

Majāz Mursal in the Qur'an Surah An-Nisa and Relevance to Women's Education

Hanifah Nurfitri, Febri Nur Zakiyah, Asep Sopian

¹²³ University of Education, Indonesia,
hanifahnurfitri@upi.edu, febrinurzakiya@upi.edu, asepsopian@upi.edu

Article information	Submission : 29/05/2024	Accepted : 12/11/2024	Published : 06/12/2024
---------------------	-------------------------	-----------------------	------------------------

Abstract: *The Al-Qur'an is a guide to life for Muslims which contains many majaz and has educational values. One of the letters of the Qur'an that will be studied is the letter An-Nisa. This research aims to examine the mursal majaz contained in the An-Nisa letter and its relevance to aspects of women's education. The method used is qualitative with a heritage study approach. Research data was obtained from the verses of An-Nisa's letter using thematic - comparative - and semantic methods. The results of the research show that in An-Nisa's letter there are 29 pieces of data that are ordered as majaz mursal. This research shows that the majaz in the Koran, especially Surah An-Nisa, has great potential to be applied in women's education. By understanding these majaz, it is hoped that women can be more motivated to improve their self-quality and contribute positively in various areas of life.*

Keywords: *Majaz mursal, Al-Qur'an, Women's education*

Abstrak : Al-Quran sebagai pedoman hidup umat islam yang mengandung banyak sekali majaz dan memiliki nilai-nilai edukatif. Salah satu surat Al-Qur'an yang akan dikaji adalah surat An-Nisa. Penelitian ini bertujuan untuk mengkaji majaz mursal yang terdapat dalam surat An-Nisa dan relevansinya terhadap aspek pendidikan wanita. Metode yang digunakan adalah kualitatif dengan pendekatan studi pusaka. Data penelitian diperoleh dari ayat-ayat surat An-Nisa melalui metode Tematik - Komparatif - dan Semantik. Hasil penelitian menunjukkan bahwa surat An-Nisa terdapat 29 data yang dikategorikan sebagai majaz mursal. Penelitian ini menunjukkan bahwa majaz dalam Al-Qur'an, khususnya Surah An-Nisa, memiliki potensi yang besar untuk diaplikasikan dalam pendidikan wanita. Dengan memahami majaz-majaz tersebut, diharapkan wanita dapat lebih termotivasi untuk meningkatkan kualitas diri dan berkontribusi secara positif dalam berbagai bidang kehidupan.

Kata Kunci : Majaz mursal, Al-Qur'an, Pendidikan wanita



INTRODUCTION

The Qur'an as the main source of teachings in Islam, not only as a guide for religious life, but also presents profound abstract concepts. History records that before the Qur'an, the Arabs at that time were accustomed to applying a high-level language style to the art of prose poetry and poetry. When the Qur'an was revealed, the Arabs at that time were fascinated by the beauty of the language in it and felt that they could not match it [1]. The Qur'an, which consists of 30 juz, 114 letters, and 6236 verses, explains various things ranging from the creation of humans, life in this world to life in the hereafter. One of the concepts contained in the Qur'an is about women's education which is listed in the Qur'an surah An-Nisa. In community life, especially in some areas with conservative traditions, women's education is still faced with various challenges [2]. One of the concepts contained in the Qur'an is about women's education which is listed in the Qur'an surah An-Nisa[3]. In community life, especially in some areas with conservative traditions, women's education is still faced with various challenges.[4]

Majāz or figurative, is one of the types in the beauty of the language of the Qur'an. In Arabic science, majāz is one of the branches of knowledge of balaghah. Its use is not only to beautify the verses, but also to deepen the abstract meanings conveyed[5]. The purpose of majāz in the Qur'an is to reinforce the pronunciation, clarify abstract concepts, describe natural events, give a deep impression and convey messages in a beautiful language style. Arabic linguists divide majaz into two types, namely majaz lughowi and majaz aqli.

