’jaz al-Qur’an, Cairo: Dar Al-Maaref, page 80.)

Al-Qazwini defined it as “an indication that one matter shares meaning with another.” (Ateeq, Abdul Aziz. (1982AD). *Elm al- Bayan*, Beirut: Dar Al-Nahda, page 62)

The bottom line is that these definitions are close, meaning the similarity between two things due to their similarity in a characteristic.

The Pillars of the Tashbeh

The pillars of the *tashbeh* are four, namely: *moshabbah*, *moshabbah beh*, *adah tashbeh*, and *wajh shabah*. The two, *moshabbah* and *moshabbah beh*, are called “the two sides of the *tashbeh*,” so in it they must be present.

1. *Moshabbah*: It is the matter that is intended to be attached to something else (Youssef Al-Sumaili. Jawaher al-Balagha, Beirut: Modern Library, page 2019). It is a basic pillar of the *tashbeh*, and the other pillars serve it.
2. *Moshabbah beh* is the matter to which the *moshabbah* is appended (Youssef Al-Sumaili. Jawaher al-Balagha, Beirut: Modern Library, page 2019). Thus, the *tashbeh* becomes clear, so it must appear in it.
3. *Adah tashbeh*: It is the word that indicates the *tashbeh*, and links the *moshabbah* to *moshabbah beh*. It may be mentioned in it or may be deleted (Youssef Al-Sumaili. Jawaher al-Balagha, Beirut: Modern Library, page 2019).
4. *Wajh shabah*: It is the common description between the two parties (Youssef Al-Sumaili. Jawaher al-Balagha, Beirut: Modern Library, page 2019). It is often stronger in the *moshabbah beh* than it is in the *moshabbah*. It may be mentioned in the speech, or it may be deleted.

Types of Tashbehs

Tashbehs are divided into several considerations. The most prominent of which will be mentioned as follows:

a. The tashbehs are divided, whether or not the tashbeh adah is mentioned, into: morsal tashbehs and moakkad tashbehs.

1. The *morsal tashbeh*: This is what the *tashbeh adah* was mentioned (Muhammad Ahmed Qasim. (2003AD). Olom al-Balaghah, Tripoli: Al-Hadithiya Foundation, page 158). For example: Zaid is like a lion in courage. In the example, the *tashbeh* tool, which is “like”, was mentioned.

2. The *moakkad tashbeh*: This is what the *tashbeh adah* was not mentioned (Muhammad Ahmed Qasim. (2003AD). Olom al-Balaghah, Tripoli: Al-Hadithiya Foundation, page 158). For example: Zaid is a lion in courage. In the example, the *tashbeh adah* was not mentioned, and the appreciation “Zaid is like a lion in courage”

b. The *tashbehs* are divided, whether or not the *shabah wajh* is mentioned: *mofassal tashbeh* and *mojmal tashbeh*.

1. *Mofassal tashbeh*: This is what the *shabah wajh* mentioned (Muhammad Ahmed Qasim. (2003AD). Olom al-Balaghah, Tripoli: Al-Hadithiya Foundation, page 160.). His example: Zaid is like a lion in courage. In the example, the *shabah wajh* was mentioned, which is “courage”.

2. *Mojmal tashbeh*: This is what the *shabah wajh* was not mentioned (Muhammad Ahmed Qasim. (2003AD). Olom al-Balaghah, Tripoli: Al-Hadithiya Foundation, page 159.). Example: Zaid as a lion. In the example, the *shabah wajh* was not mentioned, and the assessment is “Zayd is like a lion in courage.”

c. *Tashbeh* by removing the *adah* and the *wajh* together

It should be noted here that when the *moakkad tashbeh* is combined with the *mojmal tashbeh*, in which the *adah* and the *wajh* are not mentioned, the *tashbeh* becomes a *baligh tashbeh*.

For example: Zaid is Asad. In the example, the *adah* and *wajh* are not mentioned, and the appreciation is “Zayd is like a lion in courage.

d. Types of *tashbeh*, considering the aspect of the similarity in terms of its extraction

The *tashbehs* are divided by considering the *shabah wajh* in terms of its extraction; That is, the image from which it was taken, into: a *ghair tamtsily tashbeh* and a *tamtsily tashbeh*.

