
Amsal Alquran dan Relevansinya dalam Dakwah di Era Modern

Amalia Nur Rahman¹, Achmad Abubakar², Abdul Ghany³

Universitas Islam Negeri Alauddin Makassar^{1,2,3}

Email Correspondence : nurameliarr23@gmail.com

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Abstrak

Perumpamaan (Amsal) salah satu gaya Bahasa yang digunakan Alquran untuk menyampaikan pesan yang terkandung dalam Alquran. Sebagai calon peneliti, Amsal dalam Alquran mengandung nilai-nilai moral, etika, dan spiritual yang relevan untuk menghadapi tantangan zaman, seperti materialisme dan individualisme. saya tertarik untuk mengkaji Amsal Alquran dan relevansinya dalam praktik dakwah di era modern dengan menggunakan pendekatan kualitatif. Penelitian ini bertujuan memahami bagaimana Amsal Alquran diterapkan dalam menyampaikan pesan-pesan Islam secara efektif kepada masyarakat kontemporer yang memiliki dinamika dan tantangan tersendiri. Melalui observasi, wawancara, dan analisis data kualitatif, saya akan meneliti strategi dakwah yang mengintegrasikan Amsal Alquran serta dampaknya terhadap penerimaan dan pemahaman umat Islam. Di era modern, strategi dakwah yang mengadopsi gaya komunikatif seperti amsal terbukti lebih efektif dalam menyampaikan pesan Islam secara inklusif, kontekstual, dan menyentuh realitas kehidupan. Oleh karena itu, pemanfaatan amsal sebagai metode dakwah perlu terus dikembangkan dan disesuaikan dengan media komunikasi modern agar dakwah Islam tetap relevan dan berdampak luas. Harapannya, hasil penelitian ini dapat memberikan kontribusi dalam pengembangan metode dakwah yang adaptif dan relevan dengan kondisi zaman, serta memperkaya literatur tentang inovasi dalam penyebaran nilai-nilai Alquran di era digital dan globalisasi.

Keywords :

Al Quran; Da'wah; Modern Era

Abstract

Parables (proverbs) are one of the language style used by the Quran to convey the messages contained the Qur'an. As a prospective researcher, proverbs in the Qur'an contain moral, ethical, and spiritual values that are relevant to facing the challenges of the times, such as materialism and individualism. I am interested in studying the Proverbs of the Qur'an and their relevance in the practice of preaching in the modern era using a qualitative approach. This study aims to understand how the Proverbs of the Qur'an are applied in conveying Islamic messages effectively to contemporary society which has its own dynamics and challenges. Through observation, interviews, and qualitative data analysis, I will examine the preaching strategy that integrates the Proverbs of the Qur'an and its impact on the acceptance and understanding of Muslims. In the modern era, the preaching strategy that adopts a communicative style such as proverbs

has proven to be more effective in conveying Islamic messages in an inclusive, contextual, and touching reality of life. Therefore, the use of proverbs as a preaching method needs to be continuously developed and adapted to modern communication media so that Islamic preaching remains relevant and has a broad impact. It is hoped that the results of this study can contribute to the development of adaptive and relevant preaching methods to current conditions, as well as enrich the literature on innovation in spreading the values of the Qur'an in the digital and globalization era.



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INTRODUCTION

In the modern era marked by the rapid development of information technology, the method of preaching must be able to adapt to the changing times in order to remain relevant and effective in conveying the message of Islam to various levels of society. One approach used in the Qur'an to convey moral, ethical, and spiritual teachings is through the use of proverbs or parables.

Proverbs in the Qur'an function as a pedagogical tool that is able to explain abstract concepts in a concrete and easy-to-understand manner, so that it can increase the community's ability to grasp and reflect on religious teachings. The use of these proverbs is not only communicative but also able to touch the heart and inspire the process of contemplation and constructive dialogue.

In the context of contemporary preaching, proverbs become a strategic instrument that supports the success of conveying moral messages and universal values, especially through modern technology and communication media such as the internet. Therefore, this study aims to explore the relevance of proverbs in the Qur'an as an effective method of preaching in the digital and globalization era, as well as to strengthen efforts to build public understanding and awareness of Islamic teachings.

