

The Social Rhetoric of the Qur'an: A Thematic Stylistic Approach

Partomuan Harahap¹, Asrina², Syofyan Hadi³, Nurlaila⁴

Universitas Islam Negeri (UIN) Mahmud Yunus Batusangkar^{1,4}

Universitas Islam Negeri (UIN) Imam Bonjol Padang^{2,3}

partomuan.hrp@uinmybatusangkar.ac.id¹, asrina@uinibpadang.ac.id²,
syofyanhadi@uinibpadang.ac.id³, nurlaila@uinmybatusangkar.ac.id⁴

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Abstract

This study explores the way the Qur'an conveys social criticism through its distinctive rhetorical style. Employing a thematic stylistic approach, the research analyzed selected verses representing criticism of social inequality (Q.S. Al-Isra': 26–27), human and environmental exploitation (Q.S. Al-Qasas: 4; Q.S. Ar-Rum: 41), and moral deviation (Q.S. Al-Hujurat: 11; Q.S. An-Nisa': 58). The method applied was qualitative-descriptive, using critical textual reading focusing on the thematic and stylistic features of the verses. The analysis drew on al-Sakkaki's theory of *al-Ma'ani* to identify the rhetorical forms and their social meanings. The findings indicate that in Q.S. Al-Isra': 26–27, the Qur'an employs *Uslub al-Amr* as a form of ethical motivation; *Uslub Khatimah Maw'iziyah* to frame prohibition with theological condemnation; *Uslub Siyaq wa Sibaq* to balance commands and prohibitions; and *Uslub Taqdim wa Ta'akhir* to emphasize social priorities in the distribution of rights. In Q.S. Al-Qasas: 4, rhetorical devices include *Uslub Ta'kid*, *Taqdim wa Ta'akhir*, *Itnab*, and the use of *Fi'l Muḍāri'* in *Maqām Zamm*. In Q.S. Ar-Rum: 41, the text contains *Ta'kid*, causality style (*'Illab/Ta'li*), *Maqām Taḍmīn*, *Fi'l Muḍāri'* in contextual emphasis, and further *Itnab*. In Q.S. Al-Hujurat: 11, the styles include *Uslub Nida'*, *Taqdim wa Ta'akhir*, *At-Tikrār*, and *Tahdid*. In Q.S. An-Nisa': 58, rhetorical devices identified are *Ta'kid*, *Tarkīb Fi'l Muḍāri'*, *Kalimah Syart'iyyah*,

numerical reinforcement, and *Khatimah Ilahiyah*. This study introduces the concept of “Qur’anic Social Rhetoric,” a stylistic perspective that highlights the interrelation between the Qur’an’s rhetorical structures and their socio-ethical functions. It demonstrates that the Qur’anic style not only embodies aesthetic and linguistic excellence but also serves as a medium of social critique, moral guidance, and transformation, ultimately reflecting the Qur’an’s essential role in shaping public ethics and social justice.

Keywords: The Qur’an, Stylistics, Social Criticism.

Introduction

The Qur'an is not only regarded as a holy book that serves as a spiritual guide but also as a great literary text possessing unique and distinctive linguistic characteristics. Allah revealed the Noble Qur'an and made it a book of miracles.¹ The Qur'an has a high value from various aspects.² Through its linguistic excellence, the Qur'an surpasses the renowned Arabic poetry of the *Jahiliyyah* period, which was celebrated for its depth and captivating beauty.³ In fact, the Qur'an provides several principles and guidelines that Muslims are required to observe in order to foster harmonious communication and minimize the potential for conflict.⁴ The richness of its language, rhetorical structure, and profound stylistic power make the Qur'an an essential subject of study for those seeking to uncover the majesty of its grammar and expression. Thus, as both a guide for human life and as a divine scripture, the Qur'an can be appreciated universally. Studies on the beauty of the Qur'anic language and the depth of its meanings have exerted a powerful intellectual and emotional influence, engaging both the mind and the heart. Therefore, the Qur'anic style serves a dual function: a scientific style that appeals to the intellect and a literary style that evokes aesthetic appreciation and emotional response.⁵

As divine revelation, the Qur'an is recognized by linguists for its beauty of meaning, which radiates through its words. The Arabs at the time of its revelation

¹ Khaled Yahya Abdurrahman and Noza Aflisia, “Al-Balāghah ‘Inda Al-Zamakhsharī: Marhalah Nadhji Al-Bahtsi Haula Al-‘Ijāz Al-Qur’ānī,” *Al-Irfan: Journal of Arabic Literature and Islamic Studies* 5, no. 1 (March 13, 2022): 34–46, <https://doi.org/10.36835/alirfan.v5i1.5460>.

² Noza Aflisia, “Teaching Balaghah for the Purpose of Appreciation of Al-Quran Language,” *Lughawiyat: Jurnal Pendidikan Bahasa Dan ...* 4 (2021): 156–72, <http://ejournal.iaindalwa.ac.id/index.php/Lughawiyat/article/download/537/303>.

³ Muyassarrah and Jaenafil Abadi, “Klasifikasi Puisi Arab Jahiliyah Menurut Ibn Qutaybah Dalam Kitab Al-Shi’r Wa-Al-Shu’Arā,” *Al-Ma’rifah* 18, no. 1 (2021): 77–86, <https://doi.org/10.21009/almakrifah.18.01.07>.

⁴ Yuanga Kurnia, “Gaya Bahasa Tauriyah Dalam Ayatal-Qur’an,” *Arabiyatuna: Jurnal Bahasa Arab* 2, no. 1 (2018): 38–39.

