



Psycho-Didactic Dimensions of Various Opening and Closing Surahs of the Al-Qurán and Their Implementation in PAI Learning in Madrasas

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Abstract: Education is a complex and dynamic process that aims to shape individuals with character and broad knowledge. In the educational process, teachers play a central role in guiding and leading students to achieve learning objectives. One of the important aspects of learning is the teacher's skill in opening and closing lessons. This skill is very important to attract students' attention, motivate them to learn, and help them understand the lesson material better. The Quran, as a guide for Muslims, has values that can be applied in various aspects of life, including in the field of education. Various openings and closings of Quranic surah contain psycho-didactic dimensions that can be applied to improve the quality of learning. This study aims to examine the psycho-didactic dimensions in various openings and closings of Quranic surah and their implementation in opening and closing lesson skills. This study uses qualitative and quantitative methods. Qualitative methods are used to find classifications of various openings and closings of Quranic surah and to analyze the psycho-didactic dimensions in various openings and closings of Quranic surah, while quantitative methods are used to analyze the implementation of psycho-didactic dimensions in opening and closing lesson skills. Data were collected through questionnaires, observations, interviews, and documentation. The results of the study show that various openings and closings of the Quranic surah contain psycho-didactic dimensions, especially affective and psychomotor dimensions. The implementation of psycho-didactic dimensions in opening and closing lesson skills shows positive results. Students are more motivated and enthusiastic in participating in learning and have a better understanding of the lesson material. The psycho-didactic dimensions in various openings and closings of Quranic surah can be applied to improve the quality of learning. The implementation of psycho-didactic dimensions in opening and closing lesson skills has proven to be effective in increasing interest, motivation, and enthusiasm.

Keywords: lesson skills; pesantren; Quranic surah; religious education; student Psychology.

1. Introduction

The search for innovative and representative didactic-methodical models for transforming knowledge is very important in contemporary education. This transformation is driven by the need to adapt to the ever-evolving educational landscape, especially in line with advances in technology and changes in societal demands. Didactic innovation emphasizes the shift from traditional knowledge reproduction to active knowledge construction. This transition requires educators to rethink their teaching methodologies, integrating new technologies and collaborative approaches to improve student engagement and learning outcomes. Studies show that current educational practices often rely on outdated models, necessitating a comprehensive re-evaluation of pedagogical strategies to foster more interactive and student-centered learning environments (Glusac et al., 2007). However, it is possible that the idea for the innovation itself emerged from another tradition, for example a religious tradition.

The Qur'an, as the greatest holy book, has attracted the attention of many people. In the view of Muslims, the Qur'an is a text revealed by Allah SWT. to the prophet Muhammad as a guide and direction for humans. As a guide, the Qur'an which contains everything that must be carried out by mankind requires interpretation in its application. Fazlur Rahman (Fazlur, 2004; Ridwan et al., 2022) said, "The Qur'an is like the tip of a floating iceberg, nine-tenths of it is submerged under the waters of history and only one-tenth of it is visible on the surface." Indeed, no one will be able to know it, except those who are immersed in it. The contents of the holy verses of the Qur'an are so deep that to understand them requires a theory that is not only capable of understanding the Qur'an in an integral way, but also capable of producing interpretations that can solve contemporary problems. Nur Kholis Setiawan (Setiawan, 2012) stated, "For Muslims, the activity of interpreting the Qur'an is a never-ending task. Because, it is an attempt to understand the divine message. However, no matter how great a human is, he can only reach a relative level of understanding, and truth cannot reach an absolute level. God's revelation is understood differently from one time to another. This means that the activity of interpreting God's revelation (exegesis) has become a scientific discipline that is always alive along with the development of the theory of knowledge of its believers.

The opinion above is confirmed by Abdullah Darraz's expression, namely that the verses of the Qur'an are like diamonds: each corner emits a light that is different from what radiates from other corners. It is not impossible, if you let other people look at it, they will see much more than what you see. According to Ramayulis (Ramayulis, 2015), the Qur'an and Hadith cannot be separated from the implementation of Islamic education methods. In its position as the basis of Islamic teachings, Islamic education methods must naturally refer to these two sources of teachings. So that all use and implementation of Islamic education methods do not deviate from the goals of education itself.

Innovation and efforts to find representative didactic-methodical models for the transformation of knowledge need to be pursued. If Islamic education is perceived to achieve happiness in this world and the hereafter in accordance with the instructions of Allah SWT, there should be two things that must be considered; The first relates to sources (the Qur'an and Hadith), the second relates to specific strategies and methodologies for exploring concepts from these sources so as to produce new formulations, especially in the world of education.

