EDUCATIONAL VALUES IN THE ARABIC IMPERATIVES
(A Stylistic Analysis of the Qur’an)

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Abstract
This study aims to reveal the education values in al-Qur’an through its stylistics (a linguistic aspect), such as imperative (al-amr). So far, the exploration of values in al-Qur’an still has a lot to do with the substance of the verse. This study uses a stylistic analysis of al-Qur’an, which is descriptive and theoretical, with a literature approach. The results of this study include, first, the stylistics of al-Qur’an implies educational values and explains how these values are internalized. Second, the stylistics of al-Qur’an in imperative form (al-amr) contains educational values that enable a person to become a better, more developed and mature human being. The education values meant here are obedience, affection and responsibility.

Keywords: Educational Values, Imperatives (al-Amr), Stylistics of the Qur’an

INTRODUCTION
Values have an important position in fostering better personality.\(^1\) They are the basic reference or the standard of attitude that can guide people in the decision making, which is also related to integrity and personal identity.\(^2\) Values have an emphasis not only on one viewpoint, but

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\(^2\) See a report from The Australian Government Department of Education, Science and Training, *The Values Education Study* (Australia: Curriculum Corporation, 2003), 2. The education scholars in New Delhi state that value
also on many aspects including psychology and sociology. They are also closely related to educational goals as they may strengthen knowledge and culture, social competence, and personality (religiosity and morals). Meanwhile, theoretically, education in a broad sense serves as a guideline for humans, so that they will be ready to live a normal life. With education, a person is expected to become a whole person, that is, a person who upholds values and morality.

However, an educational process sometimes does not touch the value aspect; it is still seen as a transfer of knowledge. Many teachers, for instance, still focus only on learning materials or knowledge, yet they forget something more substantial in learning activities, i.e. values. They also do not pay attention on how the materials reach the students. Educational institutions in Indonesia seem to be experiencing a role-modeling crisis. This situation causes value decadence in the educational world. Therefore, teachers should not only focus on teaching or cognitive aspects. More than that, they also need to pay attention to the affective aspects as they have strong impact on behavior.

One main source used as the reference in value is the religious teachings, one of which is the Holy Scripture. In Islam, the Qur’an is the holy book revealed for the benefit of humans. It is also a book of education for Muslims. In the Qur’an, almost all elements of education have been discussed, both explicitly and implicitly. Some verses of the Qur’an related to education include an order to respect for reason, scientific guidance, human nature, the use of stories for educational purposes, and maintenance of social stability.

organizes and guides human behavior in their everyday life. The value is internalized in the way we utter, the way we dress, the way we interact, the way we perceive, the way we interpret what people do to us, and so on. The value is shaped in accordance with interests, choices, needs, wishes, and preferences. National Council of Educational Research And Training, Education for Values in Schools - A Framework (New Delhi: Department of Educational Psychology and Foundations of Education, t.t.), 32.

3 Graham Haydon, Values in Education (London: Continuum International Publishing Group, 2006), 40. Also see Zaim Elmubarok, Membumikan Pendidikan Nilai: Mengumpulkan yang Terserak, Menyambung yang Terputus, dan Menyatakan yang Tercerai (Bandung: Alfabeta, 2009), 13-14.


5 Education is usually defined as human’s effort to train their personality based on the social and cultural values. See Hasbullah, Dasar-dasar Ilmu Pendidikan (Jakarta: Raja Grafindo Persada, 2006), 1. Also see Marlina Gazali, "Optimalisasi Peran Lembaga Pendidikan untuk Mencerdaskan Bangsa," Jurnal al-Ta’db 6, no. 1 (2013): 128, http://dx.doi.org/10.31332/atdb.v6i1.295.


8 M. Quraish Shihab, Menabur Pesan Ilahi: al-Qur’an dan Dinamika Kehidupan Masyarakat (Jakarta: Lentera Hati, 2006), 333.

The gradual revelation of the Qur’an is basically an educative method in conveying the messages of Qur’an. Al-Qur’an itself is unique regarding its style and materials, that is, the materials are believed to be suitable with the actual conditions. Based on this explanation, it is clear that the educational values in the Qur’an can be seen from two interrelated aspects, namely the substance (materials) and the non-substance such as linguistics or how the verses are delivered.