⁵ Muhammad Subhi Mamasoni, “Uslub Al-Qur’an: Studi Uslub Taqdim Wa Ta’khir Dalam Al-Qur’an,” *Al-Ma’any: Jurnal Studi Bahasa Dan Sastra Arab* 1, no. 1 (2022): 63.

were deeply moved by its linguistic composition, which adhered to their linguistic norms yet conveyed a semantic power that stirred the soul, illuminated the mind, and resisted any form of imitation or criticism. This beauty manifests through the use of linguistic elements, including phonetic, morphological, syntactic, stylistic, and contextual, allowing the Qur'an's meanings to remain dynamic and relevant across time and changing human conditions. This also affirms that linguistic analysis remains a vital approach to uncovering the Qur'an's multilayered meanings.⁶

According to Imam al-Suyuti, the uniqueness of the Qur'anic language lies in its style and eloquence, while Imam Abu Hasan Hazim asserts that the miraculous nature of the Qur'an's language cannot be equaled by the words of any Arab or anyone else.⁷ Ali al-Jarim and Mushtafa Uthman define style as the meaning embodied in words that are arranged in such a way as to achieve the intended purpose of the sentence more effectively and to touch the hearts of the message's recipients more profoundly.⁸ As noted by Syihabuddin Qalyubi (1997), cited in Ranjy Ramadani, stylistics can be defined as the study of language with style as its central object. In this regard, style is the manner in which an individual employs language in a particular context to achieve a particular purpose.⁹ It can be viewed as a form of linguistic expression that reflects the author's emotional depth and the thoughts they wish to convey, often indirectly.¹⁰ In Western tradition, style corresponds to stylistics. The term style derives from the Latin *stilus*, a writing instrument used on wax tablets. The skill with which this tool was used determined the clarity of the writing. When the emphasis shifted from technical precision to aesthetic expression, style came to denote the art and ability of using words beautifully.¹¹

Stylistics refers to the linguistic selection among several alternatives that is deliberate, clear, and reflective of the writer's character, while also demonstrating their distinctive features.¹² Stylistic analysis of the Qur'an, within the field of linguistics, represents a contemporary approach that examines nearly all aspects

⁶ Syukri Hamdi Saputra, "دراسة سياقية عن الآيات الثلاثة الأولى من سورة الناس," *Arabiyatuna: Jurnal Bahasa Arab* 2, no. 2 (2018): 223.

⁷ Adi Pratama Awadin and others, 'Epistimologi Ilmu Balaghah Dalam Al-Qur'an', 6.1 (2025), pp. 87–102, doi:10.35316/lahjah.v6i1.87-102.

⁸ Moh. Makinuddin, "Mengenal Uslub Dalam Struktur Kalimat Dan Makna," *MIYAH: Jurnal Studi Islam* 14 (2018): 160–81.

⁹ Ranjy Ramadani, "Gaya Bahasa Cerpen Lailatun Ghaba 'Anha Al-Qamar Karya Najib Al-Kilany (Analisis Stilistika)," *Arabiyatuna: Jurnal Bahasa Arab* 5, no. 1 (2021): 4–6.

¹⁰ Loita Kurrota A'yun, "Gaya Bahasa Kiasan Dalam Puisi 'Mansyūrātun Fidā'iyyatun 'Alā Judrāni Isrā'il,'" *Arabiyatuna: Jurnal Bahasa Arab* 2, no. 2 (December 26, 2018): 161, <https://doi.org/10.29240/jba.v2i2.549>.

¹¹ M. Quraish Shihab, *Metodologi Tafsir Al-Quran: Dari Tematik Hingga Maqashidi*, Lentera Hati, 2025.

¹² Hussein Abdul Raof, *Arabic Rhetoric: A Pragmatic Analysis*, Rodledge, 2006, <https://doi.org/10.24252/diwan.v4i1.4146>.

of language, especially the meaning and usage of words, both lexically and contextually. In addition, stylistic studies can explain preferences in word choice or language structures that distinguish one work from another. These stylistic features may be phonological (sound patterns of language), syntactic (types of sentence structures), or lexical (diction and frequency of certain word classes).¹³

Studies on the linguistic style of the Qur'an have long attracted the attention of scholars in Arabic linguistics and Qur'anic studies. Previous research has highlighted aspects such as *balāghah* (classical Arabic rhetoric), *tajnis* (parallelism), *iltifāt* (shifts in grammatical person), and *taḍmīn* (semantic inclusion) in conveying the Qur'an's messages, as emphasized in the works of scholars such as Abdul-Raof.¹⁴ Likewise, studies in *ʿilm al-balāghah* (the science of rhetoric) and its figures¹⁵ also shed light on the stylistic uniqueness of the Qur'an.¹⁶ Meanwhile, thematic stylistic analysis has begun to develop as an interdisciplinary approach that combines linguistic, literary, and Islamic thematic studies, as seen in the works of thinkers such as Nasr Hamid Abu Zayd,¹⁷ Fazlur Rahman,¹⁸ Muhammad Arkoun,¹⁹ Amina Wadud,²⁰ and M. Quraish Shihab.²¹

Most stylistic studies of the Qur'an tend to focus on its aesthetic dimensions and formal linguistic structures, while the social function of Qur'anic style remains underexplored. Although such approaches deepen the understanding of the beauty of the language of revelation, there remains a gap in the literature specifically addressing how the Qur'an employs stylistic choices as a medium for social criticism. The present study aimed to analyze social criticism in the Qur'an's style through a thematic stylistic approach, focusing on rhetoric within specific

¹³ David F. J. Campbell Gerald Bast, Elias G. Carayannis, "The Future of Education and Labor," *Arts, Research, Innovation and Society (ARIS)*, 2019.