The Qur'an, which consists of 114 surahs, apparently opens with various opening and closing styles. The scholars named the opening sentence of the surah of the Qur'an *fawatih al-suwar*, which means the opening of the surah because its position is at the beginning of the surahs in the Qur'an. Meanwhile, the closing of the surah called *khatam al-suwar*, is the closing sentence of several verses of the Qur'an. In the world of education, this variety of opening and closing surahs of the Qur'an is similar to the skill theory of opening and closing lessons. Therefore, the author is interested in studying more deeply how Allah SWT opens the surahs of the Qur'an and what the implications are in the learning process by examining the opening variations of 114 (one hundred and fourteen) surahs of the Qur'an. Likewise, the endings of Al-Quran surahs have a distinctive and unique way of closing their surahs. Furthermore, based on these concepts, using the psycho-didactic method, opening and closing skills for lessons will be developed which are the inspiration (*'ibrah*) of the various opening and closing chapters of the Al-Qur'an. And how the psycho-didactic dimension (mental elements that lead to behavior in didactics) is formulated behind the various openings and closings of the Qur'an. And then how these findings can be applied in the learning process.

2. Research methods

Based on the research objectives and questions as well as the data to be collected, this research approach is a mixed methods research approach, namely mixed methods research is a research approach that combines or associates qualitative and quantitative forms. This approach involves philosophical assumptions, the application of qualitative and quantitative approaches, as well as mixing the two approaches in one research.

A mix methods approach is needed to answer the problem formulation that is the research question. To answer the first problem formulation, namely how to classify the opening and closing

variations of Al-Qur'an surahs and the second problem formulation, namely how to psychodidactically dimension the opening and closing variations of Al-Qur'an surahs, as well as the third problem formulation, namely how to model opening and closing skills. learning based on the psychodidactic dimension of various opening and closing surahs of the Qur'an, using a qualitative approach. This research focuses on documents and data.

The documents and data referred to here are the Al-Qur'an mushaf 'Uṣmāny published by Lajnah Pentasheh Mushaf Al-Qur'an Department of Religion of the Republic of Indonesia, books related to education, as well as commentaries related to studies. In other words, this study is a literature review. Meanwhile, to answer the fourth problem formulation, namely how to implement the model for various opening and closing lessons in the PAI cluster at MA Al Huda and MA Persis 3 Pameungpeuk Bandung, a qualitative and quantitative approach was used. The use of a combination of qualitative and quantitative approaches (mixed methods) in this research can provide a more complete and comprehensive picture of the implementation of various opening and closing designs in PAI lessons at MA Al Huda Pameungpeuk Bandung.

3. Results and Discussion

a. Classification of Opening and Closing Surahs of the Qur'an

1) Classification of Opening Surah Al-Qur'an

Scholars have conducted studies related to the beginnings of Al-Qur'an surahs and studied all the surahs contained in the Al-Qur'an. Furthermore, they discovered that the beginnings of Al-Qur'an surahs have many variations, according to the themes contained in the related surahs. The ulama paid great attention to this form of scholarship and made it a scientific field, so Ibn Abi al-Ashba' made a separate book related to this field, which was called *al-Khawātir al-Sawānih fi Asrār al-Fawātih*.

Ibnu Abi Al Asba' (Suwar, 2021) tries to describe several categories of surah openings in the Al-Qur'an. In his book there is a preamble and three topics, each topic covering two chapters and a conclusion. He divided surah openings into two large categories, namely opening with *fawāatih al-mu'jamah*, namely opening with the letters *mufrodāt* and *al-fawāatih al-mu'robah*. According to him, *al-fawāatih al-mu'robah* is divided into five categories, namely: First, opening with news contained in 50 surahs. Second, with a request for news (*al-istikhbar*) found in 6 chapters. Third, in the form of an oath (Al-Aqṣam) found in 15 surahs. Fourth, in the form of commands in 7 surahs, and fifth, the opening with the conditions found in 7 surahs. In this way, Ibnu Abi Ashba' divided the opening of the Al-Qur'an surah into six types of opening. While according to Badruddin Muhammad Al-Zarkasyi (Al-Zarkasyi, 1984). Allah swt. has given an opening to His book in ten different forms and not a single surah comes out of the ten different types of opening. Al-Qasthalani (Abdullah, 2006) and Abu Syamah as quoted by Al-Suyūthi (Bakar, 2008) display ten types of openings although there are slight differences (Suma, 2013). However, Aminullah separated surah al-Fatihah with a special opening with the *basmalah* so that according to him the classification of opening surah al-Qur'an into 11 varieties (Chirzin, 1998).

