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Pragmatics-Based Strategy for Learning Arabic: Analysis of Istifham in the Fawatih As-Suwar of Juz 30

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A B S T R A C T

This study explores the pragmatic functions of interrogative sentences (*istifham*) situated within the opening verses (*fawatih as-suwar*) of Juz 30 to design a pragmatically grounded strategy for Arabic language learning. Employing a descriptive qualitative method through text analysis, data were sourced from opening verses containing interrogative elements, namely An-Naba', Al-Ghasyiyah, Ash-Sharh, Al-Fil, and Al-Ma'un. The findings reveal that *istifham* in these verses serves rhetorical, pedagogical, and illocutionary functions beyond simple inquiry, such as awakening attention, expressing gravity, and driving cognitive engagement. Integrating these pragmatic insights into language instruction enables learners to move beyond literal translation toward contextual linguistic competence. Furthermore, this pragmatic phenomenon has direct implications for Arabic learning strategies, including contextual text analysis, discussion of implicit meaning, communicative approaches, Qur'anic text-based learning, and Pragmatic Problem-Based Learning (PBL). The relationship between these findings and learning strategies ensures that learners are able to identify interrogative functions in Qur'anic texts, explain implicit meanings, use affirmative expressions in communication, link linguistic meaning to religious values, and analyze social messages in Arabic texts. Ultimately, the resulting competencies achieved are linguistic, pragmatic, communicative, and religious character competencies.

1. INTRODUCTION

Language serves not only as a means of communication, but also as a vehicle for conveying the meaning of learning, which is often implicit and contextual. In modern linguistic studies, understanding this kind of meaning is a key focus within the field of pragmatics. Pragmatics is a branch of linguistics that examines the meaning of utterances by taking into account the context of language use, including the situation, the purpose, and the relationship between the speaker and the addressee (Umam & Amrullah, 2025). Therefore, a pragmatic approach is essential for understanding Arabic texts, particularly those containing non-literal meanings that cannot be explained solely through grammatical analysis.

In the context of the Qur'an, the use of language has highly distinctive and complex characteristics. The Qur'an not only conveys an informative message, but also employs various rhetorical styles that serve specific purposes, such as emphasis, warning, or stirring the reader's emotions. One linguistic phenomenon that is particularly interesting to examine is *istifham* (interrogative sentences). From a *balaghah* perspective, *istifham* does not always mean a literal question; rather, it can carry figurative meanings such as negation, emphasis, or sarcasm, depending on the context (Sagala, 2020). This indicates that understanding interrogative forms in the Qur'an requires a pragmatic approach so that their meaning can be fully grasped.

The phenomenon of interrogative sentences is frequently found in the opening verses of the Qur'anic chapters (*fawatih as-suwar*), particularly in Juz 30. The use of interrogative forms in this section carries great rhetorical weight and serves as a powerful introduction to the message for the reader. Furthermore, the variety of forms and functions of interrogative forms in the Qur'an demonstrates a richness of stylistic expression that is not only aesthetically beautiful but also rich in communicative and theological meaning. Therefore, a study of interrogative forms in the *fawatih as-suwar* of Juz 30 is important for uncovering deeper dimensions of meaning (Maulana, 2022).

However, in the practice of Arabic language learning, there remains a strong tendency to emphasize grammatical aspects, such as *nahwu* and *sharaf*, without balancing this with an understanding of contextual meaning. In fact, effective Arabic language learning should not only focus on structure but also encompass the ability to understand and use the language in accordance with the communicative context. The integration of semantic and pragmatic aspects in Arabic language learning has been shown to enhance learners' communicative competence, including their ability to understand implicit meaning in texts (Martunis et al., 2025).

This gap between mastery of linguistic structure and understanding of contextual meaning presents a particular challenge for researchers, especially when interpreting the Qur'an, which is rich in nuanced meanings. Many learners are able to analyze sentence structure but are not yet able to grasp the implied meaning behind the use of certain stylistic devices. Therefore, a study is required that integrates a pragmatic approach into the linguistic analysis of the Qur'an, particularly regarding the phenomenon of *istifham* in the *fawatih as-suwar* of Juz 30, in order to bridge this gap and enrich our understanding of the Qur'an's

meaning more comprehensively.