METHODS

This study uses a qualitative approach in order to explore the use of proverbs in the Qur'an and their relevance in the context of da'wah in the modern era. This approach was chosen because it allows researchers to deeply understand the meaning, function, and application of proverbs as a contextual and communicative da'wah method.

The research method was carried out through a literature study by examining various relevant literature sources, including tafsir, da'wah, and scientific articles discussing the proverbs of the Qur'an and modern da'wah strategies. Data analysis was carried out descriptively and interpretively to identify moral values, ethics, and sharia principles that can be taken from proverbs, as well as their use in da'wah practices. This study also emphasizes the importance of a hermeneutic approach in understanding proverb texts so that they can be applied effectively in the context of today's da'wah communication which is full of challenges and opportunities.

RESULT AND DISCUSSION

Understanding Proverbs

Proverbs is the plural of masses. The words mass and masil are similar to syabah, syibh and syabih, both in pronunciation and meaning. Proverbs in literature are the likening of one situation to another situation, for the same purpose, namely to make something like the original. (Nabilah Jamil and Rozaini Ali Hasan 2020) Overall, the use of proverbs in the Al-Qur'an and other literature shows the power of language in conveying deep and universal messages, as well as its ability to reach various levels of society. This reflects the beauty and depth of the teachings to be conveyed, as well as their relevance in everyday life.

From a literary perspective, the word *amtsal* is an expression or saying that is popular and told. This is intended to reduce the situation of something that is still abstract into a concrete form. The person who first said this *amtsal* was al-Hakam bin Yagus al-Nagari. The word can also indicate the meaning of "state of affairs" and "amazing story". From here, the interpretation of the word "matsal" in a large number of verses of Al-Zamakhsyary gives a signal, the word *matsal* has two meanings, including:

First, it is interpreted as *mitsal* and *nadhir*, meaning the same or similar. Second, it is a loan word (*isti'aroh*) which indicates the state of a trait and its history, because all three are considered important and have their own characteristics. (Ratnasari and Ngabdul Shodikin 2021) The use of proverbs which was first uttered by al-Hakam bin Yagus al-Nagari shows that this tradition has existed for a long time and has strong roots in oral culture. Proverbs are not just expressions, but also reflect the collective experiences of the people who use them. Thus, proverbs become an effective tool for conveying values, life lessons, and wisdom that can be accepted by various groups.

Matsal can be grouped into three:

- 1) *Matsal* indicates *sibih* (similar, kind and the same). For example, the word of Allah in Qs. Al-Baqarah: 228: "And women have rights that are equal to their obligations in a way that is *ma'ruf*."
- 2) *Matsal* shows *nadhir* (equivalent). For example, Surah Al-Jumu'ah verse 5: "The example of those who are given the task of bringing the Torah but they do not bring it (do not practice it) is like soybeans carrying thick books. Very bad is the example of a people who deny the verses of Allah. And Allah does not give guidance to a people who are unjust."
- 3) *Matsal* shows *mau'idzah* (warning/lesson). For example, QS. Ibrahim verse 25 which means: "And Allah makes these examples for mankind, so that they may always remember". (M 2018)

Types of *Amstal*

As-Suyuthiy said that there are two types of *amtsal*, namely *amtsal musharrahah* and *amtsal kaminah*.

- 1) *Amts al-musharrahah* or what is often called *al-qiyasyah* is *matsal* which is *lafadz*

which refers to the word which means lafadz Matsal, for example lafadz which shows likeness (tasybih). Proverbs like this are found in the Koran in large numbers. Among them is Surah Al-Baqarah verse 17 which discusses hypocrites.

وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ اللَّهُمَّ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّا

Meaning: Their example is like those who light a fire, after illuminating their surroundings, Allah takes away their light (which shines) and leaves them in darkness, unable to see. (Al-Baqarah: 17)(Religion of the Republic of Indonesia 2019)

This verse provides another picture of hypocrites as mentioned in the previous verses with a real parable. The hypocrites referred to in this verse are the hypocrites from the people of the book (the Jews). They have believed in the books and messengers of the past, so they should also believe in the Koran and the Prophet Muhammad, because the coming of the Prophet Muhammad has been mentioned in their books. However, because they were influenced by their greatness in the past, they did not want to believe. They were like people who lit a fire to illuminate the place around them, suddenly the fire went out, so they were in a dark struggle.