The ten types of classifications for opening surahs of the Qur'an are as follows:

- a. Opening with praise to God (*al-istiftah bi al-ṣāna*). There are two types of praise to God, namely:
 - 1) Determine the praiseworthy qualities by using one of the following pronunciations:
 - a) Using the *hamdalah* pronunciation, namely opening with الحمد لله, which is found in 5 surahs, namely: Q.S. Al-Fatihah, Al-An'am, Al-Kahf, Saba, and Al-Fatir.
 - b) Using the pronunciation تبارك, which is found in 2 surahs, namely Q.S. Al-Furqan and Al-Mulk.
 - 2) Purifying God from negative attributes (*tanzih 'an sifatīn naqsin*) by using *tasbih* pronunciation is found in 7 surahs namely: Q.S. Al-Isra, Al-Hadid, Al-Hasyr, Al-Saff, Al-Jumu'ah, Al-Tagabun, and Al-A'la. Ibnu Abi Ashba' made this opening with praise into the category of opening with news (information) (Suwar, 2021).
- b. Opening with broken letters (Al-Ahruf al-Muqatto'ah).
Opening with these letters is found in 29 surahs using 14 letters without repetition, namely ا, ح, ر, ي, س, ص, ط, ع, ق, ك, ل, م, ن, ه. The use of these surahs in the opening chapters of the Qur'an is arranged in 14 series, consisting of the following groups:

- 1) The simple group, consisting of one letter, is found in 3 surahs, namely ص (Q.S. Sad), ق (Q.S. Qaf) ن (Q.S. Nun).
 - 2) The group consists of two letters, found in 4 series and 9 surahs, namely حم (Q.S. Al Mu'min, Q.S. Fushilat, Q.S. Al-Zuhruf, Q.S. Al-Dukhan, Q.S. Al-Jatsiyah, and Q.S. Al-Ahqaf); طه (Q.S. Thaha); طس (Q.S. An Naml); and يس (Q.S. Yaasin).
 - 3) The group consisting of three letters, found in 3 chains and 13 surahs, namely: الم (Q.S. Al-Baqoroh, Q.S. Ali Imran, Q.S. Al-Rum, Q.S. Lukman, and Q.S. Sajdah); الر (Q.S. Yunus, Q.S. Hud, Q.S. Ibrahim, Q.S. Yusuf, and Q.S. Al-Hijr); and طسم (Q.S. Al-Qoshosh and Q.S. Al-Syu'ara).
 - 4) The group consists of 4 letters, found in 2 series and 2 surahs, namely المر (Q.S. Al-Ra'du) and المص (Q.S. Al-A'raf).
 - 5) The group consisting of 5 letters is found in 2 chains and 2 surahs, namely كهيعيس (Q.S. Maryam) and حم عسق (Q.S. Al-Shura).
- c. Opening with a call (al-istiftah bi al-nida).
The opening with this call has three types and is found in 9 surahs, namely the call to the Prophet (يا ايها النبي), (which is found in Q.S. Al-Ahzab, Al-Tahrim and Al-Talaq. (يا ايها المزمّل) (in Q.S. Al-Muzammil and term (يا ايها المدائن) in Q.S. Al-Mudatsir with the term يا ايها الدينوا and in Q.S. Al-Nisa - Suyuthi (Bakar, 2008) the opening with this call is found in 10 surahs, which is added to Q.S. Al-Mumtahanah. Ibnu Abi Ashba' (SUWAR, 2021) includes this opening with khabar and divides this type of opening into two types, namely:
- 1) The opening with a call to the people, found in 5 surahs, namely Al-Nisa, Al-Maidah, Al-Haj, Al-Hujurat, and Al-Mumtahanah.
 - 2) The opening with a call to the Prophet, peace be upon him, is found in 5 surahs, namely: Al-Ahzab, Al-Thalaq, Al-Tahrim, Al-Muzammil, and Al-Muda ssir.
- d. Opening with a sentence (amount) *khabariyah* (al-istiftah bi al-jumal al-khabariyah) includes in the 23 surahs: Al-Anfal (They ask you about Anfal), Al-Taubah (Innocence from God), Al-Nahl (God's command has come), Al-Anbiya (The reckoning of the people has drawn near), Al-Mu'minun (The believers have indeed succeeded), Al-Nur (A Surah We have sent down), Al-Zumar (the revelation of the Book), Muhammad (those who disbelieve), Al-Fath (Indeed, We have granted victory), Al-Qamar (The Hour has drawn near), Al-Rahman (The Most Gracious, knowledge Al-Qiyamah and Al-Balad, 'Abasa (He frowned), Al-Qadar (We sent it down), Al-Bayyinah (It was not), Al-Qari'ah (He inspired you), and Al-Takatur (We have given you). There are twenty-three (23) surahs in total.
- e. Opening with an oath (al-istiftah bi al-qasam).
There are fifteen surahs that begin with the "letter of oath" (*wau qasam*), namely in surah Al-Saffat, Al-Dzariyat, Al-Thur, Al-Najm, Al-Mursalat, Al-Naziat, Al-Buruj, Al-Tariq, Al-Fajr, Al-Shams, Al-Lail, Al-Duha, Al-Tin, Al-Adiyat, and Al-'Ashr. Muhammad Ezzat Darajat added two surahs to the type of opening with this oath, namely, surah Al-Qiyamah and surah Al-Balad, which begin with لا أقسم.
- f. Opening with conditions (al-istiftah bi al-syarat).
There are two types of conditions used in the opening of the suras of the Qur'an and are used in 7 surahs, namely: Q.S. Al-Takwir, Q.S. Al-Infithar, Q.S. Al-Insiquaq, Q.S. Al-Waqi'ah, Q.S. Al-Munafiqun, Q.S. Al-Zalzalalah, and Q.S. Al-Nashr.
- g. Opening with a command verb (al-istiftah bi al-amr).
Based on research by experts, there are around 6 command verbs that open the verses of the Qur'an found in Q.S. Al-'Alaq, Q.S. Jin, Q.S. Al-Kafirun, Al-Ikhlash, Q.S. Al-Falaq, and Q.S. Al-Nas. Muhammad ezzat Darajat included surahs Al-Muzammil and Al-Mudatsir in the category of surahs that begin with exclamations and commands (Drajat, 2017). Al-Ashba' made the opening with the command into 7 surahs, namely by adding surah al-A'la.
- h. Opening with a question (al-istiftah bi al-istifham). Ibn Abi Ashba' mentioned it al-muftatah bi al-istikhbar. This type of opening is found in 6 surahs, namely: Q.S. Al-Dahr / Al-Insan, Q.S. Al-Naba, Q.S. Al-Ghasiyah, Q.S. Al-Maun, Q.S. Al-Insyrah and Q.S. Al-Fil.
- i. Opening with a prayer (al-istiftah bi al-du'a).