The phenomenon of *istifham* in the opening verses of the surahs of Juz 30 is of interest to study in terms of its form and function within the Qur'anic text. Structurally, *istifham* can appear in various forms, whether through interrogative particles such as '*hal*' and '*a*', or through interrogative nouns such as *'man', 'ma'* and *'aina'*. However, in linguistic studies of the Qur'an, these forms do not always function as literal questions; rather, they often carry rhetorical functions such as affirmation (*taqrir*), negation (*inkar*), or glorification (*ta'zim*) (Perkins & Zhang, 2024).

While conventional Arabic language pedagogy often emphasizes structural syntax and literal translation of Qur'anic verses, it frequently neglects the rich pragmatic dimensions embedded in textual structures. Interrogative forms (*istifham*) at the beginning of Surahs (*fawatih as-suwar*) in Juz 30 are rarely intended to seek unknown information; rather, they serve intentional communicative and rhetorical purposes. Bridging pragmatic analysis with language learning strategies fills a critical pedagogical gap, transforming passive verse decoding into an active exploration of illocutionary force, discourse context, and pragmatic competence.

Therefore, the main research question in this study focuses on how the form and function of the interrogative are used in the *fawatih as-suwar* in Juz 30, so that linguistic patterns and rhetorical purposes can be identified for use in learning strategies. Previous research was conducted by (Yulis et al., 2022) and (Maqfiratan et al., 2025). Both researchers examined interrogative forms within the context of *balaghah* Al-Qur'an, whilst this study examines them within the field of learning strategies as a novel approach; to date, no similar research has been conducted.

2. METHODS

This study employs a qualitative descriptive design utilizing a pragmatic and pragmastylistic framework. The primary data source consists of interrogative expressions (*istifham*) found within the opening verses (*fawatih as-suwar*) of Surahs in Juz 30 (such as Surah An-Naba', Al-Ghashiyah, and Ash-Sharh). Data collection was conducted through careful textual documentation and contextual classification. The analysis followed a three-stage qualitative model: data reduction, data display, and drawing pragmatic conclusions through Speech Act Theory and classical Arabic rhetoric (*balaghah*).

The data source for this study is the opening verses of the surahs (*fawatih as-suwar*) in Juz 30 that contain elements of *istifham*. Data collection was carried out using the documentation method, namely by identifying, classifying, and recording relevant verses from the Qur'anic mushaf as well as supporting literature related to linguistic studies. This technique was chosen because the data used is textual in nature and has been documented in writing, thereby enabling the researcher to conduct a systematic and structured analysis. Juz 30 was selected as the data source because it is a very popular juz and knowledge of it would be highly beneficial. The study was limited to just five surahs, namely An-Naba', Al-Ghasyiyah, Ash-Sharh, Al-Fil, and Al-Ma'un.

The data analysis technique was carried out in several stages (Sukmadinata, 2017), namely: (1) identifying the forms of interrogative sentences found in the verses, both in terms of form and sentence structure; (2) analysing pragmatic functions using a pragmatic approach to determine the non-literal meanings contained therein; and (3) interpreting the implications of meaning based on the context of the verse. A linguistic-pragmatic approach is employed to uncover the implicit communicative intent, so that the results of the analysis are expected to provide a more comprehensive understanding of the use of interrogative forms in the Qur'an.

3. RESULTS AND DISCUSSION

3.1 Results

From a pragmatic perspective, interrogative questions are divided into three categories based on the type of response: rhetorical, rhetorical, and questions equivalent to commands. Questions, based on the scope of their content, are divided into comprehensive and partial questions. The pragmatic functions of questions are: *At-Tasywiq* (arousing curiosity), *At-Taqrir* (affirmation), *At-Tanbih* (drawing attention), *At-Tadzkir* (reminder), and *At-Tanbih wa At-Taubikh* (attention and admonition). The correlation between spiritual and social messages in the Five Opening Surahs is as follows: An-Naba' concerns belief in the Day of Judgment; Al-Ghasyiyah concerns preparation for the Hereafter; Ash-Sharh concerns gratitude for Allah's blessings; Al-Fil concerns belief in Allah's assistance; and Al-Ma'un concerns sincerity in religion.