Majaz lughowi is a word that is used not in its original meaning, but based on the relationship between the two. For example, the word "asad" which means 'lion' is not used to indicate the literal meaning of a lion, but is used to imply someone who is brave, as a metaphor for the nature of a lion. Meanwhile, majaz aqli is a style of figurative language that uses reason or thought as a basis for stringing meaning. Majaz aqli refers to the intellect or intention of the speaker, not the creator of the language. For example, an expression "the day is happy, the night is crying, the day is sad", in essence the words "day", "night", and "day"[6].

This is in line with previous research by Murdiono and Muhammad Ainur Roziqi (2023) regarding the existence of majaz mursal itibar ma yakunu in the Qur'an (Study of balaghah in the Qur'an). This research discusses verses of the Qur'an that include majaz i'tibār mā yakūnu or mention something happened, eight letters and verses were found that use majaz I'tibār mā yakūnu.

Further research by Risman Bustamamam on the Language of the Qur'an on Sexuality According to Tafsir Al-Mishbah and Its Relevance to Education and [7]. The results of this study show that the language model of the Qur'an in discussing the issue of human sexuality

is a subtle, symbolic, and ethical language, and emphasizes more on the normative aspects of sexual education, in addition to the legal aspects that are the main content of the verses, and strongly shows the importance of gender understanding in sexual relations between humans. This means that the multi-interpretation approach to the choice of Qur'an language can be developed as an educative-normative language in discussing gender and sexuality issues.[8]–[10]

This study has similarities with the previous two studies, namely focusing on the analysis of the language of the Qur'an, including the explanation of the meaning intended in the verse. The difference lies in the selection of research objects and their categorization in the science of bayan. This research will also link the verse with the concept of women's education with the aim of improving self-quality and increasing women's motivation to contribute positively in various areas of life by paying attention to all aspects including the commandments and prohibitions contained in the Qur'an.

METHOD

In researching this topic, researchers conducted library research. This study aims to collect and analyze data from existing literature in order to study the terms contained in the verses of the Qur'an related to women's education in the Qur'an surah An-Nisa. This process is carried out thematically and systematically to produce a scientific conceptual framework about women's education in the Qur'an, Surah An-Nisa and the values contained in it.

As a study of interpretation, the primary source of this research is the Qur'an, which is the study of verses that use the language style of majaz in the Qur'an surah An-Nisa. Meanwhile, the secondary data are tafsir books, books, journals, articles related to the theme of women's education in the Qur'an, Surah An-Nisa. The data analysis technique used in this study is an approach in Balagah Science, which is thematic with steps to determine the problem to be discussed by collecting verses related to majaz in the Qur'an, surah An-Nisa. Comparative, namely understanding the correlation of these verses in the context of women's education and compiling an interpretation in a perfect framework (out-line).

Semantics, which is the study of certain meanings in a certain language according to a classification system. This method is used to research the meaning of the vocabulary of majaz mursal in the Qur'an Surat An-Nisa. Descriptive, that is, research that is carried out solely based on existing language facts and surrounding phenomena.

DISCUSSION RESULTS

The value of the beauty of the language style in an expression is the soul of the expression itself. Without the element of beauty, an expression will have no more value compared to other expressions. The Qur'an is known to have an extraordinary beauty of language style. The language style of the Qur'an is very rhetorical, using various literary devices such as majaz. Majaz linguistically comes from the Arabic word al ijāzu the infinitive form (mashdar) of the word jāza. Meanwhile, in terms of scholars, there are many opinions about the meaning of majaz, including Al-Mubarrad stating that majaz is the art of speaking and serves to transfer the true basic meaning.[11]–[13]

According to al-Jurjani, majaz is a pronunciation that carries another meaning that is contrary to the original meaning of the creator of the language, but there is mulahazah (the relationship between the meaning of haqiqah and the meaning of majaz) so that it is possible to use the word not according to the original meaning. Al Sayyid Ahmad Al-Hasyimi (1999) in the book Jawahirul Balaghah reveals that majaz is a pronunciation that is used not in its original meaning because there is a relationship ('alaqah) and a sign or indicator (qarinah) that diverts a person's understanding to arrive at its original meaning[14].