The teachings of Islam as explained in the Qur’an are contextual and flexible; therefore, they will always be in harmony with the times. Social change can also be seen from moral principles in the Qur’an. Thus, the Qur’an will always be relevant in answering contemporary problems in every age. It requires the readers and interpretations, so that the messages can reach the people and be the answer to their problems.

Basically, the Qur’an can be studied from many viewpoints. It is like a gem that emits different light according to the reader’s viewpoint. However, most studies of values in the Qur’an still revolve around the substance aspect. In other words, exploration of values from the linguistic aspect of the Qur’an has not attracted attention of the scholars, especially the education experts. From here, the search for educational values in the stylistics of the Qur’an is an important project to do. The beautiful style and meaning of the Qur’an are also a form of miracles with specific purposes.

METHOD

This work is a qualitative research with a literature approach. It examines the linguistics aspect of the Qur’an using stylistic analysis, i.e. an analysis of the stylistics of the Qur’an with an emphasis on the imperative (al-amr). This research is somehow descriptive and theoretical, not empirical, so it relies on the use of data from relevant books or other works.

11 Abid al-Jabiri, *Madkhal ila al-Qur’an al-Karīm: fi al-Ta’rīf bi al-Qur’ān*, juz I (Beirut: Markaz Dirasat al-Wahdah al-‘Arabiyyah, 2007), 235. The gradual revelation of the Qur’an brings several hikmah, i.e.: (1) to strengthen the Prophet PBUH in carrying out the dakwah and ease him in understanding the verses of the Qur’an, (2) to ease the shahaba in learning, understanding, and memorizing the Qur’an, (3) to contextualize the verses of the Qur’an with the social condition and development, (4) to allow the shahaba internalize the messages of the Qur’an. See Muhammad Abd al-‘Azhim al-Zarqaniy, *Manāhil al-Irfān fi Ulūm al-Qur’ān* (Kairo: Dar al-Hadits, 2001), 48-54.

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RESULT AND DISCUSSION

There are two main schools in the development of linguistic theories, i.e. Platonic and Aristotle. According to the Platonic school, stylistics shows the quality of an expression. In this case, some expressions have a certain style, and some do not. That is, a style does not appear by itself; it was created intentionally. Meanwhile, the Aristotelian school of thought considers language to be a quality inherent in each expression. In this case, the stylistics will always appear in every expression, whether intentional or unintentional.

These two schools of thought greatly influence the linguists and writers. In Arabic literature, the stylistics (uslūb) is often interpreted as a way of writing or composing words to express certain meanings and purposes. Al-Zarqani, for example, explained that stylistics is the method of speech used by a speaker in choosing vocabulary and arranging his utterances. A more specific opinion is given by Ibn Khaldun. He argues that stylistics (uslūb) is a language characteristic based on its composition. It does not solely come from the aspects of balāgah and bayān that function to beautify the meanings, nor does it originate from the wazan that governs the pattern of word formation. More than that, stylistics or uslūb is the language structure that has a strong relationship with the mental state or mind presented in the language arrangement.

In general, stylistics is found not only in literary works, but also in written and oral expressions presented intentionally by the speaker or writer for a particular purpose. This view implicitly states that there are things that cannot be eliminated in the stylistics, namely intentionality and purpose.

The Function of Stylistics

Stylistics cannot be separated from certain intentional and purposeful elements. For this reason, in the view of some linguists and writers, it has several functions:

   a. Stylistics may present beauty

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18 al-Zarqani, Manahil al-`Irfan, 253. This argument is supported by Ali Jarim dan Musthafa Amin saying that the stylistics is words’ arrangement with special pattern, so that the meanings may reach the targets and touch the recipients’ soul. See Ali al-Jarim & Musthafa Amin, al-Balāgah al-Waḍīḥah, (Kairo: Dar Quba‘ al-Hadisah, 2010), 22.
19 al-Sayyib, Al-Uslūb: Dirāsah Balaghiyyah, 42. Also see M. Makinudin, “Mengenal Uslub dalam Struktur Kalimat dan Makna,” Miyah: Jurnal Studi Islam 14, no. 2 (2018): 162.
The beauty of language can emerge in the scope of linguistics as well as literary creativity.\textsuperscript{20} As a system, stylistics is not born suddenly; it is created through certain mechanisms, so that it can be captured only by a sharp intuition through the elements that build it.\textsuperscript{21} The stylistics is not merely a decoration of an expression, but a decoration with specific and hidden purposes. This decoration is its beauty and is believed to be able to touch the soul and produce certain effects.

