

Media For Education Moral Value Based On Metaphor (Matsal)

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Abstract

Matsal or metaphor can be a medium in learning moral values. By using this matsal information, messages conveyed by educators can be more easily understood and accepted by students. This study aims to explore various forms of matsal in text and daily life that can be used as a medium in learning moral values. Sources of data in this study were books and real objects that exist in everyday life. The study used documentation and observation for collecting the data. Data analysis was performed by qualitative descriptive analysis. The results showed that in books and daily life, there are a lot of objects that can be used as matsal containing educational values as a medium for learning moral values; namely land, water, wind, seeds, limbs, bees, iron, and trees. Thus, matsal-based media is considered more actual and factual because it is something that happens and lives in society. Matsal is not only a medium for presenting moral teaching but also for presenting moral touching.

Keywords: Media, Learning, Moral values, Matsal.

Abstrak

Matsal atau metafora dapat menjadi media dalam mempelajari nilai-nilai moral. Dengan menggunakan informasi matsal ini, pesan yang disampaikan oleh pendidik dapat lebih mudah dipahami dan diterima oleh siswa. Penelitian ini bertujuan untuk mengeksplorasi berbagai bentuk matsal dalam teks dan kehidupan sehari-hari yang dapat digunakan sebagai media dalam mempelajari nilai-nilai moral. Sumber data dalam penelitian ini adalah buku dan benda nyata yang ada dalam kehidupan sehari-hari. Penelitian ini menggunakan dokumentasi dan pengamatan untuk mengumpulkan data. Analisis data dilakukan dengan analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa dalam buku dan kehidupan sehari-hari, ada banyak benda yang dapat digunakan sebagai tilar yang mengandung nilai-nilai pendidikan sebagai media untuk mempelajari nilai-nilai moral; yaitu tanah, air, angin, benih, anggota badan, lebah, besi, dan pohon. Dengan demikian, media berbasis matsal dinilai lebih aktual dan faktual karena merupakan sesuatu yang terjadi dan hidup di masyarakat. Matsal tidak hanya menjadi media untuk menyajikan ajaran moral tetapi juga untuk menyajikan sentuhan moral.

Kata Kunci: Pendidikan Karakter, Tafsir Al-Misbah, Pendidikan Islam.

Introduction

Education aims to create students who are faithful, pious, virtuous, intelligent and skilled. In education, there is a process of interaction and communication between educators and students, either one-way communication (monologue) or two-way (dialogue). Interaction and communication is the process of delivering information and messages from educators to students. Among the messages conveyed related values and morals. To make information and messages of moral values to be easily understood and accepted by students, it is necessary to assist with the media. Media are used to make students to understand and receive an educational message. Appropriate educational media are media that are easy for educators to deliver material, as well as for students to understand and receive material. One of the good media is media that is created in beautiful expressions¹

Values and morals is always relevant and actual to be discussed as long as human live and interact with one another, because moral values aims to justify humans' attitudes and behaviors. Likewise, values and morals are indispensable when human relations contain various motives and interests, because values and morals can be the standards that guide every step of the way. Therefore, the issue of moral values that is directly contact with all human behavior has never been finished to be discussed.

The issue of values and morals is an abstract thing. It is not easy to digest and understand the matter of values and morals. Understanding it requires high logic or concrete objects to help explain it. In the context of education, it is also not easy to explain the problem of moral values to students, because it is an abstract one. Indeed, there are quite a lot of studies on values and morals, but how to cultivate moral values has not been widely discussed. Consequently, one of the problems in moral value education is that there are still rarely offers of alternative ways in learning moral values that are considered effective. Thus, expressions containing metaphors are believed to be one of the media in learning moral values.

Value education is a component that discusses the philosophy of educational goals; namely humans are able to appreciate, respect according to the dignity of others, build complete human beings and form human beings or human beings as a whole². Value education is teaching or guidance to students to realize truth, goodness, and beauty through a process of proper value

¹ Mahbub Nuryadien, "Penelitian Amsal: Media Pendidikan Dalam Al-Qur'an" *Jurnal Risalah*, Vol. 4, No .2. 2018.

² Angraini, "Karakteristik Media Yang Tepat Dalam Pembelajaran Pendidikan Kewarganegaraan (PKN) Sebagai Pendidikan Nilai," *Journal of Moral and Civic Education*, 1(1), 14-24. <https://doi.org/10.24036/8851412020171116>, 2017.

judgment and consistent behavior habituation. This means that humans must have a high moral awareness³.