2) Amtsal Al-Kaminah or what can be interpreted as a hidden amtsal, this Amtsal is a parable that is not stated clearly (vaguely) that it is an Amtsal, or where the imaginary pronunciation is not stated clearly, but shows a beautiful, interesting meaning, in a concise and concise editorial, and has its influence when transferred into something similar to it.

3) Amtsal al-Murlah is a free expression, without using clear pronunciation of tasbih it still appears or acts as matzal, which contains warnings and lessons for humans. Proverbs like this are often found in the Koran, for example the word of Allah in QS. Ali Imran:92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

It means: You will never attain (perfect) virtue until you invest some of the wealth you love. Whatever you give, indeed Allah knows best about it, (Religion of the Republic of Indonesia 2019)

A person will not reach the level of prosperity in the sight of Allah, until he sincerely spends the wealth he loves in the way of Allah. What is meant by beloved treasures are treasures that we love.

The Urgency of the Proverbs of the Qur'an

Allah SWT created proverbs from the Qur'an in order to stimulate the potential use of the human mind. Intellect, which is a very valuable gift from Him, can be used optimally and proportionally to think, Allah SWT says in Surah Al-Hasyr verse 21:

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ

Meaning: If We had sent down this Qur'an upon a mountain, you would have seen it bowing down and breaking asunder for fear of Allah. We make examples for humans so that they may reflect. (Religion of the Republic of Indonesia 2019)

This verse explains that if the mountains were given reason, thoughts, and

feelings as have been bestowed upon humans, then the Qur'an was revealed to them, surely the mountains would submit to Allah, even being destroyed because of fear of Him. However, the Qur'an is not for mountains, but for humans. What a beautiful metaphor, comparing humans who are small and weak, with mountains that are so large, high, and hard. It is said that the mountain will submit before Allah's revelation, and will be destroyed because of fear. This verse is a warning to humans who do not want to use the reason, thoughts, and feelings that Allah has bestowed upon them. They are more influenced by lust and the pleasures of life in the world, so that it closes their minds and minds. Because they are afraid of losing influence and position, they will not want to follow the truth.

b. Scholars' Views on Amsal in the Qur'an

A *matṣal* is an expression that requires the expression of a specific purpose because of its suitability to the intended meaning. When referring to comparable events that have been experienced by societies and nations throughout history, this expression can be applied. There is no such thing as *matṣal* in the Qur'an. The verses of the Qur'an do not have any specificity, as explained earlier, because *amṣāl* are established because they apply among all nations and are circulated in spoken language. *Amṣāl* generally falls under one of the forms of *tamṣīl* in the Qur'an, but not terminologically *misal*. Some claim that one of the meanings of *maṣal* is *tamṣil*. The unique form of the Qur'anic parables comes from the fact that neither their content nor their form are taken from recurring or fabricated events. The Qur'ānic *maṣal* is the first thing ever created and was not copied. Imam Al Mawardi agrees that the Qur'an contains proverbs or masses. In addition, Imam al-Mawardi considered the knowledge of the Qur'an as a great science, despite the fact that most people do not care much about this matter. If any attention is paid at all, it is solely focused on the similarities (*tamṣil*) and not on the similarities themselves (*mumassal*). The acceptance of Allah in the Qur'an itself is hardly urgent for humans to understand what is contained in *mumassal*. (Nasution and Milhan 2024)

It can be concluded that it will not be understood let alone obtained a series of scientific signs, signs of faith and other important signs that are indeed intended by Allah for us as *munazzal alaihi*. More directly Al Mawardi tries to emphasize that understanding *tamṣil* without understanding *mumassal* is like a horse without a bridle and like a camel without a rein.

After *halal*, *haram*, *muhkam*, and *mutasyabi*, proverbs form the fifth part of the contents of the Qur'an, according to Imam As Syuyuthi, who quoted a hadith narrated by Al Baihaqi. The hadith contain the Prophet's instructions, which take the form of knowing what is *halal*, avoiding *haram*, following *muhkamat*, believing in *mutasyabih*, and, finally, obeying the proverbs. However, Imam Syafi'i saw the need for *mujtahids* to understand the proverbs of the Qur'an as a component of the need for them to understand the knowledge of the Qur'an, because they help them to understand the importance of being obedient and trying to keep away from evil.

