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The Influence of Al-Qur'an Reading Ability on Students' Mahārah Al-Qirā'ah (Reading Skill) In Grade X at Man 1 Kota Palu

Agimnastiar I Karama*[1], Ubadah[2], Zul Aini Rengur[3]
[1]Universitas Islam Negeri Datokarama Palu, Indonesia,
agimnastiarkarama@gmail.com
[2]Universitas Islam Negeri Datokarama Palu, Indonesia, ubadah@uindatokarama.ac.id
[3]Universitas Islam Negeri Datokarama Palu, Indonesia,
zulainirengur@uindatokarama.ac.id

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ABSTRACT: This study investigates the influence of Qur'an reading ability on *maharah al-qira'ah* (Arabic reading skills) among Class X students at MAN 1 Kota Palu. The ability to read the Qur'an and Arabic texts share fundamental phonological and orthographic features, as both utilize Arabic script and follow similar articulation rules. Employing a quantitative survey design, this study involved 120 students selected from a population of 171 through Purposive Sampling using the Slovin formula. Data were collected via a 15 item Likert scale questionnaire measuring Qur'an reading ability and a 10 item multiple choice test assessing *maharah al-qira'ah*. Prerequisite tests validity (expert judgment), normality (KolmogorovSmirnov), and homogeneity (Levene test) confirmed data suitability. Simple linear regression analysis revealed a significant positive influence ($B = 0.128$, $t = 10.406$, Sig. $= 0.000 < 0.05$), with a coefficient of determination (R^2) of 0.479, indicating that Qur'an reading ability explains 47.9% of the variance in students' *maharah al-qira'ah*. These findings suggest that Qur'an literacy development serves as a foundational pillar in Arabic language instruction.

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*corresponding author: agimnastiarkarama@gmail.com

I. INTRODUCTION

The Qur'an holds a central position in the life of every Muslim, serving as the primary guide for both worldly and spiritual affairs (Hamdani, 2018) [1]. As the greatest miracle bestowed upon Prophet Muhammad SAW, the Qur'an is regarded not only as a divine revelation but also as an act of worship when recited (Al-Qaththan, 2018) [2]. The Prophet himself emphasized the virtue of learning and teaching the Qur'an, as narrated in the hadith: "The best among you are those who learn the Qur'an and teach it" (Imam al-Bukhari, 1993) [3]. This prophetic encouragement underscores the imperative for every Muslim to attain at least a foundational level of Qur'an recitation.

The ability to read the Qur'an is not merely a religious obligation but also a prerequisite for engaging meaningfully with Islamic teachings. Joni et al. (2020) affirm that this ability constitutes the primary key for worship and spiritual engagement [4]. However, individual proficiency in Qur'an recitation varies significantly, influenced by factors such as learning consistency, personal motivation, and the surrounding environment (Mahdali, 2020) [5].

Arabic, the language of the Qur'an, holds a unique and prestigious position among world languages (Arifin, 2021) [6]. Its deep entrenchment in Islamic scholarship necessitates that Muslims develop competency in Arabic to access the Qur'an and Hadith the two primary sources of Islamic law and theology (Murzani, 2018) [7]. The inseparable bond between Arabic and the Qur'an is affirmed in Surah Yusuf (12:2): "Indeed, We have sent it down as an Arabic Qur'an that you might understand" (Kementerian Agama RI, 2019) [8]. This qur'anic statement underscores that Arabic is not merely a linguistic medium but a divinely chosen vehicle for the divine message.

Within the framework of Arabic language education, four core skills are taught: listening (*maharah al-istima'*), speaking (*maharah al-kalam*), reading (*maharah alqira'ah*), and writing (*maharah al-kitabah*). Among these, *maharah al-qira'ah* occupies a particularly pivotal role, as it enables learners to access and comprehend written Arabic texts (Husnawati et al., 2023) [9]. *Maharah al-qira'ah* encompasses the ability to correctly pronounce *makharij al-huruf* (articulation points), observe prosodic features such as *madd* (vowel elongation), and apply correct diacritical markings (Rappe, 2020) [10]. According to Nurcholis et al. (2019), this skill is also defined as the capacity to recognize and master written

linguistic symbols by articulating and internalizing them with feeling and comprehension [11].