The opening with this prayer is contained in 3 surahs, namely: Q.S. Al-Muthaffifin, Q.S. Al-Humazah, and Q.S. Al-Lahab. Muhammad Ezzat added surah Al-Takatsur to this category with the opening classification category with warnings and prayers (*bi al-du'a wa al-inzar*).

j. Opening with reasons (al-istiftah bi al-ta'lil).

The opening for this reason is only found in Q.S. Al-Quraysh. Abu Syamah said: "What we have mentioned, in the division (opening) with prayer can be included in the division of khabar, likewise the opening with praise can all be included in the type of khabar except Surah Al-A'la can be included in in the Amr section and verses preceded by *subhana* can contain amr and khabar" (Bakar, 2008). Next, he collected all these forms in two poems which read:

أنتى على نفسه سبحانه بثبو / ت الحمد والسلب لما استفتح السورا

والأمر شرط النداء والتعليل والقسم الد / عا حروف التهجي استفتح الخبرا (Al-Makki, 2006)

2) Classification of Closing Surahs of the Qur'an

This discussion of Khawâtim al-Suwar has been discussed by several scholars, for example al-Suyûthiy and al-Zarkasyi. However, the discussion between these two scholars is still very brief. It was said briefly, as al-Zarkasyi said, because khawâtim had only been discussed in 14 surahs, even at the end of his discussion, he stated that he had only observed the closing of the surahs of the Qur'an and that the rest would be researched by others.

Ahmad Hasan Qorinat broadly divides the types of closing surahs of the Qur'an into 5 types, namely: closing with prayer and praise, with testament and motivation for worship, with praise and glorification, with promises and threats, and other forms (Suwar, 2021). Muchtar Adam and Supiana explained specifically and in detail that the sentence patterns of village al-suwar consist of at least 18 types (Adam, 2013). These forms usually have a close relationship with the topic of the previous or subsequent letter (*munasabah*).