1. *Ghair tamtsily tashbeh*

This is where the *shabah wajh* was single (Muhammad Ahmed Qasim. (2003AD). Olom al-Balaghah, Tripoli: Al-Hadithiya Foundation, page 170.). That is, not extracted from multiple things. For example: Zaid is like a lion in courage. The *moshabbah* is Zaid, the *moshabbah beh* is a lion, and the *shabah wajh* is courage. The *wajh* in the example is not an image extracted from multiple, as it is in the representative *tashbeh*, which will be explained later.

2. *Tamtsily tashbeh*

It is the one in which the *shabah wajh* is an image extracted from multiple things, or it is the one in which the *shabah wajh* is compounded. For example: God Almighty says: “The example of those who were entrusted with ‘observing’ the Torah but failed to do so, is that of a donkey carrying books.¹ How evil is the example of those who reject Allah’s signs! For Allah does not guide the wrongdoing people.” (Al-Jumu’ah: 5) The *wajh* is the image of people to whom the Torah was revealed and then they did not act upon it.

Tashbehs in Surah Al-Baqarah 1-18

Surah *Al-Baqarah* is the longest surah of the Qur'an ever, and it is one of the Medinan *surahs*.

Surah *Al-Baqarah* includes various *tashbehs*, which are as follows:

1. Tashbeh in Surah Al-Baqarah: 17

قال تعالى، ﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ﴾ (سورة البقرة: 17).

a. The Global Meaning of The Verse

Allah likens the condition of a hypocrite to someone who lights a fire in the hope that it will light the way for him and give him guidance. When the fire lights the way for them and shows them the way, then its light goes out and goes out, and that is the situation. They returned to greater darkness and greater confusion than before. The darkness caused by the disappearance of light is more difficult for humans than the darkness they originally experienced.

And what was in it of burning remained, because fire has radiance and burning, so God took away its radiance - which is the light - and left for them what was in it of burning and smoke, so they could not see anything, nor be guided to a way (A group of interpretation scholars. (1436 AH). *Al-Mukhtasar fi Tafser al-Qur'an al-Karem*, Riyadh: Tafsir Center for Qur'anic Studies, page 4.).

b. Rhetorical Analysis

The *tashbeh* in this verse is the Almighty's saying, "مثلهم كمثل الذي" "استوقد ناراً." The *moshabbah* is the pronoun "هم" referring to the hypocrites, and the *moshabbah* *beh* is "الذي استوقد ناراً." The *tashbeh* *adah* is "كمثل," and the *shabah* *wajh* was not mentioned, and the estimation is - and God knows best - In not benefiting from the light and guidance that are present with them.

As for the type of *tashbeh*, it is a "مرسل مجمل", because the *tashbeh* *adah* was mentioned in it, which is the pronoun "they" referring to the hypocrites, so it became a "تشبيه مرسل", and the *shabah* *wajh* was not mentioned in it, so it became a "تشبيه مجمل".

As for the occurrence of what appears to be a problem, meaning that the group (the hypocrites) is likened to one person (the burner), Al-Zamakhshari said in that matter, "The hypocrites and their selves were not likened to the burner, such that it would be necessary to liken the group to the one, but rather their story was likened to the story of the burner. Similar to his saying: (A parable Those who were taught the Torah and then did not carry it are like a donkey carrying books (Abu Al-Qasim Al-Zamakhshari. (1407). *Al-Kashshaf fi Haqaeq Ghawamedh Tanzeel*, Beirut: Dar Al-Kitab Al-Arabi, vol. 1, page 173.).

Moshabbah Moshabbah beh Tashbeh Adah Tashbeh Wajh

c. Educational Significance

The educational significance in this verse relates to warning believers against pretending to believe without having it in the heart. God Almighty compares hypocrites to a person who kindles a fire in order to obtain light and illumination, but when they obtain the apparent light, God fails them and leaves them in darkness without seeing.

The educational significance in this verse includes a number of important elements, which are:

1. Sincere faith is the true light

The tashbeh in the verse shows that the true light is sincere faith, which will guide people to guidance from their Lord, while the light of hypocrisy is the apparent, manipulated light that will lead people further astray.

