

The Dimensions of Kalam Khabari and Kalam Insyā'i in The Quran and Implications for Educational Values (A Study from the Perspective of 'Ilm al Ma'ani)

كلام الخبري وكلام الإنشائي في القرآن الكريم وآثارهما على القيم التربوية (دراسة من منظور علم المعاني)

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Abstract

This study aims to analyze the forms and rhetorical functions of kalam khabari and kalam insyā'i in Surat An-Naba' from the perspective of 'ilm al-ma'ani, as well as to explore the educational values contained therein and their implications for Islamic educational thought. The research employs a qualitative method with a library research approach, involving textual analysis of the verses alongside relevant literature in balaghah, Qur'anic exegesis, and 'ilm al ma'ani. The analytical procedure was conducted by classifying each verse according to the types of kalam khabari and kalam insyā'i and their respective subcategories, followed by identifying their rhetorical functions within the overall context of the surah. The findings reveal that out of 40 analyzed verses, 26 verses are categorized as kalam khabari, consisting of 4 khabari ibtida'i and 22 khabari thalabi, while 14 verses are classified as kalam insyā'i, including 10 istifham, 2 nahy, 1 amr, and 1 tamanni. The predominance of kalam khabari indicates a strong emphasis on affirming the certainty of resurrection and divine recompense, whereas kalam insyā'i functions as a rhetorical reinforcement to attract attention and awaken the reader's awareness. In addition, the study identifies several educational values embedded in Surat An-Naba', including faith in Allah and the Hereafter, moral responsibility, self-reflection, discipline, and accountability for human actions. Thus, the linguistic structure of Surat An-Naba' demonstrates a combination of informative and persuasive functions that strengthens its theological message and provides educational insights relevant to character development and Islamic education.

Keywords: Kalam Khabari, Kalam Insyā'i, 'Ilm Al Ma'ani, Balaghah, Surat An Naba'

ملخص البحث

يهدف هذا البحث إلى تحليل أشكال ووظائف كلام الخبري وكلام الإنشائي في سورة النبأ من منظور علم المعاني، كما يهدف إلى الكشف عن القيم التربوية المتضمنة فيها وبيان دلالاتها في الفكر التربوي الإسلامي. واعتمد البحث المنهج النوعي بأسلوب الدراسة المكتبية، من خلال تحليل نصوص الآيات



القرآنية بالاستعانة بالمراجع المتعلقة بالبلاغة والتفسير وعلم المعاني. وتمت إجراءات التحليل بتصنيف الآيات وفقاً لأنواع كلام الخبري وكلام الإنشائي وأقسامهما المختلفة، ثم تحديد وظائفهما البلاغية في سياق السورة العام. وأظهرت نتائج البحث أن من بين أربعين آية تم تحليلها، هناك ست وعشرون آية تندرج ضمن الكلام الخبري، منها أربع آيات من الخبر الابتدائي واثنان وعشرون آية من الخبر الطلبي، في حين تندرج أربع عشرة آية ضمن الكلام الإنشائي، منها عشر آيات للاستفهام وأيتان للنهي وآية واحدة للأمر وآية واحدة للتمني. وتدل غلبة الكلام الخبري على تأكيد حقيقة البعث والجزاء الإلهي، بينما يؤدي الكلام الإنشائي وظيفة بلاغية تتمثل في جذب انتباه المخاطب وإيقاظ وعيه. كما كشف البحث عن عدد من القيم التربوية في سورة النبأ، من أبرزها الإيمان بالله واليوم الآخر، وتحمل المسؤولية الأخلاقية، ومحاسبة النفس، والانضباط، والمسؤولية عن الأعمال الإنسانية. ومن ثم فإن البناء اللغوي في سورة النبأ يجمع بين الوظيفتين الإخبارية والتأثيرية بما يعزز رسالتها العقديّة، ويقدم دلالات تربوية تسهم في بناء الشخصية وتنمية الفكر التربوي الإسلامي.

الكلمات المفتاحية: كلام الخبري، كلام الإنشائي، علم المعاني، البلاغة، سورة النبأ

A. INTRODUCTION

The Al Qur'an is the sacred scripture of Muslims, distinguished not only by the profundity of its meanings but also by the beauty and precision of its linguistic structure.¹ This beauty is manifested not merely in lexical choice, but also in syntactic arrangement and the harmony between expression and context.² Such aspects constitute a central object of study within the discipline of balaghah, which seeks to uncover the aesthetic subtleties and semantic depth of Qur'anic language³.

Within balaghah, three principal branches are recognized: 'ilm al bayan, 'ilm al ma'ani, and 'ilm al badi'.⁴ Among these, 'ilm al ma'ani focuses specifically on the appropriateness of speech in relation to situational context (muqtadha al hal).⁵ This field examines how linguistic structures are employed in ways that correspond effectively to communicative intent and audience condition.⁶

¹ Mustha Shadiq Ar Rafi', *I'jazul Qur'an Wa Al Balaghah Al Nabawiyah* (Daar Al Kutub Al 'Ilmiyyah, 2023).

² Setia Budi and others, *SPECIAL SCHOOL TEACHER COMPETENCY ENHANCEMENT PROGRAM IN DEVELOPING ISPRING-BASED ADAPTIVE E-MODULES FOR PEOPLE WITH HEARING DISABILITIES IN PADANG CITY, INTEGRITAS: Jurnal Pengabdian*, 2026, x.

³ Ferki Ahmad Marlion, Kamaluddin, and Puteri Rezeki, 'TASYBIH AT-TAMTSIL DALAM AL-QUR'AN: ANALISIS BALAGHAH PADA SURAH AL-KAHFI', *Lughawiyah: Journal of Arabic Education and Linguistics*, 3.1 (2021), doi:<https://doi.org/10.31958/lughawiyah.v3i1.3210>.