In learning activities that place great emphasis on process skills (active learning), the role of learning media is becoming increasingly important⁴. Parables can be a medium for effective learning of moral values. There are quite a lot of parables in the form of objects contained in the reality of everyday life that can be used as a medium to explain important information or messages about abstract values and morals. In fact, there are actually so many objects that appear and exist in our environment that can be used as excellent educational media. However, because the object is so used to being seen, they are not realized by the people. Although, these objects are in our daily lives, they are very easy to find. By parable, it is believed that moral value education can be carried out not just moral teaching but also moral touching⁵

Indonesian society is a society that highly appreciates values, culture and very strong morals. In this kind of society, science cannot be completely separated from values, especially moral values⁶. The term value is defined as the price or quality of something. This means that something is considered to have value if it is intrinsically valuable⁷. Value is an abstract idea or concept that is about something someone thinks or is considered important by someone⁸. Value is a belief that originates in a person's value system, regarding what a person should or should not do or about what is valuable and what is not. Value functions to direct, control and determine a person's behavior, because values are used as a standard of behavior⁹ (Djahiri, 1985: 20). The classification of values according to Rest (1992) is based on three elements of morality that are the basis of psychological studies, namely behavior, cognition, and affection.

³ Mulyasa, *Kurikulum Berbasis Kompetensi* (Bandung: Remaja Rosda Karya, 2004)

⁴ Nurseto, T, Membuat Media Pembelajaran yang Menarik. *Jurnal Ekonomi Dan Pendidikan*, 8(1). <https://doi.org/10.21831/jep.v8i1.706>. 2012.

⁵ Mochamad, I, "Dekadensi Moral di Kalangan Pelajar (Revitalisasi Strategi PAI dalam Menumbuhkan Moralitas Generasi Bangsa), Fakultas Tarbiyah dan Ilmu Keguruan IAIN Pekalongan," *Edukasia Islamika: 1 (1) Desember* 2016.

⁶ Purwadi, *Filsafat Jawa dan Kearifan Lokal*. [online]. <http://staff.uny.ac.id/sites/default/files/penelitian/Dr.%20Purwadi,%20SS.,M.Hum./2007%20FILSAFAT%20JAWA%20&%20KEARIFAN%20LOKAL.pdf>. [9 Juli 2012].

⁷ Winataputra, Udin S. *Konsep dan Strategi Pendidikan Moral Pancasila di Sekolah Menengah*. Jakarta: Depdikbud. LPTK, 1986.

⁸ Fraenkel, *How to Teach about Values: An Analytic Approach*. New Jersey: Prentice-Hall, Inc.1977.

⁹ Djahiri, K. *Strategi Pengajaran Afektif-Nilai-Moral VCT dan Games dalam VCT*. (Bandung: Laboratorium PMPKN IKIP Bandung, 1984) h.20

Meanwhile, morals are matters related to prohibitions and actions that talk about right or wrong. Moral consciousness looks at the pros and cons of humans as humans, not at their role and status. This means that to instill moral awareness, a person must be able to respect; particularly, respecting the human rights of others, respecting all existing differences and having high concern in society¹⁰.

Moral, known as *al-akhlaq al karimah* (good manner or character) that is high politeness, is the embodiment (manifestation) of belief in good and bad, appropriate and inappropriate which is reflected in human acts¹¹. The relationship between knowledge and morals is an absolute must to form a religious, moral, civilized and dignified generation. Science is developed on a strong moral basis in order to bring benefit and goodness¹².

From the explanation above, actually values and morals cannot be separated, because both are closely related to a person's personality and behavior. Moral values make humans do what they should do even though they do not want to do it¹³. Moral values are universal in which they apply to all people regardless of differences in ethnicity, race and religion, and can be accepted in all environments and cultures¹⁴. Lickona¹⁵ emphasizes the importance of paying attention to three elements in instilling moral values, namely moral knowing, moral feeling and moral being¹⁶.

There are three stages in planting values, namely: (1) Value Transformation Stage: this stage is the stage of delivering information to students about good and bad values, and conveyed verbally-monologue; (2) Value Transaction Stage: i.e. the stage of value planting carried out through two-way communication, or interactions between students and educators that are reciprocal in nature; and (3) Trans-internalization Stage: i.e. the stage of

¹⁰ Kymlicka, Will. 2001. *Politik in the Vernacular: Nationalism, Multiculturalism, and Citizenship*. (Oxford: Oxford University Press. 2001)

¹¹ Karim, A. *Islam Nusantara*, (Yogyakarta: Gama Media.2013)

¹² Asti, I, "Strategi Pengembangan Moral dan Nilai Agama Untuk Anak Usia Dini, SMP Sunan Averouss Al-Athfal", *Jurnal Pendidikan Anak*. Vol. 3 (1), ISSN Online: 2477-4189. (2017)

¹³ Lickona, T. *Mendidik untuk membentuk karakter: bagaimana sekolah dapat mengajarkan sikap hormat dan tanggung jawab. (Terjemahan Juma Abdu Wamaungo)*. (Jakarta: Bumi Aksara.2013.)