The term "alāqah" has a relationship between the literal meaning (original meaning) and the figurative meaning (majaz meaning). It refers to the conformity or interconnectedness that connects the true meaning of a word with the figurative meaning used in a certain context. Meanwhile, reciternah or instructions make the use of literal terms can be replaced with figurative meanings if the term does not reflect the intended intention in the structure of the verse.

Based on the results of the analysis, the researcher found 29 majaz data in the Qur'an, Surah An-Nisa. The following is a table of majaz data in the letter An-Nisa below

Table 1. Majāz Mursal in the Qur'an surah An-Nisa

No.	Alaqah Majaz	Verse Number	Verse	Sum
Mursal				
1.	إعتبار ماكان	2	وء اتواليتمى	4
		3	ألا تقسطوا فاليتمى	
		6	وبتلوا اليتمى	
		127	فى يتمى النساء	
2.	السببية	29	إلا أن تكون تجارة	1
3.	المسببية	37	فى بطونهم نار	1
4.	المحالية	13	تجري من تحتها الأنهار	2

		57	تجري من تحتها الأنهار
5.	الحالية	15	12 حبي يتوفهن الموت
		175	فسد خلهم في رحمة
		140	عذاب مهين
		18	عذاب أليما
		37	عذاب مهين
		74	أجرا عظيما
		93	عذاب عظيما
		102	عذابا مهينا
		138	لهم عذابا أليما
		151	عذابا مهينا
		161	عذابا أليما
		172	عذابا أليما
6	حذف المضاف	23	حرمت عليكم أمهتكم
7	الحزئية	62	3 بما قدممت أيديهم
		92	فتحرير رقبة
		77	كفروا أيديكم
8	العمومية	54	2 أم يحسدون الناس
		97	توفاهم الملائكة
9	البديلية	103	1 فإذا قضيتهم الصلوة
10	الكلية	155	2 وقتلهم الأنبياء
		155	وكفرهم بأيت الله

1. Majaz Mursal Alaqaḥ I'tibar mā Kāna

Majaz Mursal alaqaḥ "I'tibar Ma Kana" is the use of an expression that mentions something that has already happened (the past), but what is actually meant is something that will happen (the future) [15]. There are 4 expressions in Surah An-Nisa, namely in verses 2, 3, 6 and 127, namely in the word *اليتامى* which means orphan, but what is meant is those who have reached puberty or until puberty. In Arab society during the time of the Prophet Muhammad ﷺ, The status of an orphan does not only refer to someone who has lost one or both of their parents, but can also refer to someone who has reached the age of adulthood or puberty without having a guardian in charge of it. Therefore, in the context of the majaz mursal "I'tibar mā Kāna", the term "اليتامى" used to refer to people who have reached puberty or reached the age of majority without a responsible guardian [16]. In the context of women's

education, it underscores the importance of providing extra protection and support to women who have lost a parent or do not have adequate guardians to provide guidance and support in their education [17], [18].

2. Majaz Mursal Alaqah As-Sababiyah

Majaz Mursal with Alaqah "As-Sababiyah" is the relationship between cause and effect in a majaz (metaphor). In this context, one thing is mentioned as the cause of a desired effect. It is found in the Qur'an surah An-Nisa verse 29 *لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً*. Lafadz “تِجَارَةً” (trading) is the cause of the existence of sustenance obtained by halal. This verse emphasizes that acquiring wealth must be done through legal means, namely by trading with pleasure, not through immoral means such as fraud, theft, or usury.

This verse emphasizes the importance of trading halal as a way to obtain good sustenance. In women's education, it underscores the importance of understanding the principles of Islamic economics and entrepreneurship in accordance with religious teachings. Women need to be educated on how to run a business or trade in a way that is halal and beneficial to themselves and society [17], [19].

3. Majaz Mursal with Alaqah Al-Musababiyah

Majaz Mursal Alaqah Al-Musababiyah is the opposite of alaqah as-sababiyah, namely the relationship between the causes mentioned is the result of the cause that is done. In the verse An-Nisa it is found in verse 37 of the words "يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا" Majaz Mursal Alaqah Al-Musababiyah is the opposite of alaqah as-sababiyah, namely the relationship between the causes mentioned is the result of the cause that is done. In the verse An-Nisa it is found in verse 37 of the words.