Yusuf Nuruddaim classifies the ending of the surah into 11 (eleven) main groups, namely:

- a. The surahs that are closed with prayer and praise (al-Suwar Al mukhtatamah bi al du'a wa al tsana) are found in 11 surahs, 7 surahs of the Qur'an are closed with prayer, namely QS. al-Fatiha, QS. al-Baqarah, QS. al-Anbiya, QS. al-mukminun, QS. Noah, QS. al-Falaq, and QS. An Nas. As for the surahs that close with praise, there are 4 surahs, namely QS. al-isra, QS. al-naml, QS. al-Shoafaat, QS. al-Zumar and QS. al-An'am.
- b. The surahs that are closed with the will and motivation to worship (al-Suwar Al mukhtatamah bi al washaya wa al-haddu 'ala al-ibadah) are found in 5 surahs, namely 2 surahs are addressed to the believers and 3 suras are addressed to Prophet peace be upon him. namely QS. Ali Imran, QS. al-Mumtahana, QS. al-Rum, QS. al-Sajdah, QS. al-Zuhruf. While the closing of the surah by motivating for worship is found in 14 surahs, namely QS. al-A'raf, QS. al-Taubah, Hud, al-Hijr, al-Haj, Qof, al-Thur, al-Najm, al-Waqi'ah, al-Haqqah, al-Muzammil, al-Insyirah, al-'Alaq, and QS. al-nash.
- c. The surahs that close with glorifying and glorifying Allah SWT (al-Suwar Al mukhtatamah bi al-Tabjil wa al-Ta'dzim) are found in 22 surahs, namely Al Ikhlas, Al Maidah, An Nur, al-Shura, al-tholaq , al-Jatsiyah, Fushilat, al-Qomar, al-Rahman, Luqman, al-Taghabun, al-Hadid, al-Mudatsir, al-Takwir, al-Infithar, al-Qiyamah, al-Tien, al-Qashash, Quraish , and al-Hasyr.
- d. Surah-surah yang ditutup dengan janji and ancaman (al-Suwar Al-Mukhtatamah by al-wa'ad wa al-wa'id) terdapat pada 26 surah, yaitu al-An'am, Thoha, al-Ankabut, al-Ahzab, al-Insan, al-Balad, al-Lael, al-Bayyinah, al-Zalzalalah, al-Qori'ah, al-Nahl, al-Fath, al-Mujadilah, al-Ra'du, al-Furqan, al-Syu'ara, Fathir, Ghafir, al-Dukhan, al-Dzariyat, al-Ma'arij, al-Muthaffifien, al-Takatsur, al-Humazah, al-Maun, al-Kautsar,
- e. It is. Surahs which close with an explanation of some of the laws (al-Suwar Al mukhtatamah bibayani ba'di al-ahkam) are found in 2 surahs, namely surah al-Nisa which closes with the faraid law and surah al-Anfal which closes with the muwalat law.
- f. Surahs that were closed to console the Prophet. (al-Suwar Al mukhtatamah bitasliyah al-Rasul) is found in 13 surahs, there are 13 surahs that are closed in the form of consolation to the Messenger of Allah, peace be upon him. for the grief, suffering, ridicule he received, namely Yunus, Maryam, al-Ahqaf, Muhammad, al-Shof, al-Jumuah, Al Mulk, al-Qolam, al-Thariq, al-Dhuha, al-Kahfi, al- Ghasiyah.

- g. Surahs which close by praising the Qur'an (al-Suwar Al mukhtatamah bimadhil Qur'an) are found in 6 surahs, namely QS. Yusuf, Ibrahim, Shad, jinn, al-Buruj, al-Kafirun,
- h. Surahs which close with news about the end of days (al-Suwar Al mukhtatamah bilhadits an al-yaom al-akhir) are found in 5 surahs, namely QS. Saba, al-Mursalat, al-Nazi'at, Abasa, al-Adiyat.
- i. The surahs which close with news about the Rarul-Rasul and the Risale-heavenly Risaleh (al-Suwar Al mukhtatamah bilhadits an al-Rusul wa al-Risaleh al-samawiyah) are found in 2 surahs, namely QS. al-Tahrim and al-A'la.
- j. The surahs that close with news about the truths (al-Suwar Al mukhtatamah bilikhbar 'an haqaiq) are found in 5 surahs, namely QS. al-Sham, al-Masad, al-Fiel, al-Qodr, and QS. al-'Ashr.

b. Psycho-Didactic Dimensions of Various Opening and Closing Surahs of the Qur'an

Based on a search of 114 opening and closing variations of the Qur'an, a classification model for opening and closing variations was found. These types of openings are opening with praise, news, questions, commands, formulas/abbreviations, contextual strengthening approaches, calls/exclamations, and opening with prayers. There are various types of closing skills, namely closing with prayer, praise, testament, motivation, command, advice, respect and glorification, reward and punishment, entertainment/encouragement, stories/stories/news, questions, and conclusions and reinforcement.