¹⁴ Gerald Bast, Elias G. Carayannis. The Future of Education and Labor', *Arts, Research, Innovation and Society (ARIS)*, 2019

¹⁵ Abdul Wahab Syakhrani and Saipul Rahli, "Latar Belakang Munculnya Ilmu Balaghah, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2022): 59–71, <https://doi.org/10.54443/mushaf.v3i1.88>.

¹⁶ Lori Arp, "Library Literacy," *American Library Association* 34, no. 2 (2010): 158–63. Lihat juga P Wosnitza, M., Karabenick, S. A., Efklides, A., & Nenniger, "Contemporary Motivation Research: From Global to Local Perspectives," *Hogrefe & Huber Publishers*, 2009.; Daud Lintang, "Epistemologi Balagh; Studi Atas Miftah Al-Ulum Karya Al-Sakaki," 2017.

¹⁷ Tahar Rachman, "Nasr Hamid Abu Zayd Dan Teori Interpretasinya," *Angewandte Chemie International Edition*, 6(11), 951–952. 6, no. 11 (2018): 10–27.

¹⁸ Kholifatul Khasanah, 'Gaya Bahasa dalam al-Qur'an (Analisis Tasybih Pada Surat Al-A'raf)', *Institut Agama Islam Negeri Ponorogo*, 2023).

¹⁹ Misnawati Misnawati, Samsul Bahri, and Muhammad Nuzul Abrar, "Pemikiran Mohammed Arkoun Dalam Penafsiran Kontemporer," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 12, no. 2 (2022): 271, <https://doi.org/10.22373/jm.v12i2.13292>.

²⁰ Irsyadunnas Irsyadunnas, "Tafsir Ayat-Ayat Gender Ala Amina Wadud Perspektif Hermeneutika Gadamer," *Musawa Jurnal Studi Gender Dan Islam* 14, no. 2 (2015): 123, <https://doi.org/10.14421/musawa.2015.142.123-142>.

²¹ M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Tematik Atas Pelbagai Persoalan Umat*, Mizan, 2007.

social themes. This approach aligns with the characteristics of contemporary Qur'anic interpretation developed in Indonesia, which combines traditional textual analysis with an understanding of modern social contexts. It serves as a bridge between the timeless values of the Qur'an and the needs of contemporary humanity. For example, *Tafsir al-Qur'an al-Karim* by Hasan, Abbas, and Haitami explores themes such as justice, democracy, and social awareness, showing that the Qur'an functions both as a spiritual guide and an intellectual instrument for addressing critical social issues.²²

Thematic stylistics enabled researchers to explore the thematic meaning and the social function of Qur'anic texts. This study focused on verses containing social criticism across four major themes: social injustice and inequality, exploitation, hypocrisy, and moral deviance, with particular attention to how linguistic form reinforces the message's content. The study also sought to demonstrate that the Qur'an's message is dynamic and capable of delivering sharp social criticism through profound and aesthetically powerful language. In an era when modern societies often distance themselves from religious texts for being perceived as purely normative or dogmatic, a stylistic approach opens a more inclusive, reflective, and contextual space for appreciating the Qur'an.

Finally, this study is expected to enrich the fields of thematic exegesis and Qur'anic linguistics and to inspire the use of the Qur'an as a source of ethical and social reflection in addressing contemporary global issues. It also recommends further research integrating stylistic analysis with contemporary theories of social criticism, such as those of Foucault, Bourdieu, and Habermas, to bridge the gap between the text of revelation and the modern global social context.

This study aimed to analyze the stylistic forms employed by the Qur'an in conveying social criticism, particularly in verses that denounce social inequality, exploitation, and moral deviance. The primary focus was to identify and examine the stylistic elements in the Qur'an through the framework of *ma'ani al-Sakaki*, including *as-siyāq wa as-sibāq* (context and thematic coherence), *maqam tadīmīn* (insertion of wisdom), *itnāb* (elaboration of meaning), and other rhetorical devices reinforcing the social messages of the revelatory text. The research specifically addressed the following questions: how Qur'anic stylistic forms are used to critique practices of social inequality in socially themed verses, how meaning is stylistically expressed, and how social rhetoric functions within the text.

As a scientific contribution, this research introduces a new approach that integrates thematic stylistic analysis with al-Sakaki's theory of *al-ma'ani*, combined with a thematic examination of contemporary social issues in the Qur'an. This approach gives rise to a new perspective termed "Qur'anic Social Rhetoric", a stylistic reading method that not only highlights linguistic structure and rhetorical

²² Kusroni dan Mukhammad Zamzami, "Revisiting Methodology of Quranic Interpretation: A Thematic Contextual Approach to The Qur'an," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 11, no. 1 (2021): 177–202.

aesthetics but also explores the social functions and ethical critiques embedded in the Qur'anic language style. This concept represents a methodological innovation that has not been widely explored in conventional stylistic or thematic exegesis studies, and it is expected to enrich the field of Qur'anic studies in both linguistic and social dimensions.