MAN 1 Kota Palu is a state Islamic senior secondary school located on Jalan Jamur, Balaroa, Tatanga District, Palu City. Arabic language instruction, including Qur'an related subjects, commences from Class X. However, based on the author's observation during the Teaching Practicum (PPL), not all Class X students demonstrated adequate proficiency in both Qur'an reading and *maharah al-qira'ah*. This gap raises a critical question regarding the extent to which Qur'an reading ability influences students' Arabic reading skills.

Previous research supports this inquiry. Husnawati et al. (2023) found a positive correlation (rxy = 0.834) between Qur'an reading skills and *maharah al-qira'ah* among MTsN 4 HSU students, with a contribution rate of 70% [9]. Similarly, Iza and Sultoni (2025) reported a moderate significant correlation (r = 0.523) between *maharah al-qira'ah* mastery and Qur'an reading ability among *pesantren* students [12]. Fadhli et al. (2024) identified considerable variability in *maharah al-qira'ah* performance among Class X students at MAN 1 Kepulauan Meranti, with 70% categorized as having poor Arabic reading skills [13].

Despite existing studies, a research gap remains regarding the directional influence specifically from Qur'an reading ability (as the independent variable) to *maharah al-qira'ah* (as the dependent variable) within a senior Islamic secondary school context using a survey design and combined questionnaire test instruments. This study addresses that gap, aiming to determine whether and to what extent Qur'an reading ability significantly influences *maharah al-qira'ah* among Class X students at MAN 1 Kota Palu.

II. METHOD

This study employed a quantitative approach, grounded in the positivism philosophy, which positions research as an objective, measurable investigation of observable phenomena (Sugiyono, 2013) [14]. A survey design was applied, which enables systematic data collection from a large sample of respondents through structured instruments (Siregar, 2014) [15].

The population comprised all Class X students at MAN 1 Kota Palu, totaling 171 students across 9 classes. Given the population size, a sample was drawn using the Slovin formula (e = 5%), yielding n = 171 / (1 + 171 x 0.0025) = 119.7, rounded

up to 120 students (Fauzy, 2019) [16]. Purposive sampling was applied to ensure participants met the inclusion criteria: active Class X enrollment and participation in Arabic language classes (Martono, 2016) [17].

Two instruments were used. First, a 15 item Likert scale questionnaire (scale 15) measuring Qur'an reading ability across five dimensions: reading fluency, *makharij al-huruf* accuracy, tajwid application, recitation manners and intonation, and reading habit and motivation. Second, a 10 item multiple choice test assessing *maharah al-qira'ah*, covering: identification of explicit information in Arabic texts (items 1-4), determination of the main idea (item 5), *mufradat* translation (items 6, 10), and Arabic-Indonesian sentence translation (items 7-9). The instrument content was grounded in the Class X Arabic textbook of MAN 1 Kota Palu.

Instrument validity was established through expert judgment involving the school's Arabic teacher and the supervising lecturer respectively evaluating content alignment and construct validity (Suryabarata, 2010) [18]. Both instruments were confirmed valid and suitable for data collection.

Table 1. Research Variables and Instruments

Variable	Description	Instruments
X (Independent)	Qur'an Reading Ability	Likert scale questionnaire (15 items)
Y (Dependent)	*Maharah al-Qira'ah*	Multiple choice test (10 items)

Preliminary observation was conducted on February 2, 2026, involving interviews with the Arabic teacher and student observation to identify the research problem. After obtaining formal research permission on April 16, 2026, instruments were distributed across eight sessions coinciding with Arabic lessons in each class. Distribution occurred from April 20-23, 2026, with classes X-A through X-H participating. The process was supervised by the school's Arabic teachers, Ibu Zaenab, Lc and Pak Fathurahmat, S.Pd.I.