⁴ Ferki Ahmad Marlion and Ahmad Dardiri, 'أسلوب الحكيم في القرآن الكريم: دراسة تحليلية بلاغية', *Lughawiyah: Journal of Arabic Education and Linguistics*, 1.2 (2019), pp. 62–89, doi:<http://dx.doi.org/10.31958/lughawiyah.v1i2.1517>.

⁵ Hifni Nashif, *Ilmu Retorika Otodidak* (Wali Pustaka, 2018).

⁶ M. I Muttaqin, 'Afkar Amin Al-Khuli Fi Ta'lim Al-Balaghah Al-'Arabiyah', *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 4.1 (2017).

A fundamental discussion in ‘ilm al ma‘ani concerns the classification of speech into kalam khabari (declarative discourse) and kalam insya’i (non declarative or performative discourse).⁷ Kalam khabari refers to statements that can be judged as true or false, whereas kalam insya’i denotes expressions whose meaning is realized upon utterance and cannot be evaluated in terms of truth or falsity. Both forms play significant rhetorical roles in Qur’anic discourse.⁸

In the Qur’anic context, the employment of kalam khabari and kalam insya’i is not merely stylistic variation; rather, it reflects a deliberate communicative strategy.⁹ These structures function to affirm theological doctrines, construct rational arguments, issue warnings, and awaken human awareness of moral responsibility.¹⁰

One surah that invites examination from the perspective of ‘ilm al ma‘ani is Surat An Naba’. Classified as a Makkiyah surah, it primarily emphasizes eschatological themes, including resurrection, the Day of Judgment, and the recompense awaiting both the righteous and the disbelievers.¹¹

The opening of Surat An Naba’ begins with an interrogative expression (istifham), which serves as a rhetorical introduction. This usage exemplifies kalam insya’i intended to attract attention and underscore the gravity of the “great news” (an naba’ al ‘azhim). Such rhetorical engagement demonstrates the communicative power of the Qur’an in presenting doctrinal truths.

Following this introduction, the surah is largely dominated by kalam khabari, describing signs of divine power manifested in creation: the earth, mountains, night, day, and rainfall.¹² These declarative statements function not only descriptively but also argumentatively, reinforcing belief in divine omnipotence through observable phenomena.

Subsequent verses intensify the affirmation of resurrection through emphatic declarative forms, often strengthened by particles of emphasis (taukid). In ‘ilm al ma‘ani, such constructions typically indicate communication directed toward an audience characterized by doubt or denial, thereby highlighting the necessity of rhetorical reinforcement.

Moreover, the presence of kalam insya’i in forms such as command (amr), prohibition (nahy), and wish (tamanni) enriches the rhetorical texture of the surah. This diversity reflects a balanced integration of informative and persuasive functions within its discourse.

The study of kalam khabari and kalam insya’i in Surat An Naba’ is particularly significant due to the centrality of its theological message concerning the afterlife. Analyzing its linguistic structures facilitates deeper insight into how doctrinal meanings are reinforced through carefully selected rhetorical forms.

Although scholarly works have extensively addressed ‘ilm al ma‘ani within Qur’anic studies, systematic research specifically focusing on the distribution and

⁷ Nofrizal and Ferki Ahmad Marlion, ‘The Meaning of the Verses of Tasybih At-Tamtsil in Surat An-Nahl: An Analysis of Balaghah and Its Relevance to Islamic Religious Education’, *Journal of Contemporary Islamic Education*, 5.1 (2025), pp. 119–32, doi:10.25217/jcie.v5i2.5996.

⁸ Muhammad Fajri, ‘Dynamics Of The Study Of The Quran In Indonesia : Language And Paradigm’, *Islam Transformatif*, 5.1 (2021), pp. 59–71.

⁹ Rafi’, *I’jazul Qur’an Wa Al Balaghah Al Nabawiyah*.

¹⁰ M. Quraish, *Tafsir Al-Mishbah* (Lentera Hati, 2011).

¹¹ مجلة اداب الكوفة, ‘نعيم عموري’, دراسة أسلوبية في الصوت والتكرار في سورة الذاريات, 30.1 (2017).

¹² ‘رؤي معاوية معتصم’, دراسة تحليلية لسورة الكافرون باستخدام الأساليب الإحصائية, *Journal of Science and Technology*, 1.17 (2016).



rhetorical function of *kalam khabari* and *kalam insya'i* in Surat An Naba' remains relatively limited. This gap underscores the necessity of a more comprehensive and structured investigation.

This research proceeds from the assumption that every linguistic construction in the Qur'an is purposefully aligned with thematic and contextual considerations. Accordingly, examining the structural patterns of discourse in Surat An Naba' is expected to reveal additional layers of meaning embedded within its rhetorical framework.

Through this study, it is expected that a clear depiction of the dominance and variation of *kalam khabari* and *kalam insya'i* in Surat An Naba' will emerge, along with an explanation of how these forms collectively reinforce its eschatological message.

Ultimately, this research aims to contribute to the enrichment of *balaghah* studies while also supporting thematic Qur'anic interpretation grounded in linguistic analysis. By applying the perspective of *'ilm al ma'ani*, the study seeks to demonstrate the coherence, depth, and rhetorical sophistication of Qur'anic discourse in a comprehensive and academically rigorous manner.

B. RESEARCH METHODS

This study employs a qualitative research method with a library research approach. The qualitative method is chosen because the research focuses on analyzing meaning and linguistic structure rather than quantitative measurement.¹³ This approach enables the researcher to examine the text in depth from the perspective of *'ilm al ma'ani* within the discipline of Arabic rhetoric (*balaghah*).