¹⁴ Poerwanti, E. "Sistem indikator nilai-nilai moral universal sebagai evaluasi reflektif pendidikan karakter di TK". *Jurnal Prima Edukasia*, 1(1), 30-42. 2013. <http://journal.uny.ac.id/index.php/jpe/ar-ticle/view/2314>

¹⁵ Lickona, T. *Mendidik untuk membentuk karakter: bagaimana sekolah dapat mengajarkan sikap hormat dan tanggung jawab. (Terjemahan Juma Abdu Wamaungo)*. (Jakarta: Bumi Aksara.2013)

¹⁶ Lickona, T. *Mendidik untuk membentuk karakter: bagaimana sekolah dapat mengajarkan sikap hormat dan tanggung jawab. (Terjemahan Juma Abdu Wamaungo)*. (Jakarta: Bumi Aksara.2013)

deepening values. In this deepening stage, it is not only done with verbal communication but also with mental attitude and personality. At this third stage, personality communication takes an active role¹⁷.

Moral value education can be more effective if it is done by touching (deep touch) not on teaching alone. Spirituality can be at the core of moral conscience (moral consequence). This moral conscience is a spiritual power that encourages someone to do good character and prevents him from doing evil (bad character)¹⁸.

Media is a very important learning component. Media means a tool, an intermediary, a connection of something that exists between two parties (KBBI). Media also means conductor¹⁹. Learning media is defined as any person, material, or event that provides opportunities for students to acquire knowledge, skills and attitudes²⁰. Learning media includes everything that can transmit the sender's message to the recipient, and can stimulate the thoughts, feelings, attention and interests of students²¹. Media is one of the tools in delivering subject matter, increasing students' attention and creativity in the learning process²².

Media are all forms that are used for the process of distributing information²³. Learning media is anything both physical and technical which can help teachers easily to deliver subject matter to students and to achieve the learning objectives that have been formulated²⁴. The National Education Association (NEA) defines media as all objects that can be manipulated, seen, heard, read or discussed along with the instruments used for these activities²⁵.

From the aforementioned definitions, it can be concluded that media is anything that can help simplify and clarify information or messages

¹⁷ Muhaimin, *Strategi Belajar Mengajar*, (Surabaya: Citra Media. 1996). h 153.

¹⁸ Mochamad, I. "Dekadensi Moral di Kalangan Pelajar (Revitalisasi Strategi PAI dalam Menumbuhkan Moralitas Generasi Bangsa)", *Edukasia Islamika*: 1 (1) Desember 2016/14381

¹⁹ Yusufhadi, Miarso, *Teknologi Komunikasi Pendidikan Pengertian dan Penerapannya di Indonesia*, (Jakarta: Pustekkom Dikbud dan CV Rajawali.1986), h. 25.

²⁰ Abd. Wahab Rosyidi. *Mamlu'atul Ni'mah, Memahami Konsep Dasar Pembelajaran Bahasa Arab*, (malang: UIN-Maliki Press. 2012)

²¹ Talizaro, Tafonao, "Peranan Media Pembelajaran Dalam Meningkatkan Minat Belajar Mahasiswa," *Jurnal Komunikasi Pendidikan*, 2(2), 103.2018. <https://doi.org/10.32585/jkp.v2i2.113>

²² Ruth. Lautfer. *Pedoman Pelayanan Anak*. (Malang Indonesia : Yayasan Persekutuan Pekabaran Injil Indonesia. 1993)

²³ Asnawir dan M. Basyiruddin Usman, *Media Pembelajaran*, (Jakarta: Ciputat Pers.2002)

²⁴ Adam. Steffi dan Muhammad Taufik Syastra. "Pemanfaatan Media Pembelajaran Berbasis Teknologi Informasi Bagi Siswa Kelas X Sma Ananda Batam". *CBIS Journal, Volume 3 No 2: 79. 2015*.