Data were analyzed using SPSS 25 through a two phase procedure. Prerequisite testing included: (1) normality testing via the One-Sample Kolmogorov-Smirnov test (normal if Sig. > 0.05); (2) homogeneity testing via the Levene test

(homogeneous if Sig. > 0.05); and (3) validity confirmation via expert judgment. Hypothesis testing employed simple linear regression analysis using the equation Y = a + bX, where Y = *maharah al-qira'ah*, X = Qur'an reading ability, a = constant, and b = regression coefficient (Sahir et al., 2021) [19]. Statistical significance was evaluated at $p < 0.05$, and the coefficient of determination (R^2) was used to determine the proportion of variance explained (Sujarweni, 2014) [20].

III. RESULT AND DISCUSSION

Prerequisite Test Results

Prior to regression analysis, three prerequisite tests were conducted to ensure the validity of statistical inferences.

1) Validity Test: Instrument validation through expert judgment confirmed that all 15 questionnaire items (X1-X15) and all test components were declared valid. The Arabic teacher evaluated the test's content alignment with the curriculum, while the supervising lecturer assessed the construct validity of the questionnaire, providing revision recommendations that were incorporated before final instrument administration.

2) Normality Test: Table 2 presents the results of the Kolmogorov-Smirnov normality test on unstandardized residuals from 120 samples.

Table 2. Normality Test Results (Kolmogorov-Smirnov)

Statistics	Value
N (Sample)	120
Kolmogorov-Smirnov Statistic	0.069
Asymp. Sig. (2-tailed)	0.200
Distribution	Normal (Sig. > 0.05)

The Asymp. Sig. (2 tailed) value of 0.200 exceeds the 0.05 threshold, confirming that the residual data are normally distributed. This satisfies the normality assumption required for linear regression analysis.

3) Homogeneity Test: Levene's test for homogeneity of variance yielded the following results:

Table 3. Homogeneity Test Results (Levene Test)

Test	Levene Statistic	df1 / df2	Sig.
Variable X (Based on Mean)	1.350	22 / 95	0.161
Variable Y (Based on Mean)	1.068	5 / 113	0.382

Both variables yielded Sig. values exceeding 0.05 (Variable X: 0.161; Variable Y: 0.382), indicating that the sample groups exhibit homogeneous variance. This confirms the homogeneity assumption for regression analysis.

Hypothesis Testing: Simple Linear Regression

To address the two research questions (1) whether there is a significant influence of Qur'an reading ability on *maharah al-qira'ah*, and (2) how large that influence is simple linear regression was conducted. The results are presented in Tables 4 and 5.

Table 4. Model Summary of Simple Linear Regression

Model	R	R Square	Adjusted R Square	Std. Error
1	0.692	0.479	0.474	0.823

Table 4 indicates an R value of 0.692, reflecting a strong correlation between Qur'an reading ability and *maharah al-qira'ah*. The R^2 value of 0.479 reveals that Qur'an reading ability accounts for 47.9% of the variance in students' *maharah alqira'ah*, while the remaining 52.1% is attributable to other factors not examined in this study. The Adjusted R^2 of 0.474 confirms the model's consistency when adjusted for sample size and variable count.

Table 5. Regression Coefficients

Variable	B (Unstd.)	Std. Error	t	Sig.
(Constant)	0.915	0.769	1.190	0.236
Qur'an Reading Ability (X)	0.128	0.012	10.406	0.000

Table 5 demonstrates that the regression coefficient (B) for Qur'an reading ability is 0.128, with a t-value of 10.406 and a significance level of 0.000. Since Sig. (0.000) < 0.05 and t-count (10.406) > t-table (1.980), the null hypothesis (H_0) is rejected and the alternative hypothesis (H_a) is accepted. The regression equation is: $Y = 0.915 + 0.128X$

This equation implies: (1) when Qur'an reading ability equals zero, the baseline *maharah al-qira'ah* score is 0.915; and (2) each one-unit increase in Qur'an reading ability yields a 0.128 unit increase in *maharah al-qira'ah*. The positive coefficient confirms a directional, positive, and statistically significant relationship.