The object of the study is the structure of *kalam* in Surat An Naba' of the Qur'an. The analysis is directed toward identifying and classifying *kalam khabari* (declarative speech) and *kalam insya'i* (performative speech), as well as examining their rhetorical functions in constructing the thematic message of the surah.

The data sources consist of primary and secondary data. The primary data include all 40 verses of Surat An Naba', which are analyzed comprehensively without exception. Secondary data are obtained from relevant literature, such as classical and contemporary Qur'anic exegesis (*tafsir*), books on *balaghah*, works on *'ilm al ma'ani*, and scholarly articles discussing the concepts of *kalam khabari* and *kalam insya'i*. These secondary sources function as the theoretical foundation and strengthen the analytical arguments.

Data collection is conducted through documentation techniques.¹⁴ The researcher compiles the text of the verses and carefully reads and examines them to identify linguistic indicators that signify particular types of *kalam*.

After the identification process, each verse is classified into either *kalam khabari* or *kalam insya'i*. *Kalam khabari* is further categorized into *ibtida'i* and *thalabi*, while *kalam insya'i* is classified into *istifham* (interrogative), *amr* (imperative), *nahy* (prohibition), and *tamanni* (expression of wish), in accordance with the theory of *'ilm al ma'ani*. The classification process is carried out by referring to established principles in *balaghah* literature to ensure consistency and analytical accuracy. Each determination of *kalam* type is based on grammatical structure and contextual meaning.

¹³ Mahsun, *Metode Penelitian Bahasa* (PT Raja Grafindo Persada, 2005).

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. (Alfabeta, 2013).

Data analysis employs a descriptive analytical technique.¹⁵ The classified data are systematically presented and then analyzed to determine the distribution, dominance, and rhetorical function of each form of *kalam* within the overall context of the surah.

The subsequent stage involves contextual analysis, which connects the forms of *kalam* with the main themes of the surah, particularly the Day of Resurrection, divine recompense, and the manifestation of Allah's power. This analysis aims to reveal the relationship between linguistic structure and the theological message conveyed.

The validity of the data is ensured through source triangulation by comparing the analytical findings with the opinions of Qur'anic exegetes and scholars of balaghah. Through this procedure, the study is expected to meet the methodological standards of scholarly articles in Qur'anic linguistic studies.

C. FINDING AND DISCUSSION

Findings

1. Kalam Khabari and Kalam Insha'i in Surat An-Naba'

The study of the language of the Qur'an is not limited to its literal meaning but also encompasses its rhetorical dimensions, which play a significant role in conveying its message. In this context, the science of balaghah particularly 'ilm al-ma'ani serves as an essential approach to understanding how linguistic structures are effectively employed in accordance with the situation and the condition of the mukhatab (addressee). Through this perspective, each form of *kalam* in the Qur'an can be analyzed not only grammatically but also in terms of its communicative function and rhetorical purpose.

Beyond its linguistic features, the Qur'an also contains profound educational values. Every linguistic structure employed serves not only to convey information but also to shape human thought patterns, attitudes, and behavior. In this regard, analyzing *kalam khabari* and *kalam insya'i* can provide new insights into how the Qur'an integrates cognitive, affective, and spiritual dimensions within the educational process.

Therefore, this study is significant in uncovering the relationship between linguistic structure and educational values in the Qur'an. By employing the approach of 'ilm al-ma'ani, this research is expected to contribute not only to the development of balaghah studies but also to the formulation of a more comprehensive, reflective, and contextual model of Islamic education that responds to contemporary needs.

Table 1

Findings of the Analysis of Kalam Khabari and Kalam Insha'i in Surat An-Naba'

No.	Verse Text	Group	Type
1	عَمَّ يَتَسَاءَلُونَ	Kalam insya'i thulabi	Istifham
2	عَنِ النَّبَاِ الْعَظِيمِ	Kalam khabari	Ibtida'i
3	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ	Kalam khabari	Ibtidai
4	كَلَّا سَيَعْلَمُونَ	Kalam insya'i thulabi	Nahy
5	ثُمَّ كَلَّا سَيَعْلَمُونَ	Kalam insya'i thulabi	Nahy

¹⁵ Moh Ainin, *Metodologi Penelitian Bahasa Arab* (Hilal Pustaka, 2010).



6	أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا	Kalam insya'i thulabi	Istifham
7	وَالْجِبَالَ أَوْتَادًا	Kalam insya'i thulabi	Istifham
8	وَخَلَقْنَاكُمْ أَزْوَاجًا	Kalam insya'i thulabi	Istifham
9	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا	Kalam insya'i thulabi	Istifham
10	وَجَعَلْنَا اللَّيْلَ لِبَاسًا	Kalam insya'i thulabi	Istifham
11	وَجَعَلْنَا النَّهَارَ مَعَاشًا	Kalam insya'i thulabi	Istifham
12	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا	Kalam insya'i thulabi	Istifham
13	وَجَعَلْنَا سِرَاجًا وَهَاجًا	Kalam insya'i thulabi	Istifham
14	وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا	Kalam insya'i thulabi	Istifham
15	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا	Kalam insya'i thulabi	Istifham
16	وَجَنَّاتٍ أَلْفَافًا	Kalam khabari	Ibtida'i
17	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا	Kalam khabari	Ibtida'i
18	يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا	Kalam khabari	Thulabi
19	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا	Kalam khabari	Thulabi
20	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا	Kalam khabari	Thulabi
21	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا	Kalam khabari	Thulabi
22	لِلطَّعِينِ مَأْبًا	Kalam khabari	Thulabi
23	لِيُثَبِّتَ فِيهَا أَحْقَابًا	Kalam khabari	Thulabi
24	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا	Kalam khabari	Thulabi
25	إِلَّا حَمِيمًا وَغَسَّاقًا	Kalam khabari	Thulabi
26	جَزَاءً وَفَاقًا	Kalam khabari	Thulabi
27	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا	Kalam khabari	Thulabi
28	وَكَذَّبُوا بِآيَاتِنَا كِذَابًا	Kalam khabari	Thulabi
29	وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا	Kalam khabari	Thulabi
30	فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا	Kalam insya'i thulabi	Amr
31	إِنَّ لِلْمُتَّقِينَ مَفَازًا	Kalam khabari	Thulabi
32	حَدَائِقَ وَأَعْنَابًا	Kalam khabari	Thulabi