This verse teaches that every action has consequences, both in this world and in the hereafter. A good woman's education must include a deep understanding of this cause-and-effect relationship. Educated women will be more aware of the impact of their actions, both positive and negative [2], [20].

4. Majaz Mursal with Alaqah Al-Mahaliyah

Majaz Mursal Alaqah Al-Mahaliyah is to mention the place, but what is meant is its condition or its properties. In the Qur'an, Surah An-Nisa has 2 verses, namely verses 13 and 57 in the words *تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ* (under which rivers flow) which means rivers flowing beneath, this verse visually describes the state of paradise full of infinite beauty and pleasure, as part of Allah's promise to the faithful and pious [16], [21].

The verse above describes paradise as a beautiful and joyful place, giving a strong encouragement for Muslims, including women, to try hard to live a life in accordance with religious teachings. Heaven which is described as a place where rivers flow beneath it provides

a visual image that motivates women to seek knowledge, both religious and general science, as both are part of the godly charity promised by the reward of heaven [22].

5. Majaz Mursal with Alaqah Al-Haliyah

Alaqah Al-haliyah is to mention the situation, but what is meant is the place. In the Qur'an, Surah An-Nisa has 12 places. In verse 15 *حي يتوفهن الموت* (Alaqah al-Haliyah, which is mentioned in this verse is the state or condition of death (الموت)). In verse 175 *فسد خلهم في* " (then God will include them in His mercy). In the context of alaqah al haliyah, what is mentioned here is the state of being put into the mercy of Allah while what is meant is paradise. In verses 37, 140, 102 and 151 which reads *عذاب مهين* (a poignant adzab) and 18, 138, 161 and 172 which sound *عذاب أليما* (Painful adzab) both mean hell. Alaqah al haliyah here highlights the humiliating and shameful circumstances that will be experienced by polytheists who have rejected the truth and guidance of Allah. It describes the low and shameful punishment that awaits them in the hereafter because of their disbelief and heresy.[14]

In the above verse, it can be interpreted as consolation and hope as well as providing teaching about the importance of understanding and following Allah's guidance and staying away from heresy and disbelief. Allah here promises His mercy to those who struggle and are pious, giving confidence that their efforts will be blessed and ended with His mercy. This can also be a reminder for Muslim women to maintain their faith and avoid actions that can lead to humiliating punishment in the hereafter [23].

6. Majaz Mursal Alaqah Hadzfu Mudhaf

In the Qur'an surah An-Nisa verse 23, there is a phrase *حُرِّمَتْ عَلَيْكُمْ* which means "Forbidden upon you." This verse contains majaz mursal beralaqah hadzfu mudhaf, which is a form of majaz where some words are omitted but the meaning is still understood thoroughly. In the words *حُرِّمَتْ عَلَيْكُمْ* actually comes from the word *حُرِّمَتْ عَلَيْكُمْ نِكَاحُ أُمَّهَاتِكُمْ* However, in majaz mursal beralaqah hadzfu mudhaf, the word that is omitted is "نِكَاحُ" which means "marriage". So, in full the meaning of *حُرِّمَتْ عَلَيْكُمْ* is "It is forbidden for you (to marry)". Lafadz *حُرِّمَتْ عَلَيْكُمْ* It means haram to marry the people mentioned in the verse. Therefore, because it is included in the majaz mursal beralaqah hadzfu mudhaf, lafadz *حُرِّمَتْ عَلَيْكُمْ* simplifies the meaning by omitting the word "marriage" but still understands that what is meant is the prohibition of marrying the people mentioned in the verse [24].