This research was categorized as library research and employed a descriptive qualitative approach. Its main objective was to describe and analyze the Qur'an's stylistic strategies in delivering social criticism through a thematic stylistic lens, and to elucidate the meanings and functions of social criticism using the science of *ma'ani al-Sakaki*. The primary data sources consisted of Qur'anic verses with social themes (e.g., Al-Isra': 26–27; Al-Ma'un: 1–7; Al-Qaṣaṣ: 4; Ar-Rum: 41; Al-Ḥujurat: 11; An-Nisa': 58). Secondary data included classical and contemporary works on *balaghah*, particularly the science of *al-ma'ani* and *uslub*, as well as scholarly journals and academic publications relevant to the research topic. The unit of analysis in this study was the set of Qur'anic verses with social themes related to critiques of inequality, exploitation, and moral deviance. The data analysis technique employed was critical textual reading based on al-Sakaki's theory of *al-ma'ani*, aimed at uncovering the rhetorical structure of the verses and their correlation with social contexts. The analytical steps were as follows: (1) identifying Qur'anic verses with social themes; (2) classifying the linguistic styles according to *al-ma'ani al-Sakaki*; (3) analyzing rhetorical functions and forms of social criticism through the thematic stylistic approach and al-Sakaki's framework; and (4) interpreting the social and ethical meanings conveyed through these linguistic styles.

Findings and Discussion

Social Gap

Social welfare refers to government policy as well as society's collective responsibility toward its members who are unable to meet their basic needs in the areas of health, education, housing, and social security.²³ In the realm of social sciences, efforts to improve social welfare are commonly understood as encompassing at least five main domains, known as the "*big five*," namely: health, education, housing, social security, and social work.²⁴

One of the most dominant forms of social inequality is poverty. Poverty arises as a product of an unequal economic system and public policy. It is the root cause of various social problems that stem from low-quality human

²³ Asep Usman Ismail, "Kesejahteraan Sosial Perspektif Al-Qur'an," *Empati: Jurnal Ilmu Kesejahteraan Sosial* 4, no. 1 (2015): 45–57, <https://doi.org/10.15408/empati.v4i1.9766>.

²⁴ Isbandi Rukminto Adi, "Jurnal Ilmu Kesejahteraan Sosial Pembangunan Sosial Dan Pembangunan Yang Berpusat Pada Manusia" 1, no. 1 (2002).

resources, particularly in terms of mentality, such as *al-dha'if* (weakness), *al-kehanf* (fear), *al-kaslan* (laziness), and *al-bakhl* (miserliness).²⁵

The Qur'an states in Q.S. Al-Isrā' (17:26–27):

وَأَتَاكَ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Table 1. Social Gap: Thematic–Stylistic Analysis

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma'ānī</i>	Social Rhetorical Function
<i>Uslub al-Amr</i>	وَأَتَاكَ ذَا الْقُرْبَىٰ حَقَّهُ	Direct command sentence	' <i>Amr</i> style presented as a declarative statement for ethical motivation (<i>targhib</i>)	Encouraging social justice grounded in empathy
<i>Uslub an-Nahy</i>	وَلَا تَبْذِرْ تَبْذِيرًا	Repetition of <i>w</i> (<i>iṭnāb ta'kid</i>)	Emphasizing prohibition through morphological reinforcement (<i>mubalaghah</i>)	Discouraging a consumerist lifestyle
<i>Taqdīm wa Ta'khir</i>	ذَا الْقُرْبَىٰ، وَالْمِسْكِينَ وَابْنَ السَّبِيلِ	Thematic sequencing	Prioritization of rights in social giving	Emphasizing the structure of justice in social relations
<i>Tasybih Muqāran</i>	كَانُوا إِخْوَانَ الشَّيْطَانِ	Comparative simile of condemnation (<i>muqabalah</i>)	Hyperbolic analogy: extravagance = “brothers of the devils”	Instilling social awareness and fear of extravagance
<i>Siyāq wa Sibāq</i>	Verses 26–27 in sequence	Thematic coherence	Balance between the command to give and the prohibition of excess	Cultivating social character: generosity and moderation
<i>Khatimah Mam'iziyah</i>	وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا	Evaluative conclusion	Theological condemnation closing the prohibition	Linking social ethics with religious morality

The thematic–stylistic analysis of Q.S. Al-Isrā' (17:26–27) reveals the harmony between language, meaning, and social function. Through *uslub al-amr* and *an-nahy*, the Qur'an emphasizes social justice by fostering empathy and curbing consumerist behavior. The structure of *taqdīm wa ta'khir* underscores the prioritization of rights, while *tasybih muqāran* intensifies the condemnation of wastefulness. The coherence of *siyāq wa sibāq* illustrates the balance between

²⁵ Ismail, “Kesejahteraan Sosial Perspektif Al-Qur'an.”

generosity and moderation, culminating in *khatimah mau'iziyah*, which connects social ethics with theological morality. Thus, these verses embody the Qur'anic social rhetoric that educates society to uphold fairness, empathy, and moderation in everyday life.

Exploitation

Allah SWT, through His words, has regulated three dimensions of human relationships: the relationship between humans and God (vertical), among humans (horizontal), and between humans and other creatures or nature (diagonal). These three relationships constitute the fundamental basis of a comprehensive and integrative Islamic value system. The relationship between humans and God reflects spiritual closeness and obedience to Allah SWT. The relationship among human beings signifies social righteousness, while the relationship between humans and other creatures represents humanity's role as stewards (*khalafā*) on Earth.²⁶ Humans are commanded to fulfill this stewardship role through care, preservation, and maintenance.²⁷

The Qur'an presents a clear perspective on how to deal with those who exploit the environment recklessly, without considering the consequences of their actions.²⁸ Allah SWT creates the heavens, the earth, and everything in between with order, beauty, and harmony, indicating that His creation is neither aimless nor purposeless, but guided by divine wisdom and intention.