As Ibn Jarir al-Tabari narrated on the authority of Ibn Masoud and on the authority of some of the Companions of the Prophet, may God bless him and grant him peace: "Their likeness is that of one who kindled a fire, but when it illuminated all around him, God took away their light and left them in darkness, unable to see." One) claimed that people converted to Islam before the Prophet, may God bless him and grant him peace And he delivered the city, then they were hypocrites, so their likeness was like that of a man who was in darkness and lit a fire and it illuminated for him the dirt or harm around him, so he looked at it until he knew what to avoid, so it became clear that he was like that, when his fire was extinguished, so he approached, not knowing what to avoid from harm. So is the hypocrite. He was in the darkness of polytheism and converted to Islam, so he knew what was permissible from what was forbidden, and what was good from what was evil. Then he became like that when he disbelieved, so he did not know what was permissible from what was forbidden, nor what was good from what was evil. As for the light, it is faith in what Muhammad, may God bless him and grant him peace, brought, and the darkness was their hypocrisy (Abu Jaafar al-Tabari. *Jami' al-Bayan an Ta'wel Ayy al-Qur'an*, Mecca: Dar al-Tarbiya wa al-Turath, vol. 1, page 322.).

This shows the importance of true faith. Educators, in their upbringing processes, must pay attention to faith first and foremost, and make their efforts to instill it in the hearts of their students and educators.

2. Warning against hypocrisy

The tashbeh in the verse came to illustrate the danger of hypocrisy and its negative consequences. The tashbeh indicates that hypocrisy leads its doer and believer to darkness and

misguidance, which is a state of loss and distance from guidance and truth.

The *tashbeh* expresses the loss and stumbling that hypocrites suffer, as it emphasizes that they cannot get out of this dark and misleading state, so believers must be honest in their faith and actions, and avoid hypocrisy and false affiliation. The Holy Qur'an urges believers to live sincerely and piously, and to perform worship and good deeds with sincerity and faith, away from pretense and manipulation.

Ibn Katheer said: "And the Almighty's saying (God took away their light) means He took away from them what would benefit them, which is light, and left for them what would harm them, which is burning and smoke (and left them in darkness), which is what they are in of doubt, disbelief, and hypocrisy. (They do not see) they are not guided to. Good ways and they do not know them (Abu Al-Fida Ibn Kathir. (1420). Tafser al-Qur'an al-Adzem, Riyadh: Dar Taiba for Publishing and Distribution, vol. 1, page 187.).

This shows the importance of faith. Educators, in their upbringing process, must pay attention to faith first and foremost, and make their efforts to instill it in the hearts of their students.

2. Tashbeh in Surah Al-Baqarah: 18

قال تعالى، ﴿صُمُّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ﴾ (سورة البقرة: 18)

a. The Global Meaning of The Verse

These hypocrites are deaf due to their hypocrisy, they do not hear or accept the truth, they are dumb and do not want to speak it, and they are blind to its sight, so they are unable to escape from their misguidance and return to guidance (Jalal al-Din al-Mahli and Jalal al-Din al-Suyuti. Tafsir Al-Jalalayn, Cairo: Dar Al-Hadith, page 5.).

b. Rhetorical analysis

The *tashbeh* in this verse is the Almighty's saying: "صُمُّ بُكْمٌ عُمِيٌّ." The *moshabbah* in it is disappointed, meaning - and God knows best - the hypocrites, and the *tashbeh* is "deaf, dumb, blind." The *tashbeh* tool is deleted, and the face of the similarity is deleted, and the *tashbeh*, and God knows best, is in not hearing, lack of speech, and lack of sight.

As for the type of *tashbeh*, it is a "تشبيه بليغ", because it omitted the tool of *tashbeh* and the similarity of it.

Al-Zamakhshari said regarding Surat Al-Baqarah, verses 17 and 18, "And those who investigated its name are an eloquent *tashbeh*, not a metaphor, because the metaphor for it is mentioned, and they are the hypocrites (Abu Al-Qasim Al-Zamakhshari. (1407). Al-Kashshaf fi Haqaeq Ghawamedh Tanzeel, Beirut: Dar Al-Kitab Al-Arabi, vol. 1, page 77.).

Moshabbah	Moshabbah beh	Tashbeh Adah	Tashbeh Wajh
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مقدر

الذي استوفد نارا

كمثل

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c. Educational Significance

The educational significance in this verse includes a number of important elements, which are:

1. Warning against moral deafness

The *tashbeh* came to rebuke some of the characteristics of hypocrites, in order for believers to beware of those bad qualities. The first: spiritual deafness, which means turning away from hearing the truth. Believers are the opposite; they hear the truth and act on it.