33	وَكَوَاعِبَ أُنْرَابًا	Kalam khabari	Thulabi
34	وَكَأْسًا دِهَاقًا	Kalam khabari	Thulabi
35	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا بَابًا	Kalam khabari	Thulabi
36	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا	Kalam khabari	Thulabi
37	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا	Kalam khabari	Thulabi
38	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا	Kalam khabari	Thulabi
39	ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَآبًا	Kalam khabari	Thulabi
40	إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا هَذَا يَوْمَ يَنْظُرُ الْمُرءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكُفِرُ يَلَيْتَنِي كُنْتُ تُرَابًا	Kalam insya'i thulabi	Tamanni

2. Educational Values of *Kalam Khabari* and *Kalam Insy'a'i* in Surat An Naba'

The analysis of *kalam khabari* and *kalam insya'i* in Surat An Naba' demonstrates that the linguistic structure of this surah serves not only rhetorical purposes but also embodies profound educational values.¹⁶ These values emerge through the complementary patterns of informational discourse (*ikhbar*) and rhetorical expression (*insya'*), which together shape theological and moral consciousness.¹⁷

The dominance of *kalam khabari* in this surah functions as a means of instilling the value of *tawhid* (monotheism)¹⁸. The presentation of information about the creation of the earth, mountains, night, day, and rainfall reflects an argumentative approach to teaching creed (*aqidah*). Cosmological facts delivered through *khobar ibtida'i* and *khobar thalabi* guide humans toward rational conclusions about Allah's power.¹⁹ Thus, the education of faith is constructed through the integration of empirical observation and theological conviction.²⁰

Beyond *tawhid*, *kalam khabari* also conveys the educational value of rationality.²¹ The sequence of verses describing natural phenomena serves not merely

¹⁶ Nur Hasanayah dan Hadi Nur Taufiq Murdiono, 'Makna Lafazh Qaul Dan Kalam Di Dalam Al-Qur'an Menurut Perspektif Ilmu Balaghah', *Arabi*, 6.1 (2021), pp. 68–78.

¹⁷ Marlion and Dardiri, 'أسلوب الحكيم في القرآن الكريم: دراسة تحليلية بلاغية'.

¹⁸ Rafi', *I'jazul Qur'an Wa Al Balaghah Al Nabawiyah*.

¹⁹ Nofrizal and Ferki Ahmad Marlion, 'The Meaning of the Verses of Tasybih At-Tamtsil in Surat An-Nahl: An Analysis of Balaghah and Its Relevance to Islamic Religious Education'.

²⁰ Ferki Ahmad Marlion, Kamaluddin, and Puteri Rezeki, 'TASYBIH AT-TAMTSIL DALAM AL-QUR'AN: ANALISIS BALAGHAH PADA SURAH AL-KAHFI'.

²¹ Abu Ja'far Muhammad Bin Jarir Ath Thabari, *Jami' Al Bayan an Ta'wil Ayi Al Qur'an* (Daar Al Kutub Al 'Ilmiyyah, 2007).



as information but as intellectual stimulation.²² In educational terms, this underscores the importance of developing reflective thinking (*tafakkur*) as an essential component of the learning process.²³

The value of eschatological awareness is clearly evident in the verses affirming the certainty of the Day of Judgment.²⁴ The use of emphasis particles such as *inna* represents *khobar thalabi*, directed toward those who doubt. Pedagogically, this emphasis fosters long term life orientation and instills the principle of accountability in every action.²⁵

Descriptions of recompense for the wicked and the righteous further contain moral educational values. The portrayal of Hell and Paradise through declarative discourse establishes a balance between motivation (*targhib*) and warning (*tarhib*).²⁶ This model suggests that character education should be built upon a proportional balance between hope and caution.²⁷

Kalam khabari also reflects the value of justic.²⁸ The affirmation that recompense corresponds to deeds teaches the principle of individual responsibility. In educational contexts, this value supports the development of fair evaluation systems grounded in proportional consequences.²⁹

Meanwhile, *kalam insya'i* embodies persuasive and corrective educational dimensions. The interrogative form (*istifham*) at the beginning of the surah functions both as rhetorical affirmation and intellectual stimulation.³⁰ Pedagogically, it reflects a dialogical method that encourages active participation and critical thinking.

The imperative form (*amr*) conveying threat in the verses about punishment serves a preventive function in education. It is not a literal command but a firm warning about consequences. The educational value contained therein lies in cultivating self control through awareness of outcomes.

²² Nashif, *Ilmu Retorika Otodidak*.

²³ Ahmad Laiq As Ashidani M Abdul Jawwad, *Metode Cepat Belajar Balaghah*, ed. by Ibnu Adam, Ke I (Mukjizat, 2017).