b. Stylistics may boost creativity

Stylistics can encourage a writer to create literary works, scientific works, or other works as a result of creative processes. The creative process is influenced by many factors, such as talent, willingness, perseverance, and the environment. Another factor that can encourage creative power is stylistics.\textsuperscript{22} It can evoke energy, both for the writers and readers. Furthermore, the aesthetic quality help reserve new energies which can replace the old energy decreasing due to boredom and fatigue at any time.

c. Stylistics may send message effectively

Stylistics can give psychological effects to the soul of the listener, interlocutor, and reader. It can also increase the taste of the readers in reading a work. It can strengthen ideas, so that they will be easily received by the readers and listeners.\textsuperscript{23} In fact, stylistics is one form of rhetoric; that is, it uses words in speaking or writing that aims to influence the listener or reader.\textsuperscript{24} In this case, it can function as an instrument to make the reader influenced or believe in the messages of a literary work.

\textbf{Characteristics of a Good Stylistics}

To achieve certain goals, each stylistics has its own qualities and characteristics, such as its shortness and length, easiness and complexity, clarity and ambiguity, logic and illogicality, and other characteristics that may exist in the stylistics. These characteristics often affect the quality of

\textsuperscript{22} Ratna, \textit{Stilistika: Kajian Puithika}, 80-84.
They are considered to be a reflection of the speaker's mental, mental, psychological, or imagination.

a. Al-wudūḥ or clarity

A stylistics is considered good when it has clarity of meaning (wudūḥ al-ma’na) and clarity of expression concerning composition or phrases (wudūḥ al-tarākib aw al-’ibārah). This is because clarity is closely related to understanding. It is also related to the choice of words that can give effect to the recipient when spoken.

b. Al-quwwah or power

A good stylistics is not only about the clarity of meaning and composition, but it must also have power or influence on the reader or listener. Through al-quwwah, stylistics can arouse thoughts, suggestions, enthusiasm, or other psychological effects that can move the soul of the listener or the interlocutor to respond in the form of words or deeds. Al-quwwah is a psychological character that is closely related to personality, such as desires, ethics, behavior, and emotional, from a speaker or writer.

c. Al-Jamal or beauty

As mentioned earlier, the beauty of stylistics is a thing that can attract and touch the soul so as to produce certain effects. A person's ability to evoke the emotions of the reader or listener is seen successful when he is able to create a beautiful stylistics. In general, an attractive or beautiful stylistics can be realized through several components, such as variety, healthy humor, good understanding, power, and full of imagination.

Uslūb of the Qur’an

Language of the Qur’an is the language of conversation between the Creator of the universe to His messenger, who has a very noble value (qaulu rasul karīm) in terms of form and content. It is not the same as the language of writers or poets who are oriented to their physical beauty. Language of the Qur’an is also not the same as the language of the spell experts or shamans.

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25 Al-Sayyib, Al-Uslūb: Dirāsah Balāğıyyah, 185.
27 Al-Sayyib, Al-Uslūb: Dirāsah Balāğıyyah, 194.
28 Al-Jarbi, Al-Uslūb wa al-Uslūbiyyah, 158.
29 Ratna, Stilistika: Kajian Puftika, 68.
(kāhinīn) because the form of the language of this model is often difficult to reason, not communicative, and usually requires a special interpreter.

The Qur’an was revealed by Allah in the form of clear Arabic. The Arabic language used in the Qur’an is not the same as the Arabic language used by the Arabs in their daily lives. In fact, it is also different from Arabic in the Hadits. Arabic as the language of the Qur’an is more of a technical aspect to convey Divine messages.

However, Arabic in the Qur’an cannot be separated from the Arabic traditions. The Qur’an as a holy book runs in tune with Arabic, in terms of letters, words, sentence structure, and language rules that are in general not far from the Arabic tradition. However, the language of the Qur’an is proved to be more amazing and enjoyable. This is so because the language of the Qur’an is part of the miracle.