Al-Quran

Al-Quran which literally means "perfect reading" is a name chosen by Allah that is truly appropriate, because there is no reading since humans learned to read and write five thousand years ago that can match the Al-Quran Al-Karim, the perfect and noble reading. There is no reading like the Al-Quran which is read by hundreds of millions of people who do not understand its meaning and or cannot write with its letters. Even memorized letter by letter by adults, teenagers and children.

The Al-Quran is a book of guidance, in understanding various practices of life, it is a lamp that can illuminate worldly and hereafter issues. On the other hand, the Al-Quran is an interpretive literature that is often used as a dialogue partner in carrying out all divine commands. Thus, a person who believes should make the Al-Quran a value system that prioritizes aspects of humanity. Realized by abandoning rules that contradict the Qur'an so that a peaceful and just human life is created. (Akbar, Abubakar, and Sohrah 2025)

The Qur'an is universal and relevant in all spaces and times *Al-ur'an shahihun li kulli zaman wa makan*. This provides a dynamic space for the world of interpretation of the Qur'an from time to time. Interpretation, which is referred to as a dialectical product between reason and text, and the context that surrounds it, requires continuous dynamics with no ending. It cannot be understood the same from time to time, but is in harmony with reality and social conditions.

There is no reading like the Qur'an which is studied not only in terms of its editorial composition and vocabulary selection, but also its explicit, implicit content, and even the impression it gives. All are poured into millions of volumes of books, generation after generation. Then what is poured from that never-dry source varies according to the differences in their abilities and tendencies, but all contain the truth. The Quran is like a jewel that emits different lights according to each person's point of view. (Shihab 1996)

Repeating the verses of the Quran gives rise to new interpretations, development of ideas, and increases the purity of the soul and inner well-being. Repeatedly "reading" the universe, opens the veil of its secrets and broadens insight and increases physical well-being. The verses of the Quran that we read today are not the slightest bit different from the verses of the Quran read by the Apostle and previous generations. The universe is the same, but understanding, discovery of its secrets, and the abundance of His well-being continue to develop, and that is the message contained in *Iqra' wa Rabbukal akram* (Read and your Lord is the Most Generous). It is by His generosity that well-being after well-being is achieved.

Da'wah

In terms of language, *da'wah* comes from the words *da'a*, *yad'u*, *da'watan*, which means calling, inviting, and calling. In the Quran, the word *da'wah*, the root of which consists of *dal*, *ain*, and *wawu*, has several forms and meanings. There are 189

times in the Quran that mentions the word da'wah and its ramifications, which are spread across 55 chapters (176 verses). The number of words da'wah and their ramifications mentioned in the Quran is greater than the number of verses that contain them. There are 18 verses that contain the word da'wah in more than one word, and there are two verses that each contain a word da'wah. However, both words have two meanings at once. Meanwhile, the meaning of the word da'wah and its ramifications are some that are vertically related (prayer and worship) and some are which are horizontally related (exclamations, calls, invitations, interests, hopes, invitations, etc.). (Budiantoro 2017).

According to experts in the science of da'wah, the definition of da'wah appears diverse, but in the end it displays one goal of da'wah, namely physical and spiritual happiness or salvation in the world and the hereafter. The difference in this definition lies in the method of conveying the message of da'wah and the goal of da'wah which is the dominant point of attention of the expert. The following is the definition of da'wah put forward by experts in the science of da'wah, as follows: Kustadi Suhandang said that Islamic da'wah means communicating Islamic teachings, in the sense of inviting and calling humanity to adhere to Islamic teachings, providing information about amar makruf and nahi mungkar, so that happiness can be achieved in the world and in the hereafter and the implementation of Allah's provisions. (Suhandang 2013) Faizah and Lalu Muhsin Effendi concluded that da'wah is the activity of conveying, teaching and practicing Islamic teachings in everyday life.

Their opinion is based on the opinion of Muhammad Abu al-Futuh in the book *al-madkhal ila 'ilm adda'wat* which defines da'wah as conveying and teaching Islamic teachings to all humans and practicing them (thathbiq) in the reality of life because da'wah is essentially through three phases, namely delivery, formation and guidance.

