



EXAMINING THE CORRELATION BETWEEN QUR'ANIC READING FLUENCY AND ARABIC TEXT READING SKILL IN SECOND LANGUAGE LEARNERS

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Abstract

This study aims to analyze the correlation between Qur'anic reading proficiency and Arabic text reading skills (mahārah qirā'ah) among learners of Arabic as a second language. The underlying assumption of this research is based on the premise that fluency in reading the Qur'an which entails phonological, articulatory, and Arabic text processing skills potentially contributes to the general ability to read Arabic texts. However, Qur'anic reading proficiency does not necessarily align with the ability to comprehend classical Arabic texts such as kitab kuning, which possess distinct syntactic structures and contextual meanings. This study employs a quantitative approach using Pearson correlation analysis to obtain objective and statistically analyzable results. Data were collected through two types of tests: a Qur'anic reading test and an Arabic text comprehension test. The analysis yielded a significance value of 0.052, which exceeds the conventional threshold of 0.05 ($0.052 > 0.05$). In other words, there is no statistically significant relationship between Qur'anic reading proficiency (independent variable, X) and Arabic reading skills (mahārah qirā'ah, dependent variable, Y). This finding suggests that although both skills utilize the same script and language, they develop within different contexts one being ritualistic and phonological in nature, and the other communicative and syntactic.

Keywords: Arabic as a Second Language, Qur'anic Reading Proficiency, Correlation, Maharah Qirā'ah.

Abstrak

Penelitian ini bertujuan untuk menganalisis korelasi antara kemampuan membaca Al-Qur'an dengan keterampilan membaca teks berbahasa Arab (*mahārah qirā'ah*) pada pembelajar bahasa Arab sebagai bahasa kedua. Asumsi awal dalam penelitian ini berpijak pada anggapan bahwa kefasihan membaca Al-Qur'an, yang melibatkan keterampilan fonologis, artikulatorif, dan pemrosesan teks Arab, berpotensi memberikan kontribusi terhadap kemampuan membaca teks Arab secara umum. Namun demikian,

kemampuan membaca Al-Qur'an tidak selalu sejalan dengan keterampilan memahami teks-teks Arab klasik seperti kitab kuning, yang memiliki struktur sintaksis dan konteks makna yang berbeda. Penelitian ini menggunakan pendekatan kuantitatif dengan teknik analisis korelasi Pearson untuk memperoleh hasil yang objektif dan dapat dianalisis secara statistik. Data dikumpulkan melalui dua jenis tes: tes membaca Al-Qur'an dan tes pemahaman teks Arab. Berdasarkan hasil analisis, diperoleh nilai signifikansi sebesar 0,052, yang lebih besar dari batas signifikansi 0,05 ($0,052 > 0,05$). Dengan kata lain, tidak terdapat hubungan yang signifikan antara kemampuan membaca Al-Qur'an (variabel bebas x) dan *mahārah qirā'ah* (variabel terikat y). Artinya, kedua variabel ini tidak memiliki korelasi secara statistik. Temuan ini mengungkap bahwa meskipun kedua keterampilan menggunakan aksara dan bahasa yang sama, namun keduanya berkembang dalam konteks yang berbeda, satu bersifat ritualistik dan fonologis, sedangkan yang lain bersifat komunikatif dan sintaktis.

Kata Kunci: Bahasa Arab sebagai Bahasa Kedua, Kemampuan Membaca Al-Qur'an, Korelasi, Mahārah Qirā'ah.

INTRODUCTION

Reading proficiency (*mahārah qirā'ah*) is essential in Arabic learning, aiding both text comprehension and other language skills like writing and speaking. In Islamic education, especially in pesantren, Arabic is viewed as a sacred language central to understanding Islamic teachings. In Indonesia, Arabic has culturally adapted by blending with local religious practices. This reflects a unique religio-linguistic dynamic among Indonesian Muslims and underscores the importance of *mahārah qirā'ah* in bridging the comprehension of Islamic texts within a diverse cultural framework.¹ Therefore, Qur'anic reading recitation an essential component in the development of *mahārah qirā'ah* (reading skills) in Arabic.²

However, an intriguing phenomenon has emerged: proficiency in Qur'anic recitation does not necessarily correspond to competence in reading Arabic texts such as kitab kuning. This raises a critical question regarding the extent to which the two skills are correlated. While the Qur'an is fully vowelized (*mu'jam*) and recited with *tajwīd* rules,³ Yellow book texts classical Islamic manuscripts traditionally used in islamic boarding school are typically unvowelized (*ghayr mu'jam*) and require a comprehensive understanding of Arabic grammar, particularly *naḥw* (syntax) and *ṣarf*