These findings regarding integration suggest that a pragmatic-based Arabic language learning strategy can be implemented through contextual text analysis, discussions of implicit meaning, a communicative approach, Qur'anic text-based learning, and Pragmatic Problem-Based Learning (PBL). The relationship between the findings on *istifham* and Arabic language learning strategies is as follows: learners are able to identify the function of *istifham* in Qur'anic texts; learners are able to explain the implicit meaning in verses; learners are able to use expressions of affirmation in communication; learners are able to link linguistic meaning to religious values; and learners are able to analyze social messages in Arabic texts. The resulting competences are linguistic, pragmatic, communicative, and religious character competences.

3.2 Discussion

In Juz 30 of the Qur'an, there is an interesting phenomenon of *istifham* worth exploring. *Istifham* is a form of interrogation in Arabic that is typically used to ask questions of others with the aim of obtaining information or establishing communication. In the context of the Qur'an, the use of *istifham* carries profound pragmatic implications, particularly in the *fawatih as-suwar* of Juz 30. One example of the phenomenon of *istifham* in the *fawatih as-suwar* of Juz 30 is found in Surah An-Naba' (78), verses 1–2, which read: 'Why do they ask one another about the Great News?' The term 'Why' renders the sentence a question, even though Allah SWT had previously made it clear that this Great News would certainly come to pass. In this context, the pragmatic implication of using this interrogative form is to make people realize that what Allah SWT has conveyed is a tangible reality, the truth of which is worthy of inquiry. The act of asking in this sentence is intended to dispel any uncertainty or doubt people may have regarding Allah's

promises.

In the study of Arabic *balaghah*, *istifham* is defined as an expression used to seek clarification regarding something unknown to the speaker. Generally, *istifham* is characterized by the use of interrogative particles (adawat al-*istifham*), which include letters such as '*a*' (أ) and '*hal*' (هل), as well as interrogative nouns such as '*man*' (من), '*ma*' (ما), 'mata' (متى), '*aina*' (أين), '*kayfa*' (كيف), and '*limadza*' (لماذا). In Arabic grammar, each interrogative particle has a specific syntactic and semantic function that plays a role in determining the direction of the question. (Al Hasyimi, 2008).

Based on their purpose, interrogative questions can be divided into two main types: literal interrogatives (*istifham hakiki*) and figurative interrogatives (*istifham majazi*). A literal interrogative is a question asked to obtain information unknown to the speaker. This type is literal in nature and typically appears in everyday communication, such as the question " من هذا?" (Who is this?). Conversely, *istifham* majazi is a question that does not aim to elicit an answer, but rather to convey a specific rhetorical meaning. In *balaghah*, *istifham majazi* serves various functions, including affirmation (*taqrir*), negation (*inkar*), rebuke (*taubikh*), glorification (*ta'zim*), and sarcasm (*ta'rid*). For example, questions in the Qur'an such as " أليس الله بأحكم الحاكمين" are not intended to be answered, but rather to affirm a truth that is already certain.

The study of interrogative constructions becomes increasingly important when considered in relation to a pragmatic approach, as the meaning produced often depends on the context of use. From a pragmatic perspective, figurative interrogatives are understood as a form of indirect speech act that conveys a specific intention behind the question structure. By understanding the concept of interrogative sentences, both in terms of their definition and their types, learners of Arabic are expected not only to be able to identify question forms structurally, but also to grasp the implicit meaning contained within them. This is important in improving the ability to interpret texts, particularly religious and literary texts that are rich in stylistic features.