Discussion

The findings confirm that Qur'an reading ability has a statistically significant positive influence on *maharah al-qira'ah* among Class X students at MAN 1 Kota Palu (Sig. = 0.000; $R^2 = 0.479$). This outcome is theoretically grounded in the shared phonological and orthographic system of Qur'anic and Arabic texts. *Maharah al-qira'ah* fundamentally requires proficiency in Arabic letter recognition, articulation (*makharij al-huruf*), and prosodic rules all of which are simultaneously cultivated through systematic Qur'an recitation learning (Arsyad, 2010) [21]. As Shalihah et al. (2023) affirm, *maharah al-qira'ah* demands accurate symbol recognition, correct pronunciation, and comprehensive text comprehension [22].

The contribution rate of 47.9% is contextually meaningful within Islamic educational settings such as MAN 1 Kota Palu, where students regularly engage with Qur'anic learning alongside Arabic language instruction. The application of

tajwid rules particularly *makharij al-huruf* and *sifat al-huruf* during Qur'an recitation directly reinforces the phonetic accuracy required in reading Arabic texts (Al-Mujahid, 2018) [23]. *Tartil* (measured recitation) likewise cultivates the deliberate, rule-governed reading pace essential for Arabic text comprehension (Rahman et al., 2024) [24].

These findings are consistent with Husnawati et al. (2023), who reported a strong positive correlation (rxy = 0.834) between Qur'an reading skills and *maharah alqira'ah* with a 70% contribution rate [9], and with Iza and Sultoni (2025), who found a significant moderate correlation (r = 0.523) between *maharah al-qira'ah* mastery and Qur'an reading ability among *pesantren* students [12]. While the contribution in this study (47.9%) is lower than that reported by Husnawati et al. (70%), this difference may reflect contextual variables such as the greater Qur'an learning intensity in *pesantren* environments compared to general Islamic senior secondary schools.

The 52.1% unexplained variance signals the multifaceted nature of Arabic reading skill acquisition. Factors such as student motivation, teaching methodology, learning environment, linguistic aptitude, and *mufradat* (vocabulary) mastery as identified by Fadhli et al. (2024) and consistent with language learning theory likely contribute to this remaining variance [13]. This finding is further supported by Dahlia (2012), who emphasizes that structured reading approaches (intensive and extensive reading) and supportive pedagogical strategies are critical complements to phonetic competence in developing *maharah al-qira'ah* [25].

From a practical standpoint, these results underscore the pedagogical value of integrating Qur'an literacy programs such as *tahsin* and *tilawah* into Arabic language instruction at Islamic secondary schools. Rather than treating Qur'an recitation and Arabic reading as separate domains, educators should leverage their shared phonological foundation to create synergistic learning experiences. Students who achieve higher proficiency in Qur'an recitation demonstrated through accurate tajwid application, correct *makharij al-huruf* articulation, and reading fluency are better positioned to develop strong *maharah al-qira'ah* competencies.

IV. CONCLUSION

This study concludes that Qur'an reading ability exerts a statistically significant positive influence on *maharah al-qira'ah* among Class X students at MAN 1 Kota Palu. The simple linear regression analysis produced a significance value of 0.000, well below the 0.05 threshold, leading to the acceptance of the alternative hypothesis (Ha). The coefficient of determination ($R^2 = 0.479$) indicates that Qur'an reading ability explains 47.9% of the variance in students' *maharah alqira'ah*, with the regression equation $Y = 0.915 + 0.128X$ confirming a positive directional relationship.

The findings affirm that Qur'an recitation, which involves the systematic application of tajwid rules, *makharij al-huruf*, and *tartil* principles, provides a phonological foundation that directly supports Arabic reading proficiency. The remaining 52.1% of unexplained variance suggests that other variables including motivation, instructional methodology, vocabulary mastery, and environmental factors also play important roles in shaping *maharah al-qira'ah* outcomes.

Based on these results, it is recommended that Arabic language educators at Islamic secondary schools integrate Qur'an literacy development (*tahsin* and *tilawah* programs) into their pedagogical strategies, recognizing Qur'an reading ability as a foundational competency for Arabic reading instruction. Future research should explore additional variables contributing to *maharah al-qira'ah* and employ experimental or longitudinal designs to establish stronger causal inferences.

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