A brief discussion about the stylistics and the language of the Qur’an above can present a notion that the stylistics (uslūb) of the Qur’an is the method, art and way chosen by Allah specifically for His guidance or messages to all creatures through a specially chosen arrangement of sentences, i.e. the language of the Qur’an. This means that the use of stylistics in the Qur’an is not without purpose. There are intentions and values that are hidden behind the stylistics for the benefit of humanity.

The stylistics of the Qur’an has dimensions and psychological-educational relationships which are indicated by the state of meaning and the height of the purpose it displays. This is obvious when the stylistics of the Qur’an expresses abstract concepts with concrete meanings, in which interaction between the human senses is given a prominent role. This method has a direct

32 Muslim scholars are not in agreement dealing with the adoption of Non-Arabic words in the Qur’an (Al-Ifāż Al-‘Ajamiyyah). The majority of them (Abu Ubaidah, al-Ṭabarī, al-Qaḍī Abu Bakr, Ibn Faris and Syaffi) said that there is no non-Arabic word in the Qur’an that is not understood by the Arabs. If it is so, then the arguments concerning the Arabs’ inability to create a verse similar to the Qur’an is viewed weak (invalid) because the Qur’an has been revealed in a language not understood by them. Mahmud Hamdi Zaqzuq, al-Mausū‘ah al-Qur’āniyyah al-Mukhasṣasah (Kairo: Wizarah al-Auqaf al-Majlis al-A’la li al-Syu‘ān al-Islamiyyah, 2003), 130-133. Also see Lutfi Rahmatullah, “Pengaruh Keindahan Bahasa al-Qur’an Terhadap Perkembangan Sastra dalam Dunia Islam,” Qaf: Jurnal Ilmu Al-Qur’an dan Tafsir 1, no. 2 (2017): 121.


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application to educational values, so anything related to the stylistics of the Qur’an will help speed up the process of understanding and accustom the intellect to think validly and logically.\(^{37}\)

The stylistics of the Qur’an includes all the criteria to be classified into a good stylistics as mentioned above. Besides being able to accommodate all the messages to be conveyed (\textit{khair al-\(\text{kalâm} ma qalla wa dalla}\)), the choice of words used sound familiar to the speaker. It is easy to pronounce and pleasant to the ear in various circumstances. The stylistics of the Qur’an has its own characteristics that are different from the style of human language.

In terms of pronunciation, the stylistics of the Qur’an has a very charming and amazing touch. It can be accepted by all people, both commoners and intellectuals; it can satisfy the mind and soul (feeling); it has a narrative that is accurate and of high quality; it excels in terms of the expression of meaning through various art utterances (editorial); it has a global speech style and a detailed speech style; and it uses an efficient vocabulary so that it can reach the intended meaning.\(^{38}\)

The Qur’an covers all kinds of Arabic styles. Indeed, the language of the Qur’an also contains new stylistics that is not yet known by the Arabs. There are more than 30 types of stylistics in the Qur’an,\(^{39}\) one of which is the imperative (\textit{al-amr}) which contains educational values in it.

**Educational Values**

Basically, value is present not because of itself; its existence is more as a \textit{parasite}; that is, it always needs an intermediary or the media to become there.\(^{40}\) It will always stick to something that can be characterized. Littlewood, for example, defines the educational value as values that are based on education or values where its principles are found in educational goals. The main purpose of education itself is to produce humans who are mature intellectually, emotionally, and spiritually.\(^{41}\) Meanwhile, Wilson asserted that the value of education is something valuable because it is a tool to reason in acting, and, therefore, is considered as something that can educate.\(^{42}\) The two views above seem to agree that the educational value can be used as a standard to shape a better person.

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\(^{40}\) Risieri Frondizi, \textit{What is Value}, 7.

\(^{41}\) Littlewood, \textit{W. Curriculum Design}, 2.

Object, Function, and Classification of Educational Values

The object of value referred to here is the reference or source of value. In Islamic perspective, one source of educational values is the Qur’an. The Qur’an is the most valid and powerful source of ethics and values because the teachings of the Qur’an are absolute and universal. The substance of the Qur’an can be related to advice or orders and can also relate to the prohibition. However, in exploring its meaning, the involvement of reason is something that is inevitable.43 Everything in the Qur’an can be used as a source of value, both its content (laws, creeds, warnings, etc.) and its stylistics.