Human exploitation is discussed in Q.S. al-Qasas (28:4):

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيْعًا يَسْتَضِعُّ طَائِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

Table 2. Exploitation: Thematic-Stylistic Analysis

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma'ānī</i>	Social Rhetorical Function
<i>Tawkid</i>	إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ	The particle <i>inna</i> is used to emphasize the fact and draw attention to Pharaoh's tyranny.	<i>Tawkid</i> is required in <i>maqām inkār</i> , a context where significant information needs emphasis because it	Building public critical awareness regarding dictatorship and

²⁶ Aline Ferreira John Schwieter, *Introduction to Translation and Interpreting Studies*, Wiley (John Wiley & Sons, 2022).

²⁷ Luca Valera and Juan Carlos Castilla, "Global Changes: Ethics, Politics and Environment in the Contemporary Technological World," *Science And Technology*, no. March (2020): 89–110, <https://doi.org/10.1007/978-3-030-29443-4>.

²⁸ Eni Zulaiha Imam Muslim Amin, Dede Kurniawan, "Tafsir Maudhu': Menelisik Sejarah, Metode, Dan Signifikansinya Dalam Pemikiran Tafsir Kontemporer," *JSIM: Jurnal Ilmu Sosial Dan Pendidikan* 5, no. 5 (2025): 1–23.

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma'ānī</i>	Social Rhetorical Function
			may be ignored or denied by the audience.	structural oppression.
<i>Taqdīm wa Ta'kībīr</i>	عَلَا فِي " الْأَرْضِ is positioned before the description of repressive policies.	This placement indicates that the source of social evil lies in the arrogance of power, not merely in oppressive actions.	In <i>al-Ma'ānī</i> , the order of words can indicate the priority of meaning or greater emphasis on a particular element.	Inviting the audience to understand that social destruction originates from arrogant power structures.
<i>Iṭnāb</i>	يَسْتَضْعِفُ... يُدَبِّحُ... يَسْتَحْيِي	A sequence of three cruel actions expands the meaning and reinforces the image of systemic brutality.	This device intensifies emotional resonance, making the suffering more vivid and tangible.	Evoking social empathy and constructing a counter-narrative against state violence.
<i>Fi'l Mudhāri' in Maqām Zamm</i>	يَسْتَضْعِفُ، يُدَبِّحُ، يَسْتَحْيِي (in present tense)	Indicates continuity and repetition of crime, not isolated incidents.	al-Sakākī notes that the use of <i>fi'l mudhāri'</i> in <i>maqām zamm</i> denotes systematic, ongoing cruelty.	Framing injustice as systemic rather than incidental.
<i>Jumlah Ismiyyah as Khatimah</i>	إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ	A nominal sentence functioning as a definitive conclusion and moral summary of the preceding narrative.	<i>Jumlah ismiyyah</i> conveys permanence and stability, in this case, portraying Pharaoh as a perpetual corrupter.	Imposing a social and theological stigma on the oppressor, reinforcing communal moral consciousness.

The stylistic analysis of Q.S. al-Qaṣaṣ (28:4) reveals the Qur'an's rhetorical depth in exposing tyranny. The use of *taṭkīd* through *inna* stresses the factual reality of Pharaoh's oppression, while *taqdīm wa ta'kībīr* shifts focus to the arrogance of power as the root of societal decay. *Iṭnāb* amplifies the imagery of brutality, and the choice of *fi'l mudhāri'* portrays tyranny as systemic and continuous. The nominal closure (*jumlah ismiyyah*) affirms Pharaoh's identity as a constant agent of corruption. Within al-Sakākī's framework, these rhetorical

devices serve not only to reinforce meaning but also to perform a socially transformative function, ultimately fostering awareness, empathy, and resistance to oppression.

Hypocrisy

Hypocrites are essentially those who deny Allah and His Messenger, even though outwardly they appear to be believers. Abu Bakar Jabir Al-Jaziri argues that hypocrites are individuals who outwardly display faith to believers through their words, yet harbor disbelief in their hearts and reject the Sharia. They commit acts of disbelief toward Allah and His Messenger for their own interests.²⁹

The topic of hypocrisy is widely discussed in the Qur'an and hadith. In the Qur'an, the most extensive discussions of hypocrisy are found in Surah At-Taubah and Surah An-Nisa'. Allah even reveals a special surah dedicated to describing the characteristics of hypocrites, namely Surah Al-Munāfiqūn. The characteristics of hypocrites have therefore received particular attention among the exegetes.³⁰

Allah says in Q.S. al-Baqarah (2:14):

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّمَا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ

Table 3. Hypocrisy: Thematic-Stylistic Analysis

Aspect	Theme	Stylistic (<i>Balāghah</i>)	Analysis Explanation <i>Ma'ānī</i>	of <i>al-</i> Social Function	Rhetorical
<i>Tawkid</i>	إِنَّمَا مَعَكُمْ / إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ	Emphasizes hypocritical behavior, highlighting the contradiction between public statements and private actions.	<i>Tawkid</i> reinforces the social reality that hypocrisy exists and has tangible effects on society.	Fostering social awareness of the dangers of hypocrisy in interpersonal and communal interactions.	
<i>Taqdim wa Ta'khir</i>	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا ... وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ ...	The sequential arrangement highlights public interactions before private ones, emphasizing the order of meaning and the contrast in behavior.	The prioritization of public interaction underscores that appearances can be deceptive, whereas private actions reveal true character.	Conveying a social message about the importance of consistency in behavior to maintain public trust.	