Throughout *fawatih as-suwar*, Juz 30, the phenomenon of *istifham* is employed with the aim of imparting instruction, reminding humanity of the greatness and power of Allah SWT, and guiding people to act wisely and to question the nature of this life. The use of *istifham* in the Qur'an carries pragmatic implications that reflect wisdom and serve as a guide to life for Muslims. These implications also serve as a call for us to reflect on the messages of the Qur'an contained within each of its questions. Presented below are several tables regarding the findings of the pragmatic study of interrogative sentences:

Table 1. Pragmatic Functions of *Istifham* in Fawatih al-Suwar of Juz 30

No.	Surah	Interrogative Form (*Istifham*)	Pragmatic Function	Contextual Meaning
1	An-Naba'	عَمَّ	*At-Tasywiq* (*arousing curiosity*)	Directs the audience's attention to the momentous news concerning the Day of Resurrection.
2	Al-Ghashiyah	هَلْ	*At-Tanbih* (*drawing attention*)	Draws attention to the overwhelming events of the Day of Judgment.
3	Ash-Sharḥ	أَلَمْ	*At-Taqrir* (*affirmation*)	Affirms Allah's blessings bestowed upon Prophet Muhammad (peace be upon him).
4	Al-Fil	أَلَمْ	*At-Tadzkir* (*reminding*)	Reminds the audience of Allah's assistance during the event of the Companions of the Elephant.
5	Al-Mā'ūn	أَرَأَيْتَ	*At-Tanbih wa At-Taubikh* (*drawing attention and reproach*)	Criticizes the social behavior of those who deny the religion.

The use of interrogative forms in the Qur'an cannot be understood merely as literal questions, but rather as a rhetorical strategy rich in pragmatic meaning. From a pragmatic perspective, an utterance is understood in its context; thus, an interrogative form may convey other intentions, such as affirmation, negation, or a warning. Therefore, an analysis of the interrogative form in the verses of the Qur'an, particularly in the fawatih as-suwar of Juz 30, must take into account the speech situation, the communicative purpose, and the inter-versical relationships to reveal the implied meaning.

One of the main functions of interrogative forms, according to (Nuralita, 2024), is *inkar* (rejection or denial). In this function, the interrogative form is used to reject a statement or belief that is considered untrue. From a pragmatic perspective, the interrogative of denial does not expect an answer but rather serves to affirm the falsity of a matter. For example, in verses that question Allah’s power or cast doubt on the Day of Resurrection, the interrogative form actually serves to refute such doubts. Thus, the meaning conveyed is not a request for information but an affirmation of a truth that is already known.

The next function is *taqrir* (affirmation), which involves the use of interrogative forms to reinforce a statement and make it more convincing. In this case, the speaker poses a question to which the answer is already clear, thereby prompting the addressee to acknowledge the truth

of the matter. From a pragmatic perspective, this function relates to efforts to foster awareness and agreement among readers or listeners. Such questions are frequently found in verses that remind people of Allah's blessings or His power.

Furthermore, there is the function of *ta'ajjub* (amazement), which involves the use of interrogative forms to express a sense of wonder or amazement at a particular phenomenon. In the context of the Qur'an, this function is frequently used to express astonishment at the attitude of those who deny the truth, despite having been presented with various signs of Allah's greatness. Pragmatically, the interrogative of *ta'ajjub* not only conveys astonishment but also carries an implicit message of criticism or rebuke regarding such behavior.

Other equally important functions are *tahdid* (warning) and *targhib* (encouragement or exhortation). In the function of *tahdid*, the interrogative is used to issue a subtle yet forceful warning or threat, thereby creating a psychological effect on the reader. Meanwhile, in the function of *targhib*, the question is used to encourage or motivate someone to do good. These two functions demonstrate that the interrogative plays a persuasive role in conveying a message.

A pragmatic analysis of interrogative sentences also requires a comprehensive understanding of the context of the verse. The non-literal meaning of an interrogative sentence can only be understood by taking into account the background to the revelation of the verse, the relationships between verses, and the underlying communicative situation. For example, a question that is in fact neutral may take on the form of an assertion or a threat when viewed in context. Therefore, a pragmatic approach enables researchers to explore deeper meanings by taking into account elements beyond linguistic structure.