In this verse it provides knowledge about the law of marriage in Islam, helps in the formation of a strong female character based on Islamic morals and ethics, and empowers women to understand and enforce their rights in the family and society. Religious education

is very important to create women who are educated, empowered, and play an active role in their daily lives. [25]

7. Majaz Mursal Alaqah Juziyah

Majaz Mursal Alaqah Juziyah is a form of majaz where it has its original meaning in part, but the meaning in question is the whole. In Surah An-Nisa, there are 3 verses that contain majaz mursal alaqah juziyah. First, in verse 62 there is the word **بما قد مت أيديهم** (because of the mistakes that have been made by their own hands). This verse contains majaz mursal alaqah juziyah, which is majaz that indicates a part but actually what is meant is the whole. On the word "أيديهم" (their hands) literally refers to only a part of the human body (the hands), but what they actually mean is all the deeds they have done, whether with their hands or other parts of the body. This shows their entire action, not just the one done by hand. Thus, this includes majaz mursal alaqah juziyah, where the "hands" represent all their actions.

Second, in verse 92 **فتحرير رقبة** (should) set a slave free). This verse contains majaz mursal beralaqah juziyah, in this verse, in the phrase "رقبة" literally is the neck. But this word contains majaz mursal alaqah juziyah which contains a part but actually what is meant is the whole. On the word **رقبة** (neck) is one of the parts of the body owned by the sahaya servant. Thus, because it is included in the majaz mursal beralaqah juziyah, the mention of the word "neck" actually refers to the entire body of the sahaya servant or the meaning is to refer to the sahaya servant itself.

Third, in the verse 77 **كفوا أيديكم** (Hold your hands (from fighting)). This verse contains majaz mursal alaqah juziyah, in this majaz Lafadz "أيديكم" (your hand) literally means hand, but in the word "أيديكم" (your hand) it refers to the whole act of war. Here, "hand" is used to represent an act of aggression or war as a whole. So, this includes majaz mursal alaqah juziyah, where the "hand" represents all the activities of war.

Women's education has a very important role in internalizing moral and social values. The verses mentioned show that responsibility, justice, and peace are not only relevant to women, but are also the basis for character formation and leadership in society. Therefore, women's education not only aims to provide academic knowledge, but also to form a person in accordance with the teachings of Islam. By understanding moral values, women are taught to realize the importance of taking responsibility for their actions as well as their impact on themselves and society. This education also emphasizes the importance of treating each individual fairly. [26]–[29]

8. Majaz Mursal Alaqah Umumiyyah

Majaz Mursal Alaqah Umumiyyah (العمومية) is a form of majaz in which a part of something is mentioned to refer to the whole thing with a common meaning. In Surah An-

Nisa there are 2 verses that contain majaz mursal alaqah umumiyyah (العمومية). The first is Surah An-Nisa verse 54, which is in the words *أَمْ يَحْسُدُونَ النَّاسَ* (Or are they envious of humans). It is a majaz mursal with alaqah generaliyyah is the relationship of the whole, where what is mentioned is something general (whole) while what is meant is a certain part of the whole. In the context of this sentence, pronounce "النَّاسَ" which means "man" in general, is actually meant to refer to the Prophet Muhammad.

Second, Surah An-Nisa verse 97, *توفاهم الملكة* (who died by an angel). The meaning of this verse is that indeed those who were killed by angels were in a state of self-persecution, the angel asked: "In what state are you?" They replied: "We are the oppressed people in the land (Mecca)". The angels said, "Is not the earth of God vast, that you may migrate to it?" Those people are the place of hell of Hell, and Hell is as bad as the place of return. In this statement "توفاهم الملكة" It contains majaz mursal alaqah umumiyyah, where what is mentioned is something general (whole) while what is meant is a certain part of the whole. In the context of this sentence, pronounce *الملكة* which means "angel" in general, is actually meant to refer to a specific angel [30].

The verses above teach us as humans to stay away from envy. In addition, these verses also emphasize the importance of individual effort and responsibility in seeking a better environment to practice religion and not to remain silent in the tyranny that can be avoided. Especially for women, they are expected to be wiser in choosing their associations and environment. A good education can help women develop awareness and courage to avoid unfavorable situations as well as seek opportunities that will allow them to better practice their moral and religious values. Thus, women can become wise and moral leaders, and contribute positively to society [31].