The psychodidactic dimensions in the opening and closing Surahs of the Qur'an include the dimensions of attention, motivation and perception. These dimensions are interrelated and interact with each other in the learning process.

- a. Attention dimension: Various opening and closing Surahs of the Qur'an can attract students' attention in various ways, such as the use of interesting words, interesting stories, and questions that trigger curiosity.
- b. Motivational dimension: Various opening and closing Surahs of the Qur'an can motivate students to learn through various means, such as conveying the benefits of studying Surahs of the Qur'an, generating feelings of love for Surahs of the Qur'an, and giving awards for learning achievements student.
- c. Perceptual dimensions: Various opening and closing Surahs of the Qur'an can help students understand the subject matter more easily through various ways, such as using language that is easy to understand, starting with praise and ending with stories or news, and using interesting learning media.

c. The skill model for opening and closing learning

It is acknowledged that the language style of the Qur'an, which is, in fact, in fluent Arabic, is different from the Indonesian language style in which it is narrated. Therefore, not all styles of opening and closing the Qur'an can be applied easily. However, general principles and descriptions, as well as distinctive styles, can be found and formulated in the initial and final learning activities. In this case, the Qur'an does not provide theories or concepts but puts it into practice directly with various opening and closing styles. Of relevance in the practice of opening and closing lessons, through the inductive method of opening styles from the perspective of the Qur'an, the following general principles can be drawn:

1) Variative

The way in which the message of the Qur'an is conveyed penetrates human nature, which tends to get bored and bored when faced with monotonous situations. Uthman Najati stated that research by experts in modern psychology, experts in the fields of advertising and information proves the importance of changing the form used to express a particular idea to avoid boredom and attract attention. This problem is noticed by commercial advertising practitioners (Najati, 2001).

Likewise, students will tend to get bored if the teacher starting the learning process is not varied. The ways in the Qur'an to vary lesson opening activities are by changing the sentence structure/opening style to suit the situation and conditions of the object of discussion and what material needs to be emphasized at that time. Various variations of the opening and closing surahs of the Qur'an provide a signal that teachers can take lessons (ibrah) and carry out *iktibar* by varying the opening and closing activities of their lessons.

2) Attracting Attention and Arousing Curiosity

Attention is an important factor in the process of learning and seeking knowledge. No matter how well the material is presented and no matter how great the style used by the teacher, if students don't pay attention from the start, their efforts will be in vain. The Qur'an has shown and practiced how to attract the attention of communicants from the beginning. Apart from using various variations, the Qur'an also uses language styles with different emphasis.

In principle, all types of opening chapters of the Qur'an attract the attention and arouse the interest of the listeners, especially those who understand Arabic. Among the styles of the Qur'an in attracting attention are oaths and conditions. Muhammad Utsman Najati in his book *Al-Qur'an wa Ilm Nafsi* under the theme of learning according to the Al-Qur'an with the subtitle "Attention" stated: "An oath is something that can make people amazed. In this situation, people become more strongly influenced by what they hear than the sentence that was opened by debating and arguing (Najati, 2001).

The emphasis in the opening surah of the Qur'an with oaths and conditions is a tool of oaths which tended to be the subject of admiration and attention of the Arab people at that time. Thus, what is ibrah in the opening chapters of the Qur'an is to attract attention and what makes students amazed at this time. Another style displayed by the Qur'an is opening with various kinds of news and statements that make the people who listen to it want to know more about what the news or statement is about. In the learning context, when starting a lesson, teachers can use various ways to open the lesson to attract students' attention and arouse curiosity. The teacher can bring props, pictures or suddenly the teacher reads a story or poem related to the lesson material.

3) Relates and describes the content of the material

Conveying the main idea or outline of the lesson to attract attention is very important. This delivery is like delivering an editorial in a newspaper which can attract readers' interest in looking further at the writings in the newspaper. The lesson outline can be presented in full or just a summary. There are several principles taught in the Qur'an in relation to the outline of the lesson in the context of the skill of opening and closing the lesson, namely: First, the opening and closing are the conclusions of the content or contents that will be conveyed and have been conveyed; Second, the opening and closing use a variety of beginnings according to the content of each subject matter; Third, the use of skills to open and close lessons is continuous. This means that the opener is a link between the previous material and the material to be taught; and Fourth, the opening must be a general spirit that covers all the material, a basic basis whose urgency becomes the material for study.