²⁴ Tri Yulia Wijayanti Ferki Ahmad Marlion, 'Al-Qur'an in View of Theology Kalam Maturidiah and Shi'ah', *Islam Transformatif: Journal of Islamic Studies*, 6.1 (2022), pp. 75–89, doi:<https://doi.org/10.30983/it.v6i1.5231>.

²⁵ Muhammad Ibnu Pamungkas and Abdul Hadi, 'TATHBĪQ NADHARIYAH "CODE-MESSAGE" LI ROMAN JAKOBSON FĪ TA'YĪN MA'ĀNĪ AL-AMR WA AN-NAHYĪ FĪ AL-AYĀT AL-KARĪMAH MIN AL-QURĀN AL-KARĪM', 6.1 (2022), pp. 52–65, doi:[10.15575/jpba.v5i2](https://doi.org/10.15575/jpba.v5i2).

²⁶ Akhyar Hanif, Ferki Ahmad Marlion, and Idola Rahma, 'The Use of Muvizu Applications as Learning Media in Integrated Learning', in *AIP Conference Proceedings* (American Institute of Physics Inc., 2022), MMDXXIV, doi:[10.1063/5.0119086](https://doi.org/10.1063/5.0119086).

²⁷ Ahmad Rathomi, 'PEMBELAJARAN BAHASA ARAB MAHARAH QIRA'AH MELALUI PENDEKATAN SAINTIFIK', *Ta'dib: Jurnal Pendidikan Islam*, 8.1 (2019).

²⁸ Ferki Ahmad Marlion, 'Metode Pendidikan Dipelajari Dari Metode Bijak Dalam Al-Quran' (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2017) <https://scholar.google.com/citations?view_op=view_citation&hl=id&user=Km2_veQAAAAJ&sortby=pupdate&citation_for_view=Km2_veQAAAAJ:2osOgNQ5qMEC>.

²⁹ Hamidah fitri Kamaluddin, Ferki Ahmad Marlion, Nurlaila, Amelia, 'Developing a Listening Skill Teaching Material Based on the Camtasia Software', *AIP Conference Proceedings*, no. 789 (2023), pp. 178–89, doi:[10.2991/978-2-38476-142-5_18](https://doi.org/10.2991/978-2-38476-142-5_18).

³⁰ Kamaluddin Kamaluddin and others, 'Shiāghatu Manhaji Qism Ta'lim Al-Lughah Al-'Arabiyyah Bi Jāmi'Ati Batu Sangkar Al-Islāmiyyah Al-Hukumiyyah Wa 'Alāqatihāa Bi Manhaj Al-Lughah Al-'Arabiyyah Fī Al-Madrasah Al-Mutawasithah', *LISANUDHAD: JURNAL BAHASA, PEMBELAJARAN DAN SASTRA ARAB*, 9.2 (2022), p. 75, doi:[10.21111/lisanudhad.v9i2.8513](https://doi.org/10.21111/lisanudhad.v9i2.8513).

The expression of *tamanni* (wishful regret) in the final verse portrays the deep remorse of the disbeliever on the Day of Judgment. This *insya'i* structure carries reflective educational value, teaching the importance of self evaluation before irreversible consequences occur. Education in this context becomes anticipatory and preventive.

The integration of *kalam khabari* and *kalam insya'i* illustrates a holistic educational approach. *Kalam khabari* develops the cognitive dimension through knowledge transmission and rational argumentation, while *kalam insya'i* engages the affective dimension through emotional and rhetorical appeal. Their integration results in a more effective internalization of values.

Conceptually, the educational values in Surat An Naba' emphasize the balance between rationality and spirituality. Education is not solely oriented toward intellectual development but also toward cultivating transcendental awareness and moral responsibility.

Moreover, the surah teaches the importance of long term life orientation. Awareness of the Day of Recompense shapes an educational vision that transcends worldly achievement and includes the dimension of the Hereafter.

Discussion

1. Kalam Khabari and Kalam Insha'i in Surat An-Naba'

Surat An Naba' is a Makkiyah surah that focuses on eschatological themes, particularly the Day of Resurrection and divine recompense. From the perspective of *'ilm al ma'ani*, its linguistic structure demonstrates a systematic integration of *kalam khabari* (declarative speech) and *kalam insya'i* (performative speech), carefully arranged to reinforce its theological message.

One important aspect of *'ilm al-ma'ani* is the analysis of *kalam khabari* and *kalam insya'i*. These two types of discourse possess distinct characteristics and functions, yet they complement one another in constructing a complete meaning. *Kalam khabari* functions as a means of conveying information that can be evaluated as true or false, whereas *kalam insya'i* is not concerned with truth-value but rather with the effect it produces, such as commands, prohibitions, questions, or expressions of wish. Their integration in the Qur'an reflects a systematic and purposeful communication strategy.

Surat An-Naba' is one of the Makkiyah surahs distinguished by its strong rhetorical power, particularly in presenting eschatological themes such as the Day of Resurrection, judgment, and recompense. Its linguistic structure demonstrates a dynamic use of various forms of *kalam*, ranging from rhetorical questions and emphatic statements to expressive utterances. This makes the surah a compelling subject for analysis from the perspective of *'ilm al-ma'ani*, especially in identifying the functions and distribution of *kalam khabari* and *kalam insya'i*.

The first verse opens with an interrogative form, "*'Amma yatasalun*", which belongs to *kalam insya'i thalabi*. Formally, it appears as a question; however, rhetorically it functions as *istifham inkari* (denunciatory interrogation) and *taqriri* (affirmative interrogation). This usage reflects a dialogical yet confrontational strategy directed at those who doubted the news of resurrection.