Allah Ta'ala said "Those who listen to what is said and follow the best of it. These are the ones 'rightly' guided by Allah, and these are 'truly' the people of reason." (Al-Zumar: 18)

Sheikh Al-Saadi said, "(Those who listen to speech) and this is a category that includes every statement. They listen to the type of statement in order to distinguish between what should be preferred and what should be avoided. This is part of their firmness and reason that they follow the best of it, and the best of all is the word of God and the word of His Messenger, as he said in this Surah (God sent down the best hadith as a similar book." (Abdul Rahman Al-Saadi. (1420 AH). Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan, Beirut: Al-Risala Foundation, page 721.)

2. Warning against moral muteness

The *tashbeh* came to rebuke the other characteristic of hypocrites, which is mute, as these hypocrites are dumb and do not speak the truth.

Not speaking the truth, either because they do not understand the truth because of their reluctance to hear it, or because they want to conceal it. Al-Baghawi said, "The mute is the one who does not speak or understand." (Abu Muhammad Al-Baghawi. (1420). Maalim al-Tanzil fi Tafser al-Qur'an, Beirut: Dar Ehya Torats al-Araby, vol. 1, page 462.)

True believers hear the truth, follow it, and speak it. These people are far from concealing and concealing the truth, but rather they reveal it and defend it with honesty and courage.

قال تعالى يحذر من يكتبون الحق، ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَهُمْ عَذَابٌ أَلِيمٌ﴾ (البقرة: 174).

Muhammad Sayyid Tantawi said, "Concealment and secrecy: intentionally concealing something while realizing the reason for revealing it. The Qur'an spoke - a little before these verses - in His saying - Blessed and Most High - (Indeed, those who conceal what We have sent down of proofs and guidance) spoke of the painful fate with which God has threatened Those who conceal what God has commanded to be revealed, He repeated the talk about their bad outcome here in order to warn them again and again until they give up this vice, which is one of the ugliest and ugliest vices, and to instill

in the hearts of people - especially scholars - the courage that will make them speak the word of truth loudly in the faces of tyrants, not fearing the blame of the blamer, and conveying the messages of God without To fear no one but Him, and to explain to people what God has commanded them to explain in a sound and honest manner free of false distortion and false interpretation (Muhammad Sayed Tantawi. (1997AD). Al-Tafser al-Waseth lil Qur'an al-Karem, Cairo: Dar Nahda, vol. 1page 355.)

3. Warning against moral blindness

The *tashbeh* came to rebuke another characteristic of hypocrites, which is blindness. These hypocrites are confused and do not see the truth and do not see guidance. This is real blindness, because real blindness is not the loss of physical sight, but rather the loss of insight and heart to see the truth, the goal, and the lessons.

قال تعالى مبينا لخال بعض الناس لا يستطيعون إلتصار الحق، ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾ (سورة الحج: 46)

Ibn Katheer said, "For it is not the sight that is blinded, but the hearts that are in the breasts that are blind." That is, blindness is not blindness of sight, but rather blindness is blindness of insight. Even if the perceptive faculty is sound, it does not penetrate to the lessons, and does not know what the news is." (Abu Al-Fida Ibn Kathir. (1420). Tafser al-Qur'an al-Adzem, Riyadh: Dar Taiba for Publishing and Distribution, vol. 5, page 438)

Based on what was mentioned above, the educational lessons deduced from this analogy include the moral importance of hearing, tongue, and sight to understand facts and lessons, by directing efforts towards improving the spiritual and opening the heart and mind. It also stresses that education is not only concerned with the tangible, but more importantly, it must be concerned with the spiritual. And moral.

DISCUSSION

This section allows you to describe your research findings academically. You may not enter figures related to your statistical tests here; instead, you should explain those numbers here. You should structure your discussion with academic support for your studies and a good explanation according to the specific area you are investigating.

CONCLUSIONS AND RECOMMENDATIONS

1. Guiding Educators: The *tashbehs* in Surah Al-Baqarah transcend mere linguistic devices; they function as guiding principles for educators. These metaphors provide a moral compass, offering teachers a roadmap for imparting not just knowledge but also ethical values.
2. Enriching Educational Experience: The moral implications woven into these metaphors enhance the educational journey. They create an immersive environment where learning extends beyond the acquisition

of facts, fostering the development of robust moral character among students.

3. Integral to Holistic Development: *Tashbeh* methods aren't just compatible with educational settings; they are essential components for the comprehensive development of individuals within an Islamic framework. These methods contribute to a holistic approach that nurtures both intellectual and moral growth.

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