Table 2. A Pragmatics-Based Strategy for Learning Arabic

No.	Learning Strategy	Strategy Description	Implementation Steps	Competencies Developed
1	Contextual Text Analysis	A learning strategy emphasizing understanding texts based on context, communication, and speaker purpose.	1) Teacher presents Qur'anic/Arabic text. 2) Identify *istifham*. 3) Analyze context. 4) Determine pragmatic function. 5) Conclude meaning.	Maharah Qira'ah, critical thinking, linguistic analysis, contextual understanding.
2	Implicit Meaning Discussion	Encourages students to reveal implied meaning through discussion.	1) Group work. 2) Analyze implied meaning. 3) Present interpretation. 4) Discussion. 5) Shared conclusion.	Interpretation, communication, argumentation, collaboration.
3	Communicative Approach		1) Dialogue examples. 2) Role play.	Maharah Kalam, communicative

No.	Learning Strategy	Strategy Description	Implementation Steps	Competencies Developed
		Language use in authentic communication.	3) Use *istifham*. 4) Reflection.	competence, fluency.
4	Qur'anic Text-Based Learning	Uses Qur'anic verses as Arabic learning resources while strengthening Islamic values.	1) Select verses. 2) Analyze linguistic/pragmatic elements. 3) Relate to spiritual/social values. 4) Presentation.	Qur'anic literacy, Arabic understanding, religious character.
5	Pragmatic PBL	Uses linguistic problems to discover pragmatic meaning.	1) Present case. 2) Identify problem. 3) Determine function. 4) Solution and conclusion.	Problem solving, analytical thinking, basic research.

Furthermore, in pragmatic analysis, interrogative sentences can be understood as a form of indirect speech act. In terms of locution, such utterances take the form of questions, but in terms of illocution, they may convey a command, a prohibition, or a warning. The resulting perlocutionary effects are varied, ranging from the arousal of awareness and fear to an impulse to act. This demonstrates that interrogative sentences in the Qur'an possess significant rhetorical power in influencing the reader.

The pragmatic analysis identifies three dominant illocutionary functions of *istifham* in the *fawatih as-suwar* of Juz 30: non-literal inquiry for emphasis (*at-ta'kid*), highlighting cosmic magnitude (*at-ta'zīm*), and awakening listener awareness (*at-tanbih*). Incorporating these pragmatic categories into Arabic instruction provides educators with a structured strategy for vocabulary and discourse analysis. Learners actively examine why specific interrogative particles (e.g., '*amma*, *a-lam*) are deployed to achieve specific communicative effects, thereby deepening semantic retention and communicative competence.

The development of effective Arabic language learning strategies requires a shift from a structural approach towards a more contextual and communicative approach (Nuralita, 2024). In this regard, the integration of pragmatics is crucial to help learners understand the full meaning of language, not only at the level of form but also in terms of the intended meaning. One strategy that can be applied is contextual text analysis, which is a learning activity that focuses on understanding a text based on the situation and background of its use. Through this strategy, learners are encouraged to examine texts – including verses from the Qur'an – whilst taking into account the social and cultural context, as well as the communicative purposes underlying them. (Abdullah & Omar, 2016).

In practice, contextual text analysis can be carried out by identifying linguistic elements such as interrogative forms, and then examining their function and meaning within the context of the verse. Learners are not only asked to identify the sentence structure, but also to interpret the implicit meaning contained within it. For example, an interrogative sentence can be analyzed to determine whether it functions as an affirmation, a negation, or a warning. In this way, learning becomes more in-depth and develops pupils' critical thinking skills. This strategy also helps them understand that the meaning of language is not always literal, but is greatly influenced by the context of use.

The next strategy is a discussion of implicit meaning, which is a learning activity that encourages pupils to uncover the hidden meaning in a text through interaction and the exchange of views. These discussions can take place in groups or as a whole class, where pupils are given the opportunity to present their interpretations of a particular verse or text. Through discussion, pupils learn not only from the text but also from their peers' perspectives, thereby enriching and diversifying their understanding. Furthermore, discussions of implicit meaning also develop argumentation and communication skills, which are an important part of language competence.