²⁹ Busyairi Majidi, 'Karakteristik Orang-Orang Munafik Dalam Al-Qur'an (Menurut Tafsir Ibnu Katsir QS, An-Nisa 142 & At-Taubah 67)' (Universitas Islam Negeri Mataram, 2022).

³⁰ Faoziyah Rohmani, "Penafsiran Ayat-Ayat Munafik Dalam Kitab Al-Munafiqun Fî Al-Qur'an Al-Karim Karya Abdul Aziz Abdullah Al-Humaidi," *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 4, no. 2 (2021): 18, <https://doi.org/10.58438/alkarima.v4i2.29>.

Aspect	Theme	Stylistic (<i>Balāghah</i>)	Analysis Explanation of <i>Ma'ānī</i>	<i>al-</i> Social Rhetorical Function
<i>Itṭāb</i>	قَالُوا آمَنَّا ... قَالُوا إِنَّا مَعَكُمْ ...	Repetition and sequencing of words emphasize the duality of behavior; obedience in public and collusion in private.	<i>Itṭāb</i> expands the meaning to underscore the social impact of hypocrisy and the necessity of moral reflection.	Encouraging society to recognize and reject hypocritical behavior, thus maintaining social integrity.
<i>Fi'l Mudhāri'</i>	يَقُولُوا	The <i>mudhāri'</i> form indicates that hypocritical behavior is repetitive and ongoing.	According to al-Sakākī, the <i>mudhāri'</i> verb in condemnation highlights the continuity of destructive actions.	Providing a moral warning that repeated negative actions erode social order.
Focus of Social Rhetoric	The verse as a whole	The overall sentence structure and linguistic style emphasize the moral and social contradictions of hypocritical behavior.	<i>Al-Ma'ānī</i> underscores the parallelism between meaning and linguistic form to achieve maximal rhetorical impact.	Educating society on the importance of harmony between words and actions and the social consequences of hypocrisy.

The stylistic analysis of Q.S. al-Baqarah (2:14) illustrates how linguistic devices reveal and condemn hypocrisy. *Tawkid* emphasizes the gap between words and actions, while *taqdīm wa ta'kīr* highlights the contrast between public and private conduct. *Itṭāb* through repetition reinforces this duality, and the *fi'l mudhāri'* portrays hypocrisy as an ongoing trait. Consequently, the verse serves as a form of social rhetoric that warns against hypocrisy, promotes moral integrity, and upholds trust and cohesion within society.

Moral Deviance

Bullying

Bullying is a proactive form of aggressive behavior that involves deliberate acts of domination, harm, or exclusion. It is characterized by an imbalance of power, whether in physical strength, age, cognitive ability, skill, or social status, and is carried out repeatedly by one or more children against another child.³¹

In Islam, bullying is equated with acts of oppression that symbolize cruelty, brutality, and inhumanity. It reflects a sense of pleasure in seeing others suffer and endure hardship, the perpetration of evil deeds, persecution, destruction of property, and injustice, all traits stemming from the nature of oppression. At its

³¹ Hashfi Adam, "Perilaku Bullying Dan Penanganannya Dalam Perspektif Pendidikan Agama Islam" (UNUI, 2019).

core, such behavior is vile and despicable, standing in complete opposition to human morality and innate disposition, which incline one to use reason for good.³² The phenomenon of bullying is not new; it has existed since the time of Prophet Ya‘qūb (Jacob). One of his sons, Prophet Yūsuf (Joseph), suffered violence at the hands of his brothers, driven by their jealousy and the perception that their father loved Yūsuf and his younger brother Binyāmīn (Benjamin) more than them.

Allah says in Q.S. al-Hujurāt (49:11):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَطِّ بَلَّسَ الْإِسْمَ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Table 4. Bullying: Thematic-Stylistic Analysis

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma‘ānī</i>	Social Rhetorical Function
<i>Nida’</i> (Call)	يَا أَيُّهَا الَّذِينَ ءَامَنُوا	A respectful call containing values of honor and remembrance.	The call “ <i>yā ayyuha</i> ” emphasizes the importance of the message; according to al-Sakkākī, it represents <i>nida’ li at-tashrif</i> (a call of glorification).	Connecting social morality with faith, instilling social responsibility in believers.
<i>Nahy</i> (Prohibition)	لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ	An explicit prohibition expressed through <i>fi’l mudhārī‘ majzūm</i> (a jussive form of the present tense verb).	This structure reflects a direct and serious command; al-Sakkākī classifies it as <i>ḥajrīyyah</i> (strictly prohibitive).	Preventing the emergence of negative social behaviors such as mockery or insults within the community.
<i>Taqdim wa Ta’khir</i>	عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ	The advancement of the object “ <i>khayran</i> ” serves to emphasize meaning.	According to al-Sakkākī, this stylistic structure evokes a sense of surprise and justice.	Raising awareness that social rank does not determine true virtue.
<i>Takrār</i> (Repetition of Prohibition)	وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا	Repetition in different forms broadens the semantic and emotional impact.	Al-Sakkākī notes that repetition with stylistic variation intensifies emphasis.	Reaffirms the prohibition against all forms of social humiliation, both

³² Intan kurnia Sari, *Bullying Dalam Al-Qur’an (Studi Tafsir Kementerian Agama Republik Indonesia)*, Skripsi, 2018.