¹ Widiya Yul, Noza Aflisia, and Riko Andrian, "Istikhdam Al-Ta'allum Al-Iliktruniy Li Ta'lim Al- Lughah Al-Arabiyah Fi Madrasah Al-Tsanawiyah Al-Hukumiyah 1 Kerinci," *Lisanul Arab: Journal of Arabic Learning and Teaching* 11, no. 2 (2022): 80–95.

² Annisa Annisa et al., "Peran Literasi Agama Dalam Meningkatkan Maharah Qira'ah Di SMP Pahlawan Nasional Kota Medan," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 1, no. 2 (2025): 73–86.

³ Fatiya Nurul Laily and Sitti Maesurah, "Siswa TPQ Atas Pelafalan Makhorijul Huruf Dan Ilmu," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 7, no. 2 (2021): 12–26.

(morphology). A learner is considered proficient in reading yellow book texts only when they are able to accurately apply the grammatical rules of *nahw* and *ṣarf* in interpreting the content.⁴

This phenomenon invites further study by reviewing relevant previous research to see if similar patterns exist in different educational contexts. The following are several research findings that can be used as material for further investigation, namely: Martiya Rosita, in her research titled “The Correlation Between Tahsin Al-Qur’an Learning and the Qira’ah Ability of 11th Grade Science Students at Al-Falah Islamic Senior High School, Jambi City,” explained that the practice of tahsin Al-Qur’an has a significant impact on students’ *qira’ah* performance. This can be observed in the students’ ability to understand the rules of tajwid and apply them directly during and even before the tahsin learning sessions.⁵

However, differing from the previous studies, the research conducted by Salma Jamiatul Khoirot et al⁶, in the journal titled “The Relationship Between Qur’anic Reading Ability and Arabic Learning Outcomes of 8th Grade Students at SMP Plus Darussurur,” stated that there is a weak correlation between Qur’anic reading ability and Arabic learning outcomes at SMP Plus Darussurur.

Arabic language instruction at the university level particularly within the Arabic specialization (*takhaṣṣuṣ*) at *Ma’had Al-Jāmi’ah*, IAIN Kerinci aims to produce graduates who are not only fluent in Arabic but also capable of applying their linguistic knowledge to comprehend religious texts, including the Qur’an. However, the effectiveness of Arabic language education in enhancing students’ understanding of the Qur’an remains an area that warrants further investigation. According to Kartika et al,⁷ this line of inquiry is essential to ensure that the objectives of Arabic language education are achieved and that the program produces graduates with the expected competencies.

Specifically, this study seeks to examine the extent to which Qur’anic reading recitation can serve as a supporting factor in enhancing Arabic text reading skills. The findings of this study are particularly valuable for enriching Arabic language teaching methodologies and may serve as a reference for curriculum development and the design of more effective, learner-centered

⁴ Ridho Hidayah and Hasyim Asy’ari, “Peningkatan Kemampuan Membaca Kitab Kuning Dengan Metode Sorogan Pada Santri Pondok Pesantren Walisongo,” *Ar-Rusyd: Jurnal Pendidikan Agama Islam* 1, no. 1 (2022): 57–66.

⁵ Martiya Rosita, “Korelasi Pembelajaran Tahsin Al-Quran Terhadap Kemampuan Qira’ah Siswa Kelas Xi IPA 2 Di SMA Islam Al-Falah Kota Jambi” (Universitas Jambi, 2018).

⁶ Latifah Mahmud, Nurming Saleh, and Arief Fiddienika, “Hubungan Membaca Teks Bahasa Arab Dengan Hasil Belajar Siswa Kelas VIII Pondok Pesantren Darul Hasanah Polewali Mandar,” *Jurnal Naskhi Jurnal Kajian Pendidikan dan Bahasa Arab* 6 (October 28, 2024): 13–22.

⁷ Nadya Kartika et al., “Pengaruh Pembelajaran Bahasa Arab Terhadap Pemahaman Al- Qur ’ an Di Kalangan Mahasiswa/i Di Kelas PBA 3 St 2022,” *Jurnal Pendidikan Tambusai* 8, no. 2 (2024): 27995–28002.

instructional materials. Within this framework, the present study specifically explores the empirical relationship between Qur'anic reading recitation and Arabic reading skills in the context of Arabic language education.