²⁵ Ahmad Sabri, *Strategi Belajar Mengajar dan Micro Teaching, Quantum Teaching*, (Ciputat.2005)h. 112

conveyed by educators to students. Media has four functions, namely for attention, affection, cognition, and compensatory functions²⁶. Media can generate motivation and stimulation to learn, and even psychologically it is very influential on students²⁷. In learning theory, psychological conditions such as students' emotions and motivation should be considered in the selection of learning media²⁸.

Interesting media are not seen from the price or manufacturing technology, but the media is able to facilitate, to clarify the teacher's information and to achieve predetermined learning objectives. Therefore, teachers should be more careful in choosing learning media. This means that the use of the media must not be arbitrary, but teachers must consider various things. There are several criteria that must be considered in selecting media; the objectives to be achieved, the character of students, the characteristics of presented material, the time allotment, the adequacy of costs, the characteristics of the media, the context of use and the technical quality²⁹

The concept of *matsal* and how this *matsal* can be used as a learning medium for moral values needs to be studied to find out various underlying reasons and how to use it technically. *Matsal* in English is called metaphor, and in Indonesian, it is called a proverb³⁰. *Matsal* means painting, similarity, and equation, parable (KBBI). The word *al-matsal* and the words taken from it have the meaning of description, explanation, appearance, presence, and influence³¹. *Amtsals* is the plural form of the word *matsal* and the word *mitsal* which means a parable or something that resembles and a comparison³²

In the Holy Qur'an, *matsal* or parables are verses that equate something with something else, either in the form of *isti'arah* (figurative language), *tasybih* (figurative language), or in the form of *majaz* (figurative language). In the Holy Qur'an there are many verses that contain parables. The purpose of the parable is to become a lesson/*I'tibar* for humans, that it is easier

²⁶ Mahmudah, S. "Media Pembelajaran Bahasa Arab". *An Nabighoh Jurnal Pendidikan Dan Pembelajaran Bahasa Arab*, 20(01), 129. 2018. <https://doi.org/10.32332/an-nabighoh.v20i01.1131>

²⁷ Oemar Hamalik, *Media Pendidikan*, cetakan ke-7. (Bandung: Penerbit PT. Citra Aditya Bakti.1994)

²⁸ Prastya, A. "Strategi Pemilihan Media Pembelajaran Bagi Seorang Guru". *Prosiding Temu Ilmiah Nasional Guru VIII Tahun 2016: Tantangan Profesionalisme Guru Di Era Digital*, (November), 294–302. Retrieved from <http://repository.ut.ac.id/id/eprint/6518>

²⁹ Etin. Solihatin, *Strategi Pembelajaran PPKn*. (Jakarta: Bumi Aksara, 2012)

³⁰ Nasruddin. Baidan, *Wawasan Baru Ilmu Tafsir*, (Yogyakarta: Pustaka Pelajar, 2005).

³¹ Ferki Ahmad Marlion, & Wijayanti, T. Y. "Makna Ayat-ayat Perumpamaan Di Dalam Surat Ali Imran". *An-Nida'*, 43(2), 1 2019.. <https://doi.org/10.24014/an-nida.v43i2.12320>

³² Mahmud, Yunus, *Kamus Arab- Indonesia*, (Jakarta:Yayasan Penyelenggara Penerjemah/ Penafsir Al Qur'an.1973)h.410.

to understand and accept in instilling faith and noble behavior in humans and showing them the beauty of the language of the Holy Qur'an³³.

Amtsal is an abstract visualization that is expressed in various kinds of sentences by analogizing something that is similar and comparable. *Amtsal* is also expressed in the form of similes, comparisons, parables between things that have similar aspects³⁴. (*Amtsal* in Ibn Qayyim's view is understood as likening something to something or bringing something abstract (ma'qul) closer to concrete (makhshus) or bringing one of the two masters closer to another and considers one of them to be the other³⁵. *Amtsal* has a big role in education, in line with the spirit of education³⁶. The function of parables in education is to understand and instill noble but abstract values by describing them through something concrete, as if the abstract was seen by the five senses because of the help of the concrete³⁷.

Amtsal functions as reminding (*tadzkir*), advising (*wa'dz*), encouraging (*hatsts*), prohibiting (*zajr*), taking lessons (*i'tibar*), setting (*taqrir*), bringing the meaning of conversation closer to reason, and describing meaning in a picture that can sensed, because *amtsal* describes abstract meanings in the image of a concrete figure or object so that it is easier to digest and sticks to the mind because of the support of the sense organs³⁸. *Amtsal* encourages the soul to accept the intended meaning and makes sense feel satisfied³⁹. *Amtsal* is included between wise expressions or parts of expressions that contain wisdom and sentences that appear in an event because of their suitability and similarity⁴⁰.