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma‘ānī</i>	Social Rhetorical Function
	تَنَابَرُوا بِالْأَلْقَابِ			verbal and symbolic.
<i>Khatm</i> (Conclusion with Threat)	وَمَنْ لَّمْ يَنْبِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ	A concluding statement using <i>jumlah ismiyyah</i> and <i>ism isyarah</i> .	Al-Sakkākī explains that this structure indicates permanence and finality.	Delivering a stern warning that violating social ethics constitutes injustice.

The stylistic analysis of Q.S. al-Ḥujurāt (49:11) reveals a robust linguistic structure designed to shape social ethics and prevent division. *Nida’* highlights the moral call to believers, while *naby* firmly forbids ridicule and contempt. *Taqdīm wa ta’khir* reminds that those who are belittled may, in fact, be superior in virtue. *Takrār* broadens the prohibition to encompass all forms of insult, and the verse concludes (*khatm*) with a severe warning that equates the violation of social ethics with injustice. Thus, Qur’anic rhetoric in this verse does not merely prescribe social norms; it cultivates moral consciousness, justice, and communal responsibility.

Corruption

Initially, the term corruption referred solely to acts motivated by personal interest and gain. Over time, its meaning expanded to encompass the abuse of power and violations of ethics and morality in state administration.³³ Baharuddin Lopa states that corruption has long been recognized as an extraordinary crime, internationally categorized as a form of transnational organized crime. As an extraordinary crime, corruption harms not only individuals but also society, the nation, and the state.³⁴

In the Qur’an, there is no specific verse that directly mentions the term corruption. This is understandable, as Arabic does not contain a single term that precisely corresponds to the modern meaning of “corruption.” Instead, the Qur’an employs expressions that reflect the elements or characteristics of corrupt behavior, such as *al-ikhtilās* (theft or embezzlement), *al-rishwah* (bribery), *al-fasād* (destruction or moral decay), and *al-ghulūl* (treachery or misappropriation).³⁵

³³ Muhammad Fajri and Ahmad Syukri, “Korupsi Dalam Perspektif Al- Qur ’ an : Studi Terhadap Tafsir Al Manar Karya Muhammad Rasyid Ridha Dan Tafsir Fī Zhilālil Qur ’ an Karya Sayyid Quthb Program Studi Magister Aqidah Dan Filsafat Islam ,” 2 (2025).

³⁴ T. J. Kilmann, R. H., & Covin, *Corporate Transformation: Revitalizing Organizations for a Competitive World*, APA PsycInfo, 1988.

³⁵ Moh. Rozin and Ahmad Musonnif Alfi, “Korupsi Dalam Perspektif Al-Qur’an,” *AL ITQAN: Jurnal Studi Al-Qur’an* 3, no. 2 (2017): 55–70, <https://doi.org/10.47454/itqan.v3i2.33>.

One of the Qur'anic verses relevant to the characteristics of corruption is found in Q.S. Āli 'Imrān (3:161):

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Table 5. Coorruption: Thematic-Stylistic Analysis

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma'ānī</i>	Social Rhetorical Function
<i>Nafy</i> (Absolute Denial)	وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُلْ	A style of denial in the form of <i>jumlab ismiyyah</i> that reinforces assertiveness	According to al-Sakkākī, this structure conveys impossibility rather than mere rejection, expressing a permanent and absolute prohibition.	Preserving the integrity of leadership, preventing social slander, and strengthening public trust in the Prophet's moral character.
Sentence of <i>Syar'iyyah</i>	وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ	A conditional sentence linking an action to its inevitable consequence.	Al-Sakkākī explains that this structure emphasizes cause and effect (<i>amuhāqqaq</i>), producing a rhetorical effect of threat and justice that will manifest in the Hereafter.	Promoting social accountability and reinforcing values of trustworthiness and honesty.
Universality of Justice	ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ	Emphasized through the term <i>kullu nafs</i> , denoting comprehensive justice	Expresses ' <i>umum</i> (universality), indicating that every person, without exception, will be held accountable for their deeds.	Building an inclusive social justice system and reinforcing equality before Divine law.
Affirmation of Anti-Injustice	وَهُمْ لَا يُظْلَمُونَ	A <i>jumlab ismiyyah</i> that provides final reassurance and emphasizes the perfection of Allah's legal system	Serves as <i>ta'kid</i> (emphasis), affirming that Allah's retribution is entirely free from injustice and offering reassurance against the uncertainty of human legal systems.	Instilling social hope and establishing the principle of divine justice as the community's moral foundation.

The stylistic analysis of Q.S. Āli 'Imrān (3):161 highlights the Qur'anic emphasis on justice, integrity, and accountability through its linguistic and rhetorical features. The absolute denial (*nafy*) affirms the impossibility of betrayal by a Prophet, thereby preserving trust and preventing slander. The conditional structure underscores the certainty of accountability and divine justice. The universality of justice ensures that all individuals are equally responsible before God's law, while the affirmation of anti-injustice reinforces divine fairness and

inspires moral confidence. Collectively, the verse functions as Qur'anic social rhetoric guiding humanity toward honesty, fairness, and responsibility.