9. Majaz Mursal Alaqah Badaliyyah

Majaz Mursal Alaqah Badaliyyah is a form of majaz in which one or more words are used to replace other words that have a similar or similar meaning. In verse 103 of Surah An-Nisa *فإذا قضيتهم الصلاة* (Then when you have finished praying. On the word *قضيتهم*. It contains majaz mursal alaqah badaliyyah. Lafadz *قضيتهم* It is badaliyyah, from the word (الأداء) (أديتم).

Surah An-Nisa verse 103 teaches about the importance of remembering Allah in all circumstances and keeping prayers at all times and in any circumstances. In the context of women's education, this verse emphasizes the importance of educating women to maintain prayer times, develop discipline, increase spiritual awareness, and choose an environment that supports their worship [19].

10. Majaz Mursal Alaqaḥ Kuliyaḥ

Majaz mursal alaqaḥ kuliyaḥ is a form of majaz in which the whole of something is mentioned, but what is actually meant is a part of that whole. This is the opposite of majaz mursal alaqaḥ juziyyah, where some are mentioned to represent the whole. In Surah An-Nisa there are 2 verses that include majaz mursal alaqaḥ kuliyaḥ.

First, in verse 92, namely in the word وَقَتْلِهِمُ الْأَنْبِيَاءَ (killing the prophets). In this sentence, pronounce "وَقَتْلِهِمُ الْأَنْبِيَاءَ" (killing the prophets) is used in an unliteral sense. It is a form of majaz in which the act of killing the prophets is used to refer to acts of violence and opposition against the prophets of Allah by the Children of Israel. Alaqaḥ kuliyaḥ is a whole relationship, where what is mentioned is something general (whole) while what is meant is a certain part of that whole. In this context, the pronunciation "الْأَنْبِيَاءَ" (prophets) can refer to all the prophets sent to the Children of Israel, although they mean a certain number of prophets whom they killed or attempted to kill. This includes general acts of opposition to prophets, not just physical killings.

Second, in verse 155 وَكَفَرَهُمْ بِآيَاتِ اللَّهِ (and because of their disbelief in the revelations of Allah). On the word "آيَاتِ اللَّهِ" (the words of Allah) contain the meaning of [32]. Majaz Mursal Alaqaḥ Kuliyaḥ which means whole but what is meant is a part of these verses. In women's lives, these verses teach the importance of taking responsibility for actions, respecting others, forgiving, and repenting. Education that teaches these values helps women become responsible individuals, avoid violence, and choose good associations.

CONCLUSION

Majaz Mursal is a form of majaz (figurative) in Arabic literature that is often used in the Qur'an. Majaz Mursal is the use of a word or phrase in a sentence that does not correspond to its literal meaning due to an indirect relationship, without a clear parable, and is reinforced by reasons or evidence that prevents it from its original meaning. This differs from other types of majaz, such as Kinayah, in that there is not always a reason that prevents the pronunciation from its original meaning. The term "mursal" is used because its use is not limited to a specific interpretation and is more flexible in the context of a sentence. Majaz Mursal in Surah An-Nisa has 10 diverse alaqaḥ (relationships or relationships), each of which provides a deep understanding of the figurative meaning used. The following are the 10 alaqaḥ of Majaz Mursal contained in Surah An-Nisa: Alaqaḥ juziyyah, kuliyaḥ, haliyah, mahaliyah, itibar ma kana, itibar ma yakun, umumiyyaah, hadzfu mudaf, sababiyah and musabbaibyyah. The results of the study show that Surah An-Nisa has 29 data that are categorized as majaz mursal with various alaqaḥ that have been mentioned and related to women's education.