The interrogative forms in verses 6 to 14 display a similar rhetorical function. The series of questions concerning the creation of the earth, mountains, night, and day are not intended to elicit answers but to affirm evidence of Allah's power. In *'ilm al*



ma'ani, this demonstrates the harmony between linguistic structure and the condition of the *mukhatab* (addressee), who requires rational argumentation.

Another *insya'i* form appears in verse 30: “*Fadzuqu falan nazidakum illa 'adzaba*” (“So taste [the punishment]; We will increase you in nothing but torment”). The imperative (*amr*) here does not signify a literal command but rather a threat (*tahdid*), intensifying the psychological impact on the audience. In rhetorical theory, such functional shifts illustrate the contextual flexibility of *insya'i* expressions.

The form of *tamanni* (wishful expression) appears in the final verse, when the disbeliever says, “*Ya laitani kuntu turaba*” (“Oh, I wish I were dust”). This *insya'i* structure expresses an impossible wish, rhetorically highlighting profound regret on the Day of Judgment and strengthening the emotional dimension of the surah.

On the other hand, *kalam khabari* is more dominant in the surah. Based on classification, 26 verses fall into the category of *kalam khabari*, with 4 categorized as *ibtida'i* and 22 as *thalabi*. This dominance indicates that declarative discourse forms the primary foundation for constructing theological argumentation.

Kalam khabari ibtida'i appears in the early verses introducing the subject matter, such as “*Anin naba'il 'azhim*” (“About the great news”). These statements are delivered without additional emphasis, functioning as introductory information.

Meanwhile, *kalam khabari thalabi* is marked by emphasis particles such as *inna* in the verse “*Inna yaumul fasli kana miqata*” (“Indeed, the Day of Judgment is an appointed time”). In *'ilm al ma'ani*, the use of emphasis indicates that the message is directed toward those who doubt or deny it, thus requiring reinforcement.

Descriptions of the events of the Day of Resurrection such as the blowing of the trumpet and the opening of the sky alternate between nominal (*jumlah ismiyah*) and verbal (*jumlah fi'liyah*) sentences. Nominal sentences convey permanence and certainty, while verbal sentences indicate dynamism and occurrence. This alternation enriches the rhetorical nuance of the surah.

The depiction of Hell in verses 21–30 is delivered through highly emphatic *kalam khabari thalabi*, aiming to instill fear (*tarhib*) and affirm the certainty of punishment for those who reject divine signs. Conversely, the verses describing the pleasures of Paradise (31–36) also employ declarative forms but in a detailed descriptive style, generating *targhib* (motivation) that encourages piety. Thematically, the distribution of *kalam khabari* and *kalam insya'i* reveals a structured argumentative pattern: the opening employs *insya'i* forms to attract attention, followed by *khabari* forms as rational argumentation, and concluding with a blend of warning and hope.

From the perspective of *'ilm al ma'ani*, this structure reflects the alignment between linguistic form and communicative purpose. When the audience is doubtful, interrogative forms and emphasis particles are used. When emotional reinforcement is needed, threatening imperatives and wishful expressions appear.

The analysis further shows that linguistic functions in the surah are complementary rather than isolated. *Kalam khabari* provides a solid informational foundation, while *kalam insya'i* enhances rhetorical and emotional impact. Thus, the linguistic structure of Surat An Naba' reflects a harmonization between informative and persuasive functions. The dominance of *kalam khabari* affirms the certainty of resurrection, while *kalam insya'i* serves as a rhetorical intensifier that awakens human consciousness.

This study demonstrates that analysis through *'ilm al ma'ani* does not merely classify linguistic forms but also reveals how the Qur'anic structure is systematically designed to build faith and moral awareness.

2. Educational Values

The educational values embedded in the *kalam khabari* of Surat An Naba' are closely related to the formation of an Islamic epistemological paradigm. Information about creation and cosmic order functions not only as theological evidence but also as a foundation for developing scientific reasoning³¹. The presentation of cosmic realities in declarative form implies that education should be grounded in observation, reasoning, and verification. Thus, the Qur'an establishes an intellectual tradition that integrates revelation and reason.

In this context, *kalam khabari* functions as an instrument for cultivating scientific awareness. The systematic description of the earth, mountains, and natural cycles indicates that reality possesses order comprehensible to human intellect. The educational implication is the importance of integrating scientific knowledge with spiritual values in Islamic education.

Furthermore, verses affirming the recording of deeds such as "*wa kulla shay'in ahsaynahu kita*ba" ("And We have enumerated everything in a record") contain values of integrity and accountability. The concept of moral record keeping emphasizes that every action leaves a trace. In educational contexts, this supports the cultivation of honesty, academic responsibility, and professional ethics.

The depiction of human conditions on the Day of Judgment also carries psychological educational value. The portrayal of shock and helplessness fosters existential awareness. Education, therefore, should develop not only cognitive skills but also self awareness regarding human limitations.

Meanwhile, the *insya'i* forms, particularly interrogatives, possess strong pedagogical functions. Rhetorical questions stimulate intellectual engagement, aligning with inquiry based learning approaches in modern educational theory, where questioning serves as a catalyst for critical thinking.

The threatening imperatives also reflect disciplinary educational values. Rather than intimidation, they function as reminders of logical consequences. In educational practice, this parallels consequence based discipline that teaches cause and effect relationships.

The expression of *tamanni* at the end of the surah conveys existential educational value. The regret of the disbeliever who wishes to become dust symbolizes failure to utilize life's opportunities. This highlights the importance of time management and purposeful living.