The communicative approach serves as a strategy that complements the two previous strategies. This approach emphasizes the use of language in real-life situations and is oriented towards communicative functions. In Arabic language learning, the communicative approach can be applied through various activities such as dialogues, simulations, and role-plays that involve active language use. By integrating pragmatic analysis into this approach, learners can understand how a particular linguistic form is used to achieve specific communicative goals. This is in line with the view that language learning should not merely teach rules, but also the appropriate use of language within context (Ritonga et al., 2023).

A combination of contextual text analysis, discussion of implicit meaning, and the communicative approach can create a holistic learning experience (Bachmid, 2016). Learners not only understand the structure of the language but are also able to interpret meaning and apply it in real-life communication. In the context of Qur'anic text-based learning, this strategy also provides the added value of a deeper religious understanding. The verses analyzed are understood not only linguistically but also in terms of their meaning and context, thereby making the learning process more meaningful.

Qur'anic text-based learning focusing on the phenomenon of interrogative forms is a teaching approach that utilizes Qur'anic verses containing interrogative forms (*istifham*) as the primary source for study and understanding. In this approach, learners not only study linguistic forms such as interrogative particles including hamzah (أ), *hal* (هل), *man* (من), *mā* (ما) and others but also examine the meaning underlying the use of these interrogative forms. Learning is directed towards understanding linguistic structure, the context of the verses, and the relationship between the interrogative forms and the message intended to be conveyed in the Qur'an.

In Qur'anic studies, interrogative forms (*istifhām*) do not always function as questions requiring an answer; rather, they may serve various rhetorical purposes, including affirmation (*taqrīr*), denial (*inkār*), admonition or reproach (*taubīkh*), and the arousal of curiosity (*tasywīq*). These functions demonstrate that the interpretation of interrogative expressions depends on their rhetorical purpose and textual context (Hamidah & Dzul' Iman, 2025). Therefore, text-based learning of the Qur'an that focuses on istifhām can help learners understand the deeper meanings of verses, strengthen their Arabic linguistic analysis skills, and develop critical and reflective engagement with Qur'anic messages. Such an approach also connects linguistic form with communicative intention and contextual interpretation.

Pragmatic Problem-Based Learning (PBL) can be conceptualized as an instructional approach that engages learners in problem-solving activities to examine how interrogative expressions function in particular linguistic contexts. From a pragmatic perspective, interrogative sentences are not interpreted solely according to their grammatical form but are also examined in relation to the speaker's communicative intention, the discourse context, and the meaning conveyed by the utterance. Research on PBL in foreign-language education indicates that this approach can support language learning, learner engagement, and critical thinking (Guo et al., 2024). Through this approach, learners can identify interrogative expressions in texts, formulate linguistic problems, discuss alternative interpretations, and draw conclusions based on contextual evidence and communicative functions.

When applied to the study of interrogative sentences, learners can be presented with Qur'anic excerpts containing istifhām and asked to determine whether each expression constitutes a genuine information-seeking question or serves a rhetorical function, such as affirmation, reproach, or denial (Gani & Mootalu, 2024). This process encourages learners to justify their interpretations by examining linguistic evidence and the surrounding textual context. The problem-solving and analytical dimensions of PBL are consistent with research showing that carefully designed PBL activities can support the development of critical-thinking skills (Yu & Zin, 2023). Thus, integrating pragmatic analysis with PBL offers a pedagogical framework for making the study of interrogative sentences more active, analytical, and oriented toward contextual understanding. However, its effectiveness specifically for teaching Qur'anic istifhām should be established through empirical investigation.

The pragmatic functions of *istifhām* in the Qur'an provide opportunities to integrate linguistic analysis with Arabic language learning strategies. Rather than treating interrogative expressions merely as grammatical structures, learners can examine how these expressions convey communicative intentions, embed religious and moral values, and construct implied meanings within specific contexts. Accordingly, the findings of this study are mapped onto relevant learning strategies and expected learning outcomes to demonstrate their pedagogical implications. Table 3 presents the relationship between the identified pragmatic functions of *istifhām* and their potential applications in Arabic language learning.