REFERENCES

- [1] F. Jidan, “PERKEMBANGAN ILMU BALAGHAH,” *Imtiyaz J. Ilmu Keislam.*, vol. 6, no. 2, 2022.
- [2] F. Tansya, S. Salminawati, and U. Usiono, “Pendidikan Wanita Dalam Perspektif Filsafat Pendidikan Islam,” *J. Manaj. Pendidik. Islam*, vol. 3, no. 4, pp. 406–414, 2023.
- [3] M. N. Kholis, “Konsep Kepala Keluarga Antara Laki-laki dan Perempuan dalam Surat An Nisa (4) Ayat 34,” *ISTINBATH J. Huk. Islam*, vol. 12, no. 2, pp. 274–290, 2016, [Online]. Available: <http://e-journal.metrouniv.ac.id/index.php/istinbath/article/view/585>
- [4] A. Fiatna, “Esensi Wali Nikah Perspektif Al-Qur’an Surat An-Nisa dan Relevansinya pada Kehidupan Masyarakat Modern,” *Syntax Idea*, vol. 6, no. 2, pp. 542–554, Feb. 2024, doi: 10.46799/syntax-idea.v6i2.2961.
- [5] M. Nurmala and M. Z. Al-Farisi, “Pragmatics In The Translation Of Taqdim Verses In The Quran Juz 30,” *Dzil Majaz J. Arab. Lit.*, vol. 1, no. 1, pp. 69–77, 2023.
- [6] A. Nasir, “Haqiqah dan Majaz Dalam Kaitanya Dengan Ta’wil,” *Reslaj Relig. Educ. Soc. Laa Roiba J.*, vol. 6, no. 5, pp. 2160–2171, 2024.
- [7] N. Sakdiah and F. Sihombing, “Problematika Pembelajaran Bahasa Arab,” *J. Sathar*, vol. 1, no. 1, pp. 34–41, Jun. 2023, doi: 10.59548/js.v1i1.41.
- [8] M. Z. Adam, M. Jundi, I. Ali, S. A. Laubaha, and S. D. Kadir, “Studi Komparatif Kompetensi Dasar K- KMA 183 dan KMA 164 pada Mata Pelajaran Bahasa Arab Kelas VII MTs pada Kompetensi Ranah Kognitif,” *Assuthur J. Pendidik. Bhs. Arab*, vol. 2, no. 1, pp. 54–63, 2023, doi: <https://doi.org/10.58194/as.v2i1.262>.
- [9] M. Jundi, Y. Kasan, and S. D. Kadir, “Perbandingan Maf’ul Mutlaq Bahasa Arab dan Cognate Object Bahasa Inggris serta Analisis Sintaksis Maf’ul Mutlaq pada Juz ’Amma,” *Lisanan Arab. J. Pendidik. Bhs. Arab*, vol. 5, no. 2, pp. 153–178, 2021, doi: 10.32699/liar.v5i2.2190.
- [10] S. A. L. Wiya, R. B. H. Bahri, S. D. Kadir, M. Z. Adam, I. Ali, and M. Jundi, “Kesesuaian Materi Berdasarkan Teori dan Praktek pada Bahan Ajar Bahasa Arab,” *J. Naskhi J. Kaji. Pendidik. dan Bhs. Arab*, vol. 4, no. 2, pp. 10–21, Oct. 2022, doi: 10.47435/naskhi.v4i2.1198.
- [11] S. R. Ayuba, C. P. Doni, and S. Sarif, “The Understanding of Muhammadiyah Preachers on the Problem of Drought in Gorontalo, Indonesia,” *Cakrawala J. Stud. Islam*, vol. 15, no. 2, pp. 86–92, Dec. 2020, doi: 10.31603/cakrawala.3286.
- [12] M. N. Annisa, Z. Arifa, R. Bt. H. Bahri, and M. I. Miolo, “Organizational Management of Arabic Matriculation Program at IAIN Sultan Amai Gorontalo,” *Sustain. J. Kaji. Mutu Pendidik.*, vol. 7, no. 1, pp. 59–68, Jun. 2024, doi: 10.32923/kjimp.v7i1.4337.
- [13] S. Sarif and A. AR, “Efektivitas Artificial Intelligence Text to Speech dalam Meningkatkan Keterampilan Membaca,” *J. Naskhi J. Kaji. Pendidik. dan Bhs. Arab*, vol. 6, no. 1, pp. 1–8, 2024, doi: 10.47435/naskhi.v6i1.2697.
- [14] S. I. bin Abdussalam, *MAJAZ AL-QUR’AN*. QAF, 2023.
- [15] Murdiono and M. A. Roziqi, “Eksistensi Majaz Mursal I’tibar Maa Yakuunu di dalam AL-Qur’an,” *Leks. J. Pendidik. BAHASA, SASTRA, BUDAYA*, vol. 1, no. 2, 2023.
- [16] M. A. Ash-Shabuni, *Tafsir Shafwah al-Tafasir*. 1981.
- [17] A. bin M. bin A. bin I. Al-Sheikh, *Tafsir Ibnu Katsir*. Kairo: Mu-assasah Daar al-Hilaal, 2005.
- [18] D. M. A. Al-Hasyimi, *Jati Diri Wanita Muslimah*. Jakarta: Pustaka Al-Kautsar, 2019.
- [19] A. Munandar and A. H. Ridwan, “Tafsir Surat An-Nisa Ayat 29 Sebagai Landasan Hukum Akad Ba’i Assalam Dalam Praktek Jual Beli Online,” *Rayah Al-Islam*, vol. 7, no. 1, 2023.