Methodologically, the integration of *kalam khabari* and *kalam insya'i* illustrates that Qur'anic pedagogy is gradual and structured. Information builds cognitive understanding, followed by emotional reinforcement to internalize values. This reflects a comprehensive and transformative educational model.

Overall, the educational values in Surat An Naba' encompass theological, intellectual, moral, psychological, and social dimensions. *Kalam khabari* constructs cognitive foundations through factual affirmation, while *kalam insya'i* activates

³¹ M. Ainin, *Evaluasi Dalam Pembelajaran Bahasa Arab* (Misykat, 2006).



affective and conative dimensions through rhetorical engagement. Their integration produces a holistic educational paradigm relevant to contemporary Islamic education.

In conclusion, the linguistic structure of Surat An Naba' serves not only rhetorical purposes but also embodies a profound educational framework. Through the lens of *'ilm al ma'ani*, each form of *kalam* in the Qur'an reveals a directed and transformative pedagogical dimension.

This analysis demonstrates that the linguistic structure of Surat An Naba' is systematically designed to form individuals who are faithful, critical in thought, morally grounded, and responsible. The educational values embedded within it are comprehensive and relevant to the development of contemporary Islamic educational paradigms.

In conclusion, the study of *kalam khabari* and *kalam insya'i* in Surat An Naba' contributes not only to the field of *'ilm al ma'ani* but also opens new perspectives on the integration of Qur'anic rhetoric and educational values. The linguistic structure of this surah clearly possesses a transformative function in shaping human theological and ethical consciousness³².

These findings demonstrate that the approach of *'ilm al ma'ani* is not only relevant for understanding the stylistic aspects of the Qur'an but also effective in uncovering the educational paradigm embedded within it. Therefore, the study of *kalam khabari* and *kalam insya'i* in Surat An Naba' contributes theoretically to the development of balaghah studies while also offering a conceptual foundation for formulating an Islamic educational model that is argumentative, reflective, and transformative.

The educational message embedded in Surah An-Naba' also highlights the importance of awareness of divine signs (*ayat kauniyyah*) in the natural world. The Qur'an presents various elements of nature such as the earth, mountains, night, day, and rainfall as observable realities that point toward the existence and power of Allah. In an educational context, this approach teaches learners to observe, contemplate, and derive meaning from the universe. The method reflects an integration between scientific observation and spiritual reflection, encouraging humans to see knowledge as a pathway to strengthening faith.

Furthermore, the linguistic structure of the surah demonstrates that education in the Qur'anic perspective is closely connected with reflection on creation. The descriptive pattern found in *kalam khabari* encourages humans to recognize the order and balance within the universe. Such descriptions implicitly teach the principle that the world operates according to divine wisdom and purpose. Through this awareness, learners are guided to develop intellectual humility and gratitude for the blessings provided by Allah.

Another educational value that emerges from the structure of Surah An-Naba' is the cultivation of spiritual awareness. The verses repeatedly remind humanity about the certainty of the Day of Judgment, which functions as a powerful moral reminder. In educational terms, this awareness encourages individuals to develop a sense of responsibility for their actions. When learners understand that every deed will

³² Kamaluddin and others, 'Shiāghatu Manhaji Qism Ta'līm Al-Lughah Al-'Arabiyyah Bi Jāmi'Ati Batu Sangkar Al-Islāmiyyah Al-Hukumiyah Wa 'Alāqatihāa Bi Manhaj Al-Lughah Al-'Arabiyyah Fī Al-Madrasah Al-Mutawasithah'.

ultimately be accounted for, they are more likely to develop disciplined behavior and ethical consistency in their daily lives.

The presentation of reward and punishment within the surah also reflects an educational strategy aimed at shaping moral character. By describing the conditions of both Paradise and Hell, the Qur'an provides a balanced perspective between encouragement and warning. This balance reflects an effective pedagogical method in which motivation and caution operate simultaneously. Learners are not only inspired to pursue goodness but are also reminded of the consequences of wrongdoing.

The rhetorical structure of *kalam insya'i* contributes significantly to this moral formation. The interrogative expressions found at the beginning of the surah invite readers to think deeply about the issues being presented. Instead of delivering information in a purely declarative manner, the Qur'an stimulates intellectual curiosity. Such a method aligns with modern educational principles that emphasize inquiry-based learning and critical engagement with knowledge.

In addition, the presence of rhetorical questioning encourages an active learning process. Questions naturally provoke reflection and require the audience to search for answers within their own understanding. This pedagogical approach fosters deeper comprehension because knowledge is not merely received but discovered through contemplation. As a result, the educational message becomes more internalized and meaningful.

The surah also demonstrates that effective education must address the emotional dimension of human experience.³³ Through vivid descriptions of the Day of Judgment and the consequences faced by the righteous and the wicked, the Qur'an appeals to human emotions. This emotional engagement strengthens the moral message and helps individuals internalize ethical values more deeply. Education in this sense becomes not only intellectual but also transformative.

Moreover, the structure of *kalam insya'i* reflects the importance of persuasive communication in education. Commands, warnings, and expressions of regret function as rhetorical devices that guide human behavior. These expressions are not simply linguistic forms but serve as educational instruments that direct individuals toward moral awareness. Through persuasive language, the Qur'an seeks to influence attitudes and encourage positive transformation.

Another important aspect revealed in Surah An-Naba' is the emphasis on accountability. The Qur'anic discourse repeatedly stresses that every action performed by humans will be recorded and judged. This message cultivates a strong sense of personal responsibility, which is essential for ethical development. In educational settings, this value can be translated into systems that emphasize honesty, integrity, and fairness.