Parables are generally used to set subject matter that is very important and valuable in life⁴¹. *Amtsal* tries to present something abstract (which can only be described in the mind) in the form of something concrete (material) that can be grasped by the senses, so that reason can receive the

³³ M. Ali, "Fungsi Perumpamaan dalam Al-Quran". *Jurnal Tarbawiyah*, 10(2).2013.

³⁴ Rusydi Khalid, "Perumpamaan-Perumpamaan Dalam Al-Qur'an", *Jurnal Adabiyah*, Vol. 11, No. 1, 2011

³⁵ Syahidin, *Menelusuri Metode Pendidikan Dalam Al Qur'an*, (Bandung: ALFABETA.2009)

³⁶ Mahbub Nuryadien, "Penelitian *Amtsal*: Media Pendidikan Dalam Al-Qur'an" *Jurnal Risalah*, Vol. 4, No .2.2018

³⁷ Ferki Ahmad Marlion, & Wijayanti, T. Y. "Makna Ayat-ayat Perumpamaan Di Dalam Surat Ali Imran". *An-Nida'*, 43(2), 1.2019. <https://doi.org/10.24014/an-nida.v43i2.12320>

³⁸ Al-Suyuti, *al-Itqan fi 'Ulum al-Qur'an*, (Damaskus: Dar Ibn Katsir Cet. II, Juz II, 1992)h.1041

³⁹ Al Qathan Manna, *Studi Ilmu-Ilmu Al Qur 'an, Terjemah Mudzakir AS* (Jakarta : Litera Antar Nusa. 1993)h.400.

⁴⁰ Subhānī, Ja'far, *Al-Amthāl fil Qur'an, terj. Muḥammad Ilyas*, (Jakarta : al-Huda. 2007)h.7-8.

⁴¹ Ta'dibia, *jurnal ilmiah Pendidikan Agama Islam*, Vol. 6, No. 2, Nopember 2016).

message conveyed by the parable. Abstract meanings sometimes make the heart still hesitate, so it is necessary to have a depiction in a concrete form so that it is easy to digest⁴².

Parables as explained in the many definitions above, can be found in holy books, various books or texts, and can also be found in the reality of life. Parables that use concrete objects and appear in everyday life can be as learning media that have high actuality and value. Factual means that the parables are real events in life, while actual means that the parable exists all the time. Factual and actual things are relatively easy to remember. Thus, parables become relevant to be used as media in learning process. Parables also always use beautiful and interesting expressions, so that they leave a strong impression on the soul.

A parable or concrete *matsal* can be used as a medium to explain abstract things. Therefore, in using *matsal* expressions, three important elements of *matsal* should be fulfilled, namely; things which equate, things which are being equated, and the similarity of characteristics which are owned by the equalizer and being equalized. For examples, parables in *tasybih*; "Muhammad badrun" (Prophet Muhammad SAW is likened to the full moon). Prophet Muhammad SAW is called *musyabbah* (likeness), *badrun* is called *musyabbah bih* (similar thing), and equally peaceful is the face of *syabah* (side of the similarity of meaning between Prophet Muhammad and *badrun*). According to the author, parables can be categorized as learning media because of two things; firstly, in parables, concrete objects that can be caught or seen by the five senses are always used, and can be found in everyday life. This is in accordance with the criteria of media that use a lot of concrete objects, and the two parables really help the educator or teacher in an effort to clarify and make students easy to understand the information and to receive messages. The parable has a very high spiritual value that generates attention, inspiration and motivation in the listener or reader.

In the Holy Qur'an, there are various types of objects that can be used as parables, including fire, found in surah al Baqarah verse 172, water is contained in three chapters, namely surah al-Baqarah verse 19, surah al-Kahfi verse 45 and surah Yunus verse. 243, dust is in surah Ibrahim verse 184, wind is in surah Ali Imran verse 117, foam is in surah al Ra'd verse 176, seeds are in surah al Baqarah verse 261, stones are in surah al Baqarah verse 264, land is found in surah al A "raf verse 58 and the light is found in surah al-Nūr verse 35.

⁴² Anwar, Rosihan, *Samudera al-Qur'an* (Bandung: Pustaka Setia, 2001).