- [20] I. Lailiyah and B. Ridlwan, “Peran Wanita Karir Dalam Pendidikan Islam,” *Al-Misbah (Jurnal Islam. Stud.*, vol. 8, no. 2, pp. 74–78, 2020.
- [21] A. Mujahid, “TAFSIR AL-QURAN DALAM NASKAH [MAJAZ]: Studi Filologis dan Analisis Isi,” *Ilmu Ushuluddi*, vol. 1, no. 1, pp. 129–144, 2016.
- [22] D. A. bin S. Al-Ghamidi, *Fikih Wanita Panduan Ibadah Wanita Lengkap & Praktis*. Solo: Aqwam, 2020.
- [23] I. Asy-Syaukani, *Tafsir Fathul Qadir*. Jakarta Selatan: Pustaka Azzam, 2014.
- [24] S. A. Alhasyimi, *Kitab Jawahr Al-Balaghah*. 1999.
- [25] U. A. L. P. Sari and Subur, “Konsep Pemikiran Pendidikan Wanita Perspektif R.A. Kartini,” *J. Kependidikan*, vol. 11, no. 1, pp. 118–136, 2023.
- [26] J. Lukito, “Pengembangan Strategi Pembelajaran Menggunakan Metode Audio-Lingual untuk Meningkatkan Kemampuan Siswa dalam Memahami Bahasa Arab,” *J. Pendidik. Tambusai*, vol. 6, no. 2, pp. 12356–12363, 2022, doi: <https://doi.org/10.31004/jptam.v6i2.4424>.
- [27] N. S. Abdul Latip, “Daya Saing Tulisan Jawi dan Potensi Kod Jawi Dalam Menghadapi Era Globalisasi,” *Sains Insa.*, vol. 3, no. 1, pp. 38–45, Sep. 2018, doi: [10.33102/sainsinsani.vol3no1.22](https://doi.org/10.33102/sainsinsani.vol3no1.22).
- [28] N. Kurniawan, *Penelitian Tindakan Kelas (PTK)*. Deepublish, 2017.
- [29] Jawahir Fanani, “Kontribusi Ilmu Pengetahuan dan Teknologi (IPTEK) dalam Perkembangan Sistem Ekonomi Islam,” *El-Faqih J. Pemikir. dan Huk. Islam*, vol. 5, no. 1, pp. 43–50, Apr. 2019, doi: [10.29062/faqih.v5i1.27](https://doi.org/10.29062/faqih.v5i1.27).
- [30] J. As-Suyuthi, *Tafsir Jalalain*. Bandung: Sinar Baru Algesindo, 2006.
- [31] Kasron, “Konsep Keutamaan Akhlak Versi Al-Ghazali,” *Hijri.*, vol. 6, pp. 106–118, 2017.
- [32] Q. Shihab, *Jilbab, Pakaian Wanita Muslimah*. Tangerang: Lentera Hati, 2012.