This research aims to explore the role of Qur'anic recitation in effectively supporting the development of Arabic reading skills.⁸ While the ability to read the Qur'an holds significant potential in enhancing mastery of *mahārah qirā'ah*, several aspects require further investigation. One of the primary challenges lies in the disparity observed among students at *Ma'had Al-Jāmi'ah*, IAIN Kerinci, where not all students demonstrate optimal reading skills in Arabic texts, due in part to their limited proficiency in Qur'anic recitation. Ideally, the understanding of Arabic letters, words, and sentence structures acquired through *mahārah qirā'ah* should go hand in hand with proficiency in Qur'anic recitation.

METHOD

This study uses a quantitative approach with a correlational method,⁹ as it aims to determine and analyze the relationship between Qur'anic reading ability and *mahārah qirā'ah* ability in Arabic language learning at *Ma'had* IAIN Kerinci.¹⁰ The population of the study consists of 65 Arabic language major students. Not all of the population will be involved, as the researcher will only take a specific sample using purposive sampling, a technique where the sample is identified and selected based on certain criteria determined by the researcher.¹¹

A total of 52 students from each Arabic language *takhasşuş* class, or 80% of the population, were selected as the sample. The researcher employed test, observation, and documentation techniques. In this study, there are two variables to be examined: the independent variable (X), which is Qur'anic reading ability, and the dependent variable (Y), which is *mahārah qirā'ah*. Each variable will be analyzed to determine the extent to which the independent variable influences the dependent variable.

⁸ Husnawati Husnawati et al., "Hubungan Keterampilan Membaca Al-Qur'an Terhadap Maharah Qira'ah Siswa Mtsn 4 Hsu," *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no. 6 (2023): 4237–4250.

⁹ Jasmeli Hartati, Wasith Achadi, and Muhammad Mirza Naufa, "Hubungan Prokrastinasi Dan Dukungan Sosial Teman Sebaya Pada Mahasiswa Pendidikan Agama Islam FTIK UIN Raden Patah Palembang," *Jurnal Agama Sosiasal Dan Budaya* 5, no. 4 (2022): 608–618.

¹⁰ Yusuf Iskandar, "Hubungan Self-Efficacy Dengan Prokrastinasi Akademik Mahasiswa Semester 5 Fakultas Bisnis Dan Humaniora Universitas Nusa Putra (Sebuah Proposal Penelitian)," *Jurnal Psikologi dan Konseling West Science* 1, no. 1 (2023): 43–52.

¹¹ Sri Maharani and Martin Bernard, "Analisis Hubungan Resiliensi Matematik Terhadap Kemampuan Pemecahan Masalah Siswa Pada Materi Lingkaran," *JPMI (Jurnal Pembelajaran Matematika Inovatif)* 1, no. 5 (2018): 819–826.

The data analysis technique used in this study is the Pearson correlation test with the assistance of SPSS software. After that, a simple interpretation of the Pearson r correlation value is carried out by matching the obtained correlation index. The correlation value generated from SPSS is then applied to the final formula to determine the degree of relationship between Qur'anic reading ability and *maharah qira'ah*.¹²

RESULTS AND DISCUSSION

After conducting tests on the Qur'anic reading skills and *mahārah qirā'ah* of Arabic language takhassus students at *Ma'had Al-Jami'ah* IAIN Kerinci, the following scores were obtained:

Table 1. Summary Statistics of Qur'anic Reading Proficiency and *Mahārah Qirā'ah*

Scores by Class

Class	Number of Students	Average Qur'anic Reading Score	Average <i>Maharah Qirā'ah</i> Score	Highest Score	Lowest Score
A	6	90,3	81,3	93 / 85	86 / 77
B	6	90,7	74,8	95 / 78	85 / 70
C	6	89,5	76,3	94 / 86	86 / 70
D	6	94,0	78,2	96 / 84	88 / 70
E	7	90,6	78,9	96 / 85	84 / 73
F	6	83,5	76,7	89 / 80	78 / 74
G	7	81,7	74,9	90 / 79	77 / 71
H	8	81,5	76,5	90 / 81	75 / 70
Total/Aveage	52	87,4	77,0	96 / 86	75 / 70

In general, the average Qur'anic reading proficiency of students from the eight classes is 87.4, while the average score for *mahārah qirā'ah* stands at 77.0. Class D holds the highest position with an average Qur'anic reading score of 94.0, followed by Classes B and A, both scoring above 90. Meanwhile, the highest individual *mahārah qirā'ah* score is found in Class C (86), although the class average remains moderate at 76.3, indicating a considerable variation in scores.