The learning media for moral values that are manifested by the presentation of parables should fulfill several things: choosing the type of parable that is custom-made to the theme / subject matter to be presented; choosing a parable that uses beautiful and interesting expressions to encourage students' interest and motivation to learn; adjusting the parable to the development of students' thinking, because parables require logical understanding; managing emotions, feelings, enthusiasm, thoughts and views of students. This is done because the parables of expressions which have aesthetic and logical characters are closely related to feelings and thoughts.

Research Methods

This research is a library and field research, where the data collected sources from books, literature relevant to the theme, besides that the data were also derived from the field. According to Irwaan Abdullah (18/1/2021) that data collection can be obtained by reading, listening and seeing. Sources of data in research are documents and concrete objects that could be observed by the senses and were in the environment of everyday life. For collecting data, the technique of documentation and observation to the reality in the field were used. Particularly, this study employed a descriptive-qualitative approach, by describing the data as it is. Then the analysis was carried out by presenting and displaying the data, categorizing the data and then drawing a conclusion.

Result and Discussion

Metaphors or parables are abundant in everyday life and in various religious literature. If humans are diligent in reading literature and examining objects in the environment carefully, they will find many expressions and metaphorical forms that can be important lessons for human life. Metaphors can be an effective medium to explain abstract things that are difficult to understand. Likewise, metaphors can be a medium to explain messages about values and morals which are actually very important but sometimes difficult to understand. Metaphor has a very strong and impressive soul touch. Metaphor has a high actuality value because it continues to exist forever. Metaphors really help the human mind to digest abstract problems or messages in an easier, more beautiful and touching way. With these characters, the metaphor can be used as a learning medium with abstract material content.

According to the data derived from documentation and observation, the results showed that various parables (*matsal*) are able to be used in learning abstract moral values. The findings are shown in the following descriptions and discussions.

In QS *Al Zumar*: 29, it is described about the value of the Oneness of Allah, which states; "Allah made a parable (namely) of a man (slave) who is owned by several unified people who have different interests, and a slave who becomes the full property of one (only). Are the two slave's servants the same?" This verse talks about *tawhid* (asserting oneness). In other words, a

slave who has one full master is actually more convenient and easier because a slave only fulfills the wishes of one master. Unlike one slave who has many masters, he is very distressed by the many masters because he has to fulfill the various desires of each master, which of course are different. Likewise, with only one God, namely Allah SWT, human will be more comfortable to fulfil one command than many Gods. This is the logic used by Allah when explaining His Oneness to unbelievers.

Humans as creatures who acknowledge the existence of God, are obliged to exalt the Creator, namely Allah SWT. Allah is the Essence of the Prima Causa, the main cause of everything that exists. But it is not easy to explain the Oneness of Allah. To know the Oneness of Allah which is the Essence of the Prima Causa is likened to people writing, drawing, counting, stepping and moving. People count to whatever must be starting from the number one. People move, step, draw or write must start from one point. The point or number one is a symbol and isyarah for the Oneness of Allah Almighty and the Cause of everything. Therefore, understanding the Oneness of Allah can be understood by every human being moving starting from a starting point.

In Holy Qur'an Surah *Ibrohim*: 24 describes the value of good words. Through this verse Allah gives a metaphorical picture that a believer's good words and deeds are likened to a date palm (its root goes deep into the ground), its branches always rise upward. This means that the good deeds of believers are always perpetually lifted at any time, at every opportunity, in the morning or evening⁴³. This verse contains a moral message so that every believer always says good and does good wherever he is.

In Holy Qur'an Surah *Ar Ra'du*: 17, it is explained about the description between the eternal truth and corruption which is destroyed, likened to water and foam. If there is water that flows so fast in all the valleys, the foam will be more and more removed and lost. Similarly, the value of a truth is that wherever it will come, it defeats evil, because something false will definitely perish.

In Surah *Al Baqarah*: 261, there is a picture of a person who gives charity in the way of Allah is likened to a person who plants one ore which then grows seven stalks and on each stalk grows a hundred ore. From that stalk grew to become seven hundred ores. Seeds like this can be in the form of rice and corn which we see in everyday life. That is the picture of people who give in the way of Allah sincerely only hope to be pleased with Him, so they get multiple rewards. This illustrates that kindness will always get a bigger reward. Kindness is always growing.

Surah *Al Kahfi*: 45 explains that worldly life is likened to flowing water. Water has an impermanent nature and always flows from one room to another, which is lower. If there is more, water that flows, it cannot be dammed and must be avoided. Equally, worldly life always has its ups and downs, sometimes ups and downs, rich then poor, life always changes. Water is always

⁴³Ibnu Kathir, *Lubābut Tafsir Min Ibni Kathīr, Terj. M Abdul Ghoffar*, jilid 3, (Jakarta : Pustaka Imam Syafi'i, 2006)

penetrating and cannot be contained. Likewise, worldly desires never have an end until humans die.