4) Contextual

Contextual Principle where humans cannot be separated from the natural elements that are needed, felt and related to humans. The Qur'an starts from things that are concrete, can be witnessed and recognized, such as rain, wind, vegetation, thunder and lightning. Then it turns to dogmatic matters, such as the necessity to acknowledge the form, majesty, power and all the perfect characteristics of Allah SWT (Abdurrahmân, 1979).

In learning, a teacher can relate the subject matter by using openers that are related to the circumstances surrounding the learning environment. Either starting with a question with the intention of giving attention or in another style, whether starting verbally, for example with the words "if" or "if" which are not presuppositions but strengthening and linking the material, or in symbolic form, for example by carrying and showing objects around you. learning environment related to subject matter. Clear and Rational

The Qur'an in opening its surahs pays attention to providing satisfactory and rational explanations, accompanied by emotional stimulation and human impressions. Thus, as stated by Abdurrahman Al-Nahlawi, the Qur'an educates the mind and emotions in line with nature: simple and not burdensome, in addition to directly knocking on the door of the mind and heart simultaneously (Abdurrahmân, 1979). Not being long-winded, but getting straight to the point is one of the illustrations of the opening style of the Al-Qur'an. In terms of commanding, the method used by the Qur'an is directly by using command verbs and going straight to the point of the command.

5) Touching Psychological Aspects

The language style and expressions contained in the Qur'an show the phenomenon that God's words contain methodological values that have styles and variations according to place, time and the targets faced. His words always contain wisdom which is methodologically adapted to the psychological tendencies/abilities of humans who live in different situations and conditions. It is the tendency of the soul in different situations and conditions that Allah pays attention to as the main background for the revelation of His revelations (Al-Djamali, 2010).

As an educational book, the Qur'an not only contains knowledge materials that humans must learn, but also guides humans with various approaches, strategies and methods as well as delivery styles. This expression is in line with what M. Fadhil Jamali said that the language style and expressions of the Al-Qur'an contain various methodological values according to the targets it faces (Aziz, 1997).

Therefore, Islamic education, which in fact comes from the Al-Qur'an, as formulated by Ali Abdul Halim Mahmud, must have a method that is characterized as follows: First, comprehensive, meaning that each complements the other. Second, being able to educate humans to be worthy of interaction for life in this world and the hereafter. Third, recognizing the existence of all powers within humans: spirit, mind, body, and working to fulfill their needs in order to uphold Islamic law. Fourth, it is ready to be implemented, meaning it is not so idealistic that it is impossible for humans to follow it and implement it. Fifth, practical methods, not just theoretical ones that know the conditions for their application. Sixth, a method that runs continuously, which is suitable for all humans and can continue until humans meet their needs. Seventh, a method that controls all developments in human life (Mahmud, 2000).

Sardiman stated that the relationship that is created between teachers and students during teaching and learning interactions takes place, in fact it is not only the external relationship that is involved but more than that, namely the internal relationship (Sardiman, 2019). Long before Maslow's theory, the Qur'an in starting its discussion did not escape emphasizing psychological aspects, elements of the human psyche, namely that humans need recognition. The use of opening and closing with a call, apart from attracting the attention of the person being called, more than that contains a psychological aspect in the form of a spiritual touch accompanied by a feeling of affection.

The psychological aspect displayed by the opening of a surah of the Qur'an which is the most unique and complete in its elements is the opening with the letters muqatta'ah. Apart from being a tool to attract attention, there is also an element of challenge in creating something like it. People who are challenged and then unable to accept the challenge tend to accept what the communicator conveys.

Ibrahim from the opening with the letters muqatta'ah which means at least two challenges, namely: first, khalil al-dihni, emptying the soul and mind of things that can hinder the entry of learning material; second, pressure, especially on adult learning participants who feel the same or more than the speaker. Because in the learning process, the situations and conditions of students are different. In adult students, egoism sometimes arises from the participants, so from here the speaker or teacher must show "ethos", namely the source of trust (source credibility) that he is indeed an expert in his field, so because he is an expert, he can be trusted. He must be good at showing that what he is conveying is truly new and they cannot compete with him either in delivery style or material. Show that he has competence and integrity in his field. Thus, general principles and descriptions as well as typical styles can be found and formulated in the initial and final learning activities.

d. Implementation of Opening and Closing Models in PAI Lessons

1. Research subject

The data subjects at the preliminary study stage, especially in the needs assessment for various skills in opening and closing lessons, involved several PAI teachers. Those involved include: first, teachers of Qur'an Hadith, Fiqh, SKI and Aqidah Akhlak. Second, students or students can obtain data on the reality of self-esteem and learning motivation. Third, madrasa documents related to the madrasa profile (number of students, curriculum structure and teacher conditions), and the Learning Implementation Plan (RPP).