Modern Era

In this modern era, developments in the field of information technology are so rapid that if described graphically, the progress that occurs is seen exponentially and nothing can hold back the pace of development of information technology. It is very unfortunate if this progress in information technology is not utilized for the benefit of da'wah. Moreover, in today's reality, almost the majority of people already have information technology equipment, be it computers, internet, mobile phones, and so on. In other words, today's society is the world of information technology. People will be considered "kuper" (unsociable) or "gaptek" (technologically illiterate) if they do not have information technology equipment. (Basit 2013)

Modernism is a process that takes place from time to time and produces various products in the form of lifestyle, culture with various other aspects. (Muhaemin 2017) The phenomenon of modernism which is believed to be the right choice to free humans from situations of backwardness, underdevelopment, poverty, ignorance, although in a limited sense shows quite spectacular progress, but also leaves quite complicated and complex problems. Modern humans who are more advanced than traditional

societies are ideally able to think logically and use various technologies as a step to improve their quality of life. With their intelligence, modern humans should actually become wiser, but in fact many humans have lower human qualities than the progress of thought and technology achieved.

The internet as a medium of da'wah, in the view of academic da'wah scientists, has two sides that are equally important and beneficial. First, for a da'i, the internet can be used as a reference and digital source in searching for and deepening da'wah material. As a source of da'wah reference, the internet is seen as a cutting-edge media that has easy, cheap, and barrier-free access. Second, the internet is seen as a strategic media that is considered effective as a means to preach Islam to people in any part of the world. The Islamic messages that are published are not again limited by space and time, the mad'u are also spread across various parts of the world, the number of which can far exceed Islamic preaching in mosques and religious study groups. Messages of amar ma'ruf nahyi munkar uploaded on the internet, in addition to being in various forms, can also be accessed by anyone, anywhere, and anytime.

In the midst of conditions and realities like this, preachers are not only required to be passengers, but should even hold the steering wheel so that the direction of the vehicle can take passengers safely to their destination. It is not wrong to use the internet as a source of information in digging up information and adding to their preaching material. Because the internet also has several advantages that can be utilized by preachers in carrying out their duties, namely: (a) Not limited by time and place. This can be understood because with the internet media, someone does not have to wait to get preaching messages and does not have to choose a place where he will access preaching sites. (b) Has a wide reach. Because the internet is an unlimited media, anyone and anywhere will be able to access preaching messages. That way, mad'u is no longer classified based on.

Relevance of Quranic Proverbs in Da'wah in the Modern Era

The relevance of the use of proverbs in the Quran to da'wah activities in the modern era has high significance, considering its role in connecting the understanding of Islamic teachings with contemporary realities marked by complexity and acceleration of change. Proverbs act as an effective pedagogical strategy, because they are able to articulate moral, ethical, and spiritual messages in a communicative, representative, and easily internalized manner by various levels of society.

Da'wah activities in the contemporary era are faced with a heterogeneous audience, covering differences in age, education level, and cultural background. In this context, the use of proverbs becomes an effective communicative instrument because it is able to convey messages visually, analogically, and contextually. This is in line with the narrative approach and analogy techniques commonly used in modern communication strategies to increase the ability to grasp and connect messages with the audience.

Proverbs in the Quran have a stimulative function for the ability to reason and reflect, which is a crucial aspect in the context of the modern era marked by a tendency to think rationally and logically. The purely dogmatic approach to preaching tends to experience resistance, while the use of proverbs provides space for contemplation and constructive dialogue. Theological ideas such as monotheism, the afterlife, good deeds, and destiny that are often seen as abstract by the general public, through the proverb approach can be presented in a more concrete and communicative way, so that they are easier to understand and internalize.

CONCLUSION

In the modern era, the preaching strategy that adopts a communicative style such as proverbs has proven to be more effective in conveying Islamic messages in an inclusive, contextual, and touching reality of life. Therefore, the use of proverbs as a preaching method needs to be continuously developed and adapted to modern communication media so that Islamic preaching remains relevant and has a broad impact. It is hoped that the results of this study can contribute to the development of adaptive and relevant preaching methods to current conditions, as well as enrich the literature on innovation in spreading the values of the Qur'an in the digital and globalization era.

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