In general, the educational value is understood as a driving force in determining choices in life. Therefore, values can function according to the area of human knowledge. 1) In the philosophical area, for example, values serve as a reference in determining the way of life of a nation in society and religion. 2) In the area of science, values serve as a reference in accelerating awareness, generating ideals, and improving human behavior. 3) In the mystical realm, values can serve as references and beliefs to enlighten the mind in religion.44

In education, values are the basic goal of the education process. That is, with values, the path of education becomes clear, and the purpose of education becomes apparent. Education seeks to build better people, beneficial to themselves and their communities.45 For this reason, it will be considered unsuccessful if it does not consider the value aspects; it will also be considered not beneficial for the next generation.

In Islamic perspective, educational values are classified according to their domains: (1) values related to personality, such as sincerity, obedience, perseverance, fairness, optimism, humility, honesty, self-introspection, forgiveness, and hospitality; (2) values related to family, such as peace in the family, devotion to parents, responsibility and hard work, equal rights and obligations, and good relations; (3) values related to society, such as brotherhood, trustworthiness, honesty, respect, affection, empathy, friendly and keeping promises; and (4) values related to the state, such as obedience to the law, defending the nation and state, avoiding division and animosity, justice and negotiations.46

Educational Values in The Arabic Imperatives

The imperative (al-amr) is a sentence pattern of al-insya‘iyyah al-ṭalabiyyah. It is a stylistics that shows a demand on the receptor (interlocutor) to carry out an action. This demand comes from the high to the lower party. The stylistics of al-amr can be formed through fi‘l al-amr (imperative verb), al-mudari’ (present verb) preceded by lam al-amr, ism fi‘l al-amr (infinitive/verbal noun), and al-maṣdar al-naib ‘an fi‘l al-amr (a maṣdar pattern which replaces the imperative verb).

The stylistics of al-amr has several functions according to its form and context, such as pure command, prayer (asking), irtiyād (guiding), iltimas (offering), tamannā (hoping for something that is impossible to achieve), takhîyr (choose), taswiyah (equalizing), ta‘jîz (weakening the interlocutors), tahdid (intimidating), ibâhâ (allowing), al-ikram (respecting), ihânah (demeaning), i‘tibâr (taking lessons), al-dâmah (perpetuating), al-tâ’dîb (educating), and al-ta‘ajjub (admiring).

The stylistics of al-amr is the one that has an orientation to meaning based on its form or sentence structure (asâlib al-ma‘āni). For this reason, the values contained in this stylistics are reviewed through the sentence structure, not through the use of figurative, interrelated, or conflicting meanings. The educational values in the imperative include:

1. The Value of Obedience

Obedience means to change behavior and attitudes in accordance with the commands or requests of the others. As asserted by Taylor, it is an action done by a person or group based on the wishes of another person or the claimant. In other words, obedience is a submissive behavior; it is not unwilling, dislike, or forced.

If observed closely, the form of imperative (al-amr) contains the value of obedience. With the demand of the interlocutor to carry out an action as an objective, the stylistics of al-amr can provide a stimulus, so that obedience may arise in him (the interlocutor). The interlocutor will give a response related to how to fulfill the speaker's wishes for him.

An example of the pure command is QS. al-Kafirun/109:1 (يُُّهَا الْكََفِرُونَ قُلْ يَا أَيُّهَا الْكَافِرُونَ). Essentially, Allah ordered the Prophet Muhammad to say (to those who disbelieve, who call to worship idols and stones): Know by you (O disbelievers), that I worship only Allah. I will not worship your

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47 Al-insya‘iyyah is an expression or a group of words that neither true nor false. Al-ṭalabiyyah means a statement that shows a request or demand to the interlocutor (recipient).
48 Al-Jarim, al-Balâghah al-Wadîhah, 288.
49 Al-Jarim, al-Balâghah al-Wadîhah, 288.
50 Taylor S.E., Psikologi Sosial. terj. Triwibowo (Jakarta: Erlangga, 2006), 266.
gods and your idols forever. However, if you guys continue to be in a state of infidelity, truly I am free from what you worship.