One of human behavior is like prejudice (suspecting wrongdoing) in others. Being prejudiced is a prohibited act and a sin, because it can interfere with friendly relationships as what the bad taste and the prejudice. In QS *Al Hujurat*; 12 states that prejudice is likened to eating a brother's carcass. Normal human feelings must not bear to eat a carcass because it is so smelly and disgusting. In terms of behavior, eating a carcass is a very despicable and disgusting act. Also, humans who have prejudice behave very despicably.

In Surah *Al A'raf*: 58, Allah says "*And the good soil, the plants thrive with the permission of Allah; and the soil is not fertile, the plants only languish. Thus, We repeat the signs of (Our) greatness for those who are grateful*". The verse explains that the images of believers and unbelievers are compared to good soil and bad soil. Good soil brings forth good fruit, and bad soil brings forth bad fruit. In other words, believers are good and have good deeds, while unbelievers have bad and useless practices.

Religious humans are natural, and there is no compulsion in choosing a religion. An advantage of the Islamic religion is that it does not force its people to embrace Islam, because it is strongly believed that Islam is the best religion and there are definitely many adherents. The belief that Islam has many adherents is explained in surah *Al Baqarah*: 256 which is stated, "*There is no compulsion in religion, because it is clear between right and wrong*". Islam when compared to Judaism, Christianity and Magi are likened to gold compared to silver, bronze and copper. By not having to be forced, people will definitely choose gold because it is definitely a higher and more expensive value compared to silver and others. Likewise, Islam must have a superior value when compared to other religions. That is the way Allah explains the excellence of Islam but in a very smooth and interesting way.

All human beings are given the potential of a mind and heart that functions to respond to the various dynamics that develop around them, including receiving various suggestions of truth and kindness. For common sense, truth and goodness are very real and very easy to accept comparing with mistakes and ugliness. However, not all humans can accept truth and goodness advice for various reasons. Humans who do not want to accept good advice in Surah *Al A'raf*: 179 are likened to animals. We all understand that animals are senseless creatures that cannot take any advice. In fact, it is natural because animals do not have sense. Thus, some people who do not want to accept the advice of the truth, which are actually very real, are likened to animals and are even uglier.

From Sahl bin Sa'ad r.a said that Rasulullah SAW stated, "*I and the person who takes care of the orphan in heaven like this. He gestured with his index and middle finger and spread them apart*" (Hadith of Bukhari). This hadith explains how noble people care for orphans. The closeness of people who care for orphans with the Prophet is likened to the close proximity of the index and middle fingers. This means they are very close and there is no distance between both of them. In the same way, people who care the

orphans will be very close to Prophet Muhammad P.B.U.H on the Day of Resurrection.

In everyday life, people often do things that include sin, even though humans do not want to sin. It is not easy for people to understand what sin is, because sin is an abstract thing. Consequently, people need to think over longer to understand the meaning of sin. To explain the meaning of sin, a person who sins is likened to a debt. People who are in debt at the beginning feel good (because pleasure is the cause of their sin), but in the course of their life they feel a burden that must be resolved, and then life becomes uncomfortable before the debt burden is resolved (returning the debt). Likewise, a person who sins when he initially does it feels good, but after that he feels a burden of sin in his life and the burden of sin can only disappear when it has been resolved with *istighfar* (the act of seeking forgiveness from Allah by repeating the Arabic words *astaghfirullah*).

In the teachings of Islam, humans are always commanded to pray to Allah. Praying is very important for humans to gain moral strength. However, the meaning of praying is the term that is not easy to grasp because it is very abstract. Therefore, praying is likened to someone who saves in a bank. People feel heavy to save money at the beginning because the funds that should be enjoyed must be saved. Nevertheless, saving money is psychologically good for having investments. People who save also tend to be optimistic about the future because they have sufficient capital preparation. Likewise, people who pray feel heavy because praying not bring any direct benefit, but after praying people will feel comfortable/calm. In other words, people who pray a lot also have a lot of hope and optimism in facing the future, because they believe their prayers will be answered by Allah. This expected value is in the form of metaphor.

Humans as social creatures can never live without the help of others. Therefore, living with other people is absolute. The togetherness of humans living with one another is likened to the two hands in the human body, and not like the ears. Both hands always greet, join hands and help each other, while the ears between the right and the left never meet each other even though they are in the same human body. Similarly, human beings should greet and help one another as hands, not ears.