The educational dimension of the surah also reflects the principle of balance between fear and hope. Excessive fear may discourage individuals, while excessive optimism may lead to complacency. The Qur'an presents both elements in a harmonious way so that individuals remain motivated to pursue righteousness while remaining cautious about wrongdoing. This balanced approach is particularly relevant for character education in contemporary contexts.

In addition, Surah An-Naba' implicitly teaches the importance of self-reflection. The final verse describing the regret of the disbeliever serves as a powerful

³³ Hanif, Marlion, and Rahma, 'The Use of Muvizu Applications as Learning Media in Integrated Learning'.



reminder that neglecting guidance can lead to irreversible consequences. This expression encourages individuals to evaluate their actions continuously. Education therefore becomes a process of ongoing self-improvement rather than merely the accumulation of knowledge.

The surah also illustrates the interconnectedness between knowledge and faith. Information about the natural world, the Day of Judgment, and divine justice is not presented in isolation but integrated within a theological framework. This integration demonstrates that knowledge should ultimately lead to recognition of divine truth. In Islamic education, the pursuit of knowledge is therefore inseparable from spiritual development.

Furthermore, the linguistic beauty of the surah reflects the aesthetic dimension of Qur'anic education. The harmonious arrangement of words, rhythms, and rhetorical forms contributes to the emotional and intellectual impact of the message. The aesthetic experience of the Qur'an enhances the effectiveness of its educational message by making it memorable and inspiring. This aspect highlights the role of language and literary expression in shaping human consciousness.

Another significant educational insight from the surah is the concept of gradual guidance. The progression of verses from questions, descriptions of creation, and reminders of the Hereafter reflects a structured method of conveying knowledge. This gradual progression allows readers to move from observation to reflection and finally to moral realization. Such a method demonstrates the pedagogical wisdom embedded within the Qur'anic discourse.

The integration of these various elements ultimately reveals that Surah An-Naba' presents a comprehensive educational framework. It addresses cognitive understanding, emotional engagement, moral awareness, and spiritual consciousness simultaneously. Through the combined use of kalam khabari and kalam insya'i, the surah demonstrates how language can function as a powerful instrument for shaping human thought and behavior. This holistic model offers valuable insights for the development of educational approaches that seek to integrate knowledge, faith, and ethical responsibility.

D. CONCLUSIONS

Based on the analysis of kalam khabari and kalam insya'i in Surat An-Naba' of the Qur'an, it can be concluded that the linguistic structure of this surah performs both rhetorical and educational functions. The dominant kalam khabari serves to convey factual information regarding the signs of Allah's power, the certainty of the Day of Resurrection, and the depiction of human recompense. Meanwhile, kalam insya'i reinforces the message through interrogative (istifham), imperative (amr), and wishful (tamanni) forms that function persuasively, correctively, and reflectively.

Substantively, the educational values embedded in this surah include the cultivation of tawhid, the development of rationality, eschatological awareness, moral formation, integrity, and individual responsibility. Kalam khabari constructs the cognitive dimension through argumentation and affirmation, while kalam insya'i activates the affective and conative dimensions through rhetorical engagement that awakens consciousness. The integration of both reflects a holistic and integrative educational model.

For future research, it is recommended that scholars expand the study of kalam khabari and kalam insya'i to other Qur'anic surahs, compare their rhetorical patterns



across different thematic contexts, and explore their practical implications for contemporary Arabic language teaching and Islamic education. Such studies may provide broader insights into the relationship between Qur'anic rhetoric and educational development.

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Author Contributions Statement

Ildha Amanda served as the primary author and designer of the study. She contributed to the conceptualization and research design, development of the theoretical framework, and collection of primary and secondary data. She also played a major role in data analysis and interpretation, particularly in Arabic translation and cultural analysis, and prepared the initial draft of the manuscript.

Ferki Ahmad Marlion served as the corresponding author and supervised the overall research process. He was responsible for coordinating communication related to the manuscript and publication process, providing academic guidance, validating the research findings, and ensuring the consistency, quality, and scientific integrity of the manuscript.

Zabila Refania contributed to the refinement of the research methodology, linguistic and theoretical analysis, as well as the writing and critical revision of the manuscript to improve its academic quality, coherence, and terminological accuracy. She also participated in validating the analysis and discussion of the research findings.

Wulan Kurnia contributed to the enhancement of the research methodology, theoretical and linguistic analysis, and the revision and editing of the manuscript to strengthen its academic structure, clarity, and coherence. She also assisted in evaluating and validating the interpretation of the research data and findings.

Nadia Futri contributed to the development of the research methodology, linguistic and theoretical analysis, manuscript revision, and validation of the research findings. In addition, she also served as a translator and assisted in improving the language quality and readability of the manuscript for academic publication purposes.

Reva Risky Ramadhani contributed to the collection and processing of research data, assisted in documentation and reference management, and supported the data analysis process and manuscript refinement to ensure compliance with academic writing standards.

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Data Availability Statement

The data supporting the findings of this study are available from the corresponding author upon reasonable request. All data analyzed in this research were obtained from primary sources, namely the verses of Surah An-Naba' in the Qur'an, as well as relevant references related to Arabic rhetoric (balaghah), particularly the studies of kalam khabari and kalam insya'i. The authors confirm that the data used in this study are sufficient to support the research findings and conclusions presented in the manuscript.

Declaration of Interest Statement

The authors declare that there are no conflicts of interest regarding the publication of this article. The research was conducted objectively and independently without any financial, institutional, or personal influence that could affect the results or interpretation of the study.

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During the preparation of this manuscript, the authors used **ChatGPT (OpenAI)** solely for language editing, including improvements in grammar, clarity, and readability. The authors reviewed and edited the content and take full responsibility for the accuracy, originality, and integrity of the work.

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