Table 3. Relationship between *Istifham* Findings and Arabic Language Learning Strategies

Research Finding	Pragmatic Function	Embedded Value	Relevant Learning Strategy	Learning Outcome
عَمَّ يَتَسَاءَلُونَ (An-Naba')	*At-Tasywiq* (arousing curiosity)	Faith in the Hereafter	Contextual Text Analysis	Students identify the pragmatic function of *istifham*.
هَلْ أَتَىٰكَ حَدِيثُ الْغَاشِيَةِ (Al-Ghashiyah)	*At-Tanbih* (drawing attention)	Eschatological awareness	Implicit Meaning Discussion	Students explain implied meaning.
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (Ash-Sharh)	*At-Taqrir* (affirmation)	Gratitude and optimism	Communicative Approach	Students use affirming expressions.
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ (Al-Fil)	*At-Tadzkir* (reminder)	Trust in Allah's help	Qur'anic Text-Based Learning	Students relate language to religious values.
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (Al-Ma'un)	*At-Tanbih wa At-Taubikh* (warning and reproach)	Social concern	Pragmatic PBL	Students analyze social messages.

Table 3 illustrates how the pragmatic functions of *istifhām* can be translated into context-sensitive Arabic language learning strategies. Each interrogative expression offers a distinct pedagogical opportunity, ranging from developing curiosity and interpreting implicit meanings to fostering communicative competence and critical awareness of social issues. For example, contextual text analysis enables students to identify pragmatic functions, while pragmatic problem-based learning encourages them to examine the social messages embedded in Qur'anic discourse. These connections suggest that Qur'anic interrogative expressions can serve not only as linguistic learning materials but also as resources for developing interpretive, communicative, and reflective abilities.

Consequently, a learning strategy that integrates pragmatic and communicative aspects can serve as a solution to address the shortcomings of Arabic language learning, which has hitherto focused too heavily on grammatical aspects. Through this strategy, learners are expected to develop comprehensive communicative competence, including the ability to understand implicit meaning and use the language effectively in various situations. This makes Arabic language learning more relevant, practical, and suited to the needs of learners in the modern era (Fatoni, 2019)

4. CONCLUSION

Based on the findings of this study, the use of interrogative forms in the opening verses of the surahs in Juz 30 serves not only as a literal form of questioning, but also as a rhetorical device conveying various pragmatic meanings. The interrogative forms identified demonstrate a wide variety of usage, both in terms of form and sentence structure. Functionally, interrogative forms in these verses are frequently used for *inkar* (denial), *taqrir* (affirmation), *ta'ajjub* (amazement), as well as *tahdid* and *targhib* (warning and encouragement). Through a pragmatic approach, it can be understood that the meaning contained in interrogative forms is highly dependent on context; consequently, analysis cannot be limited to grammatical aspects alone. Thus, this study affirms that interrogative forms in the Qur'an possess complex dimensions of meaning and play a vital role in conveying messages effectively and persuasively.

The implications of these findings indicate a significant contribution to the teaching of Arabic, particularly in the development of more contextual and communicative learning strategies. The integration of Pragmatics and *balaghah* in learning enables learners to understand the meaning of language more deeply, not only at the structural level but also in terms of communicative intent and purpose. This can enhance students' ability to interpret texts, particularly in understanding Qur'anic verses that are rich in implicit meaning. Furthermore, the use of Qur'anic texts as teaching materials based on pragmatic analysis can enrich the learning experience and foster learners' critical and reflective thinking skills.

Based on the results of this study, several recommendations can be put forward. For teachers and lecturers of Arabic, it is recommended that they integrate a pragmatic approach into the learning process, for example through contextual text analysis, discussions of implicit meaning, and the application of a communicative approach in the classroom. In this way, learning will not only be oriented towards mastery of grammatical rules but also towards a broader understanding of meaning. Meanwhile, for future researchers, it is recommended to develop this study by broadening the scope of research, both to other juz' of the Qur'an and to other stylistic features, as well as to examine the application of the research findings in teaching practice empirically. With further development, it is hoped that pragmatic studies in Arabic will continue to make a significant contribution to the fields of education and linguistic studies.

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