On the order, the Messenger of Allah PBUH fulfilled the demand and followed everything he was told. He obeyed all forms of command to say what is indicated by God, and none of His commands was left. This is because the Prophet PBUH is protected (ma'ṣūm) from actions that violate the Allah’s commands and prohibitions.52

Apart from the verb قُل used in the above verse, there are other forms of imperative verb used in the Qur’an. However, the stylistics of pure command always comes from the higher party to lower party, in terms of glory, knowledge, age, and position. In contrast, it does not come from a lower party to the higher party. If this is so, it will lead to other meanings and can even deviate from its basic purpose. In other words, the use of command (intrinsic meaning) must be adapted to the context.

In another example, the stylistics of al-amr appears with al-ta'jiz (weakening the interlocutor), such as in QS. al-Baqarah/2:23 (تُوا بِسُورَةٍ مِنْ مِثْلِهِ). In this case, Allah SWT weakened the infidels who still doubted the truth of the Qur’an revealed to Muhammad PBUH by challenging them to bring an equivalent surah in the Qur’an, even though it was only a short surah.

Implicitly, the stylistics as shown above contains not only the value of obedience but also a different sentence structure. On one occasion, object of a sentence is not placed directly after the verb, and, on another occasion, it is placed after the verb. In this case, the object that appears directly after the verb command has a firmer conversational context than the indirect one, which is in accordance with the interlocutor’s situation and condition. Therefore, the accuracy of the sentence structure to the interlocutor’s situation and condition can result in the effectiveness of the expression.

Based on the quantity of usage, the stylistics of al-amr is among the most widely used to deliver the messages in the Qur’an. This stylistics is contained in 1881 verses. The imperative used is about 384 forms, and the most widely used form is the imperative verb قُل ”say” repeated in 266 verses, and all are addressed to the Prophet Muhammad PBUH. Meanwhile, the other imperative verbs are about 383 verses and are repeated in 1615 verses. The second most used

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imperative verb is اتقوا which shows the command to submit and obey Allah Almighty, and is repeated 81 times.\textsuperscript{53}

Those findings show the effectiveness of the use of the stylistics of \textit{al-amr} in conveying messages, specifically to build an obedient personality to the receptor. In the education world at large, this stylistics can be reflected to stimulate, shape, and build adherence to students in general, used either formally or informally. A teacher or parent can give orders or assignments to their students or children to do or get things done. Later, the students or children will try to be obedient by giving answers or fulfilling the requests from speakers.

Besides showing the value of obedience, commands or assignments to students can also provide other benefits, including:\textsuperscript{54} a) the students will feel more active to learn about solving their problems; b) the students will get used to thinking and live independently; c) the students will be ready to deal with problems; and d) the students will learn about responsibility for themselves.

Conversely, students who have never been ordered and given a task may show a bad personality. They will grow spoiled, arrogant, and disobedient. The students will feel heavy when asked to do something on the wishes of others. They will even feel insulted or unworthy of the commands given to them.

2. The Value of Affection

Affection means sympathy, tenderness, kindness, or generosity.\textsuperscript{55} It is to pour out the goodness and want the goodness to others as a form of attention. In general, affection is born in response to a higher or stronger party to a lower or weak party. It is also called \textit{al-rahmah};\textsuperscript{56} it is sympathy by giving kindness to the loved ones or the supplicants.

Besides showing the value of obedience, the stylistics of \textit{al-amr} also contains the value of affection. This is because such stylistics has more that its intrinsic or pure meaning, such as \textit{du’a} (prayer or request) and \textit{al-irsyad} (guidance). The stylistics of \textit{al-amr} in the Qur’an shows not


\textsuperscript{55} Nasirudin, \textit{Akhlak Pendidik: Upaya Membentuk Kompetensi Spiritual dan Sosial} (Semarang: CV. Karya Abadi Jaya, 2015), 124.

\textsuperscript{56} Al-Ashfahani, \textit{Mufradât Al-faẓ‘ al-Qur’ān}, 254.
only a demand from higher parties, but it can also come from lower parties to show meanings outside its intrinsic meaning.\footnote{Yusuf ‘Abdullah al-Anshari, \textit{Asālib al-Amr wan al-Nahy fi al-Qur’\textasciiacute;an al-Karīm wa Asrar huha al-Balā\textasciiacute;iyyah} (Arab Saudi: Jam‘ah Umm al-Qura, 1990), 16-18. Also see Siti Fahimah, “Urgensitas Amr dan Nahy dalam Memahami al-Qur’\textasciiacute;an,” \textit{Al-Furqan: Jurnal Ilmu Al-Qur’\textasciiacute;an dan Tafsir} 1, no. 1 (2018): 3-4.}

The example of imperative style with the intention of \textit{al-du’\textasciiacute;a} (request) is QS. al-Naml/27:19. This verse narrates that when the Prophet Sulaiman heard what the ants said, he smiled and was amazed at it. Then he prayed to ask his Lord, "O my Lord! Guide me and inspire me to keep grateful for Your blessings."