The Holy Qur'an is the miracle of the Prophet Muhammad P.B.U.H. and the holy book of Muslims. Al Qur'an is a guide for humans to live safely both in the world and hereafter. It is not easy to explain the meaning of the Qur'an as a guide because the Qur'an is only in Arabic script. Therefore, Ibn Taymiyyah said, "*the Qur'an as a guide for a believer is likened to a bright light shining on the eyes*". This means that the human eye does not get a clue to be able to see any object if it is not assisted by a bright light shining on it. Even if the eyes are healthy, people cannot see objects in a dark place. Both eyes can only see objects when aided by light. Likewise, people who believe will not get enlightenment about the truth and goodness of the true life without the guidance of the Qur'an.

The value of patience is very important in human life and must be demonstrated in real terms. Nonetheless, it is not easy to explain and

demonstrate the significance of this patience. Because of that Sahabah Ali once said; "*Patience is for the believer likened to the head to the whole body*". The head and its contents are a very vital part of the human body, because in the head include very important parts of the body; eyes, ears, nose, mouth and even the brain. If there is no head then humans must die. Also, patience is something that is very vital in a believer. If there is no patience then he is not a believer.

Problems are inseparable from human life. Everyone in life has a problem but they are different in their response to these problems. Problem in life faced by humans can be likened to "one spoonful of salt in one glass of water or one bucket of water". One spoonful of salt is like a problem. The human heart is like water in a glass or bucket. One spoonful of salt in one glass of water tastes very salty. Then, one tablespoon of salt in a bucket of water doesn't taste salty. It seems like human heart. If the heart is narrow (water in the glass) then the problem is so big. Meanwhile, if the heart is spacious (water in a bucket) then the problem you are facing is not so pronounced. In dealing with a problem, what is important to be managed is that the people are not the problem itself.

Every human being living in the world hopes to be a good person, but not all humans understand how to make themselves a good person. For that reasons, there is a metaphor that can describe the way humans become a good person, which is described as a hadith; "*The parable of a believer is like a bee, when he eats, he will eat something good. And if he brings out something, he will also bring out something good. And if it perches on a branch to suck honey, he doesn't break it*" (Narrated by Al-Baihaqi). In other words, a good human being is likened to a bee. Bees are a good animal. Bees have a habit of being in a clean place and never destroying it; looking for food in a good place, and bees emit something good and beneficial, namely honey which is very necessary for human health. A good human being should imitate like a bee by getting used to being in a good place and not causing damage to the environment; looking for food from good sources and saying good words.

Muslims believe that life in the world is not long. Therefore, there is no need to love the world excessively. The value of the human *zuhud* (to belittle) to the life of the world is likened to a ship sailing on the sea. Ships sailing in water is normal, because the place where the ship sails is only in water/sea. Nevertheless, the sea water should not get into the ship, because it will cause the ship to sink. Likewise, humans live in a normal world, but the sparkle and beauty or luxury of the world does not enter the heart because it will harm human life itself due to the love of the world.

Every human being has the desire to be able to live happily. Every day, humans try to get what is called happiness. But humans do not understand what happiness is and how to measure happiness. People who seek happiness in this life are likened to fish that live (in water) looking for water. During the time of Prophet Solomon, there was a group of fish who heard people say that water is a source of life and a source of happiness, so when they heard these words, a group of fish rushed around to get water. They ran to various places

to get water. They do not realize that they are actually in very clear water which means that they are feeling happiness. Equally, humans live in the world, actually humans are feeling happiness but often people do not realize it, so they have to try in such a way to achieve happiness. This metaphor includes the value of gratitude.

Psychologically, parables are very interesting to be used as a medium in learning moral values. The parable is established in beautiful language, which is expressed in concrete terms, and the message conveyed is difficult to argue with reason. As a result, the message conveyed through parables is easy to be understood and accepted by the listeners.

Conclusion

From the description above, several conclusions can be drawn, including: **First**, learning moral values is very important in order to prepare students to have moral and tough personalities. **Second**, the importance of efforts to increase the quality of moral values learning can be done, among others, by preparing effective learning media. **Third**, parables that have a concrete character, can be sensed, and use beautiful expressions, are believed to be used to inspire and motivate students to do something good according to the message in the parable. For this reason, parables can be a medium for learning moral values. **Fourth**, certainly, the types of parables above are only a part of the many parables that exist in our lives, so that these parables cannot represent all parables that should exist in the learning material of moral values.

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