Classes G and H show the lowest averages in both Qur'anic reading and *mahārah qirā'ah*, with reading scores around 81 and *qirā'ah* scores ranging from 74 to 76. This highlights differences

¹² Husnawati et al., "Hubungan Keterampilan Membaca Al-Qur'an Terhadap *Maharah Qira'ah* Siswa Mtsn 4 Hsu." *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 17, no.6 (2023): 4237-4250.

in proficiency levels among classes, some demonstrate a balance between reading ability and Arabic text comprehension, while others still require improvement, particularly in *qirā'ah*.

Overall, this data indicates that while students generally exhibit strong Qur'anic reading abilities, their mastery of *mahārah qirā'ah* is not yet fully aligned. This opens opportunities for the development of integrated learning approaches that bridge technical reading skills and Arabic language comprehension. The detailed scores of the two variables above, based on their respective assessment indicators, are as follows:

Table 2. Summary Statistics of *Tajwīd*, Fluency, *Fasahah*, and Class Averages

Class	Number of Students	Average Tajwid	Average Fluency	Average <i>fasahah</i>	Average Total Score	Final Average	Highest Score (Total/Final)	Lowest Score (Total/Final)
A	6	91,2	92,3	88,2	273,3	91	280 / 93	259 / 86
B	6	90,0	92,5	90,0	274,2	91	285 / 95	254 / 85
C	6	89,9	89,3	88,7	268,2	89	283 / 94	258 / 86
D	6	93,7	95,2	93,5	284,7	95	288 / 96	264 / 88
E	7	91,6	93,6	90,4	278,1	93	289 / 96	251 / 84
F	6	83,3	85,2	80,3	249,7	83	268 / 89	235 / 78
G	7	82,0	81,4	79,1	242,6	81	271 / 90	232 / 77
H	8	82,6	83,6	80,1	245,9	82	265 / 88	225 / 75
Average	52	87,6	89,0	86,1	263	87	289 / 96	225 / 75

In general, the students have achieved quite high results, with an overall average *tajwīd* score of 88, fluency of 89, and *fasahah* of 86, resulting in a final average score of 87. Classes D and E recorded the highest performances, with final average scores of 95 and 93, respectively, and the highest total scores reaching 289. This indicates that students in these two classes have strong competencies across all three indicators, particularly in fluency and *tajwid*. On the other hand, classes F, G, and H recorded lower average scores, especially in the *fasahah* indicator, with average scores ranging from 75 to 80. The lowest score was achieved by class H, with a final average of 82 and the lowest total score of 225, indicating the need for improvement in technical skills and articulation in reading the Qur'an fluently.

Overall, the data in this table shows that although most students have mastered the Qur'anic recitation well, there is still variation in abilities among classes, particularly in the aspects of *fasahah* and consistency in fluency. This can serve as a basis for evaluating the *tilawah* learning methods used in each class.

Table 3. Summary of *Mahārah Qirā'ah* Mastery Statistics Based on Indicators per Class

Class	Number of Students	Average Fluency	Average Naḥw/ Şarf	Average Comprehension	Average Total Score	Average Final Score	Highest (Total/ Final)	Lowest (Total/ Final)
A	6	82,7	80,5	82,5	245,7	82	254 / 85	232 / 77
B	6	75,3	76,2	75,2	226,2	75	235 / 78	211 / 70
C	6	77,3	78,7	79,5	235,5	78	258 / 86	216 / 72
D	6	78,7	80,8	82,7	242,5	81	251 / 84	210 / 70
E	7	81,1	80,3	80,1	241,7	81	254 / 85	218 / 73
F	6	80,2	75,5	75,0	230,7	77	236 / 79	221 / 74
G	7	76,6	73,7	74,3	224,6	75	236 / 79	213 / 71
H	8	77,6	76,4	76,1	230,1	77	244 / 81	210 / 70
Average	52	77,8	76,3	76,7	231	77	258 / 86	209 / 70