The next stage, the steps taken are model validation and development. At this stage research activities are related to the feasibility of the content or construct and the operational feasibility of the model. The research subjects at this stage are an expert in educational psychology and an expert in Islamic education. Then, the model effectiveness testing stage, namely operational empirical testing on a number of students as the main target of model implementation. For this reason, the research subjects at this stage are students to determine the effectiveness of the learning model to increase self-esteem and motivation to learn.

2. Research sites

This research was carried out on a design model for opening and closing lesson skills carried out at Madrasah Aliyah Al Huda which is located on Jalan Sindangreret no. 11 Sukasari villages, Pameungpeuk District, Bandung Regency, was founded in 1987. And the Islamic Association Madrasah 3 Pameungpeuk Bandung, West Java Province or better known as Mu'allimin Persis 3 Pameungpeuk, founded in 2003, is an Islamic boarding school located in the area of Kp Langonsari Indah RT 01 RW 04 Ds. Langonsari District. Pameungpeuk District. Bandung.

3. Discussion of Research Results

In this section, a discussion of the results of research on the Skill Model for Opening and Closing Lessons that has been developed is presented. The media that has been developed is in the form of a Lesson Opening and Closing Skills Model, where this media is prepared based on the needs of teachers and students at MA Al Huda and MA Persis 3 Pameungpeuk Bandung. The research results that will be discussed are (1) The process of developing the Lesson Opening and Closing Skills Model, (2) The effectiveness of the Lesson Opening and Closing Skills Model, (3) Validity of the Lesson Opening and Closing Skills Model that has been developed.

The process of developing the Skill Model for Opening and Closing Lessons uses Thiagarajan's modified 4-D development model, which consists of four stages in the form of defining, designing, developing and disseminating. The stages carried out start from a beginning-to-end analysis which aims to find out and determine the basic problems faced in the learning process. Then carry out an analysis of the students to find out the characteristics of the students obtained through observation. The material analysis aims to identify, detail and organize the main materials that students will study, so that the selection of lesson openings and closings is intended to design or design the content of the Lesson Opening and Closing Skills Model which is adapted to the learning curriculum material.

The steps for validity analysis are calculating the average media quality assessment data from expert lecturers (validators) in each aspect of their statement points. After that, calculate the total average score of the assessment, then compare it with the assessment criteria. Based on the results of observations from the validation process and the theoretical description above, the Skill Model for Opening and Closing Lessons that has been developed shows an average value of 3.5 which is in the valid category ($x > 3.4$), from the average of the assessment results So it can be concluded that the Skill Model for Opening and Closing Lessons in the form of the Skill Model for Opening and Closing Lessons that has been developed by researchers is suitable for use and being tested in the field.

All aspects of media assessment are in the valid category, so the Skill Model for Opening and Closing Lessons that have been developed can be used at the next stage, namely testing in classroom learning, to then measure its effectiveness.

Pedagogical intervention is very important to improve didactic practice through divine principles such as the Qur'an. This intervention aims to create a structured and dynamic learning environment that responds to students' diverse needs. By combining scientific methods and innovative teaching strategies, educators can significantly increase the effectiveness of their teaching approaches, ensuring that educational practices are aligned with contemporary demands, with inspiration from the timeless guide to human behavior, namely the Qur'an (Sierra et al., 2021). In short, efforts to obtain representative didactic-methodical models are essential for the transformation of knowledge in education. Emphasizing didactic innovation, utilizing divine guidance, and implementing effective pedagogical interventions will enable educators to create more engaging and effective learning experiences. This approach not only addresses today's educational challenges but also prepares students to face the complexities of the modern world.

4. Conclusion

The hope that this research will generate new ideas for varied and interesting teaching openings is not only realistic but also important for the evolution of educational practice. By exploring innovative models and designs based on the Qur'an, we can create dynamic learning environments that meet students' diverse needs, ultimately improving their educational experiences and outcomes. Applying this transformative approach will prepare students to face the complexities of the modern world and foster a lifelong love of learning. The aspiration to produce new ideas in the form of models or designs for varied and interesting teaching openings is a laudable goal in the field of education. By focusing on innovative pedagogical approaches, we can enhance the learning experience and better engage students. It is hoped that with this research we can obtain new ideas in the form of varied and interesting teaching opening models or designs. In the future, it is hoped that this research will be useful for teachers in particular, even speakers and orators.

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