Abuse of power

Abuse of power has been a trending topic discussed widely across mass media, including print and electronic outlets. It refers to actions carried out by a public official or authority figure driven by certain personal, group, or corporate interests.³⁶ When power is left unchecked, it tends to become arbitrary and ultimately leads to deviation.

From the Islamic perspective, abuse of power is considered an act that violates ethical and moral principles, as reflected in the concepts of *al-Ghashy* (fraud) and *al-Ghulul* (embezzlement). Such actions are viewed as illegitimate and constitute a major sin, as they are equivalent to stealing or taking others' property for personal gain.³⁷

Allah says in Q.S. An-Nisā' (4:58):

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

Table 6. Abuse of power: Thematic-Stylistic Analysis

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma'ānī</i>	Social Rhetorical Function
<i>Tawkīd</i> (Emphasis)	إِنَّ اللَّهَ يَأْمُرُكُمْ	The use of <i>inna</i> reinforces that the command comes directly from Allah.	According to al-Sakākī, <i>inna</i> in the <i>ismīyyah</i> form strengthens the assertion and establishes the authority of the statement.	Instilling awareness that trustworthiness and justice are divine commands, not merely human ethics.
<i>Tarkīb Fi'li</i> <i>Mudhāri'</i>	يَأْمُرُكُمْ ... أَنْ تُؤَدُّوا	The <i>fi'li mudhāri'</i> form indicates the continuity and active nature of Allah's command.	In <i>al-Ma'ānī</i> , this form signifies that the command is ongoing and unlimited in time.	Directing society to uphold justice and trust as enduring principles across time.

³⁶ Raden Imam Al Hafis and Moris Adidi Yogja, "Abuse Of Power: Tinjauan Terhadap Penyalahgunaan Kekuasaan Oleh Pejabat Publik Di Indonesia," *PUBLIKA: Jurnal Ilmu Administrasi Publik* 3, no. 1 (2017): 80–88.

³⁷ Muhamad Rifqi, "Penyalahgunaan Kekuasaan Lembaga-Lembaga Penguasa Pada Pemilu Di Indonesia Tahun 2024 Perspektif Imam Al-Ghazali (505H / 1111M)," *UIN Jakarta* (UIN Jakarta, 2024).

Aspect	Theme	Stylistic Analysis (<i>Balāghah</i>)	Explanation of <i>al-Ma'ānī</i>	Social Rhetorical Function
Sentence of <i>Syarṭiyyah</i>	وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَعْلَمُوا بِالْعَدْلِ	A conditional sentence emphasizing that justice is a prerequisite for lawful judgment.	This structure reflects commitment (<i>iltizām</i>) to the stated condition, which is essential in social and political relations.	Teaching the importance of justice in social relations and public decision-making.
Reinforcement with Quantity	إِنَّ اللَّهَ نِعِمَّا يُعْظَمُ بِهِ	Repetition of <i>inna</i> emphasizes the importance of the divine message as a form of <i>targhib</i> (encouragement).	In <i>al-Ma'ānī</i> theory, this repetition indicates that the meaning carries great significance and must be firmly impressed upon the audience.	Encouraging the internalization of justice and trustworthiness through moral and spiritual reinforcement.
<i>Khatimah</i> <i>Ilahiyyah</i> (Divine Closure)	إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا	The verse concludes with two divine attributes, serving as a final reminder (<i>khitāmīyyah</i>) of Allah's omniscience and vigilance.	In the rhetoric of <i>al-Ma'ānī</i> , this serves as a subtle reasoning (<i>ta'līl kbafī</i>), implying that no act escapes divine oversight.	Fostering social and ethical awareness that all actions are accountable before God, strengthening spiritual and moral control.

The stylistic analysis of Q.S. An-Nisā' (4:58) highlights the Qur'an's profound emphasis on justice and trustworthiness. *Tawkid* through *inna* affirms divine authority, while the *tarkīb fi'li mudhārī* reflects the continuity of God's command. The *syarṭiyyah* structure establishes justice as a prerequisite for all decisions, and the quantitative reinforcement deepens moral and spiritual understanding. Finally, the *khatimah ilahiyyah* reminds believers of divine supervision and accountability. Thus, this verse functions as powerful social rhetoric, urging the consistent practice of justice and trust, grounded in moral consciousness and divine awareness.

Conclusion

The thematic-stylistic analysis demonstrates that the Qur'an, beyond its spiritual guidance, conveys incisive moral, ethical, and social critique. Q.S. al-Ma'ūn (107:1–7) constructs powerful social rhetoric through contrast, repetition, and rhetorical questioning, exposing the dissonance between religious imagery and social action while emphasizing justice and compassion. Its socio-economic vocabulary further underscores a moral dimension that transcends mere ritual practice. Meanwhile, Q.S. al-Isrā' (17:26–27) reinforces ethical principles through moral antithesis, concise imperatives, and effective nominalization, with themes

grounded in familial and communal contexts. Its brevity and density enhance rhetorical force in shaping fair and moderate economic behavior.

Academically, this study shifts the focus from form to thematic function, demonstrating how stylistic devices shape the Qur'an's social discourse. This approach enriches pragmatic and receptive dimensions, promotes interdisciplinary inquiry, and offers practical applications for curriculum design and da'wah initiatives that highlight the Qur'an's social dimension. Future research may expand by developing a Qur'anic social corpus, examining reader reception, comparing thematic patterns across surahs, conducting intertextual studies with *tafsir* and *hadith*, applying computational analysis to stylistic features, and designing learning modules that emphasize the Qur'an's social role.

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