The example imperative style with the intention of \textit{al-irsyad} (guidance) is QS. al-Baqarah/2:282. Here, Allah orders for anyone who contracts a debt for a specified term to keep records in order to maintain the other people’s treasure and to avoid disputes. Besides, the person who records should be a trusted, honest and fair person.

Someone who prays or pleads to a higher party through the stylistics of \textit{al-amr} implicitly expects affection. Likewise, people who expect love actually also learn how to love others. Similarly, the guidance given from the higher party to the lower is a form of affection by giving goodness to him.

Requests or prayers through stylistic form of \textit{al-amr} must pay attention to ethics in expressions. Someone who requests or hopes for something should put forward the words that contain tenderness and modesty. Structurally, this can be achieved at least through the addition of words (such as please, sorry, hope, etc.) or other greeting words. Thus, to maintain politeness in speaking can be done by softening the speech. An example of greeting in prayer is like "O our Lord, please give us mercy."

In praying, the structural use of command can be softened by giving greetings that are absorbed from \textit{asma’ al-Husna}. In fact, this is one of the main intermediaries in which prayer will be granted.\footnote{Rasulullah SAW. Said "A person has prayed to Allah through His noble names (Asma’ al-Husna) with which a prayer will be answered and a wish will be given." (HR. Ashab al-Sun\textasciidetilde{n}, sahih Abi Dawud: 1495).} Softness and humility can be achieved through such praise, such as the expression of the prayer "O Allah! O Hafiz, O God who Nurtures, preserve us all, preserve our children from all disasters and evil, preserve our family and those that we care about from anything that is undesirable, disaster, plague, disease, poverty, temperament, and other vices."
3. The Value of Responsibility

Responsibility is man's awareness of his intentional or unintentional behavior or actions. It also means acting as a form of awareness of its obligations. In other words, responsibility is an attitude and behavior of an individual in carrying out the duties and obligations that must be done, be the duties towards God, the state, the environment, society, and himself.\(^59\)

The value of responsibility as described herein is in the stylistics of command. The stylistics is intended as al-tahid (intimidation) of the speaker to the interlocutor to emphasize a matter, where it will bring consequences or demanded its responsibility. The example is QS. Fussilat/41:40 . Here, Allah threatens those who deviate from His verses; that the persons cannot hide or escape from Him. He will even see what is inside and outside; and He will retaliate for these deviations.

Humans as the servants of God have duties and responsibilities towards Him. They must follow the rules that have been determined by Him in the Qur’an, both related to carrying out the commands or stay away from prohibitions. If the humans follow His rules, they will get what has been promised, and if they deviate from His rules, then they must be responsible for all their actions. Through this threat, Allah indirectly gives awareness to those who deviate from their duties and obligations as the servants. This is the value of responsibility implied in the existing stylistics.

The linguistic phenomenon in the verse above illustrates that intimidation containing the value of responsibility comes from the higher party to the lower party. Conversely, if the stylistics comes from a lower party, it is considered less efficient and gives less positive effect. The use of this form of stylistics comes after instructions and warnings are given for the interlocutors or receptors.

CONCLUSION

Considering the theories that have been described above, it becomes obvious that the educational values are implied in the stylistics of the Qur’an. This conclusion makes sense because the stylistics of the Qur’an is intentionally created for certain purposes presented in different varieties. The stylistics is not without any intention. Meanwhile, the Qur’an is one of the greatest sources of value, and it is also considered a book of education both in its substance and non-


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substance, such as the stylistics. In short, the Qur’an not only contains values in its stylistics but also teaches how the messages in it are presented and internalized through the use of the stylistics.

One of the various stylistics of the Qur’an is the imperative (al-amr). In imperative (al-amr), there are educational values that are believed to be able to make better personality of human beings and develop them into maturity. Among the values implied in the Qur’an through its stylistics are the value of obedience, affection, and responsibility.

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