In general, the overall average score of the students is 77, with a breakdown of 78 for fluency, 76 for *naḥw & şarf*, and 77 for comprehension. This indicates that the three aspects tend to have relatively balanced achievements, although they are still at a moderate level. In terms of class performance, Class A stood out with the highest average score of 82, followed by Class C (78) and Class E (81), indicating a better mastery of Arabic language concepts in these classes. Conversely, Classes B, G, and H obtained lower average scores, ranging from 75 to 77, with one student scoring as low as 209, the lowest overall score. This reflects challenges in comprehension and mastery of Arabic grammar that still need to be strengthened in those classes. From the two indicators above, it can be concluded that the average score of the selected sample for Qur'anic reading ability is 87.4, while for *mahārah qirā'ah* it is 77. The highest scores obtained were 96 for Qur'anic reading and 86 for *mahārah qirā'ah*. Meanwhile, the lowest scores for both variables were 75 (Qur'anic reading ability) and 70 (*mahārah qirā'ah*).

Overall, the data indicates that although students have acquired the basics of reading Arabic texts, the depth of understanding and the application of linguistic rules remain aspects that need improvement especially in order to achieve a comprehensive and balanced *qirā'ah* competency.

Table 4. Descriptive Statistics

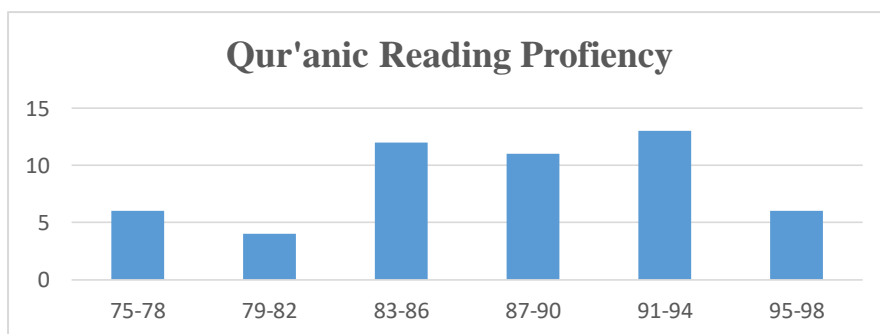
Descriptive Statistics	<i>Qur'anic Reading proficiency</i>	<i>Mahārah Qirā'ah</i>
Mean	87,4	77
Standard Error	0,82	0,63
Median	88	76
Mode	84	78
Standard Deviation	5,92	4,56

Descriptive Statistics	<i>Qur'anic Reading proficiency</i>	<i>Mahārah Qirā'ah</i>
Sample Variance	35	20,82
Kurtosis	-0,84	-0,93
Skewness	-0,4	0,24
Range	21	16
Minimum	75	70
Maximum	96	86
Sum	4546	4003
Count	52	52

Graph of Qur'anic Reading Proficiency and *Mahārah Qirā'ah*

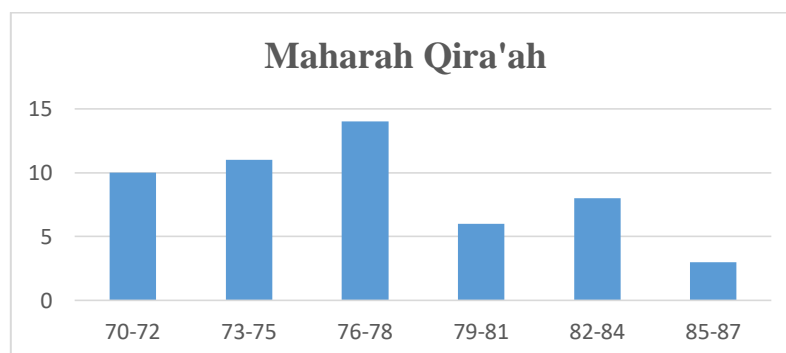
To determine the extent of the respondents' Qur'anic reading ability scores, the data was grouped based on score intervals and categories 95-98 excellent, 91-94 good, 87-90 fairly good, 83-86 adequate, 79-82 low, 75-78 very low.

Table 5. Graph of Qur'anic Reading Proficiency



Based on the graph above, it can be concluded that the average score of all samples falls into the "Good" category (91-94) with 13 individuals. The *mahārah qirā'ah* scores of the respondents, based on the score intervals and categories, are as follows 85-87 excellent, 82-84 good, 79-81 fairly good, 76-78 adequate, 73-75 low, 70-72 very low.

Table 6. Graph *Mahārah Qirā'ah*



In the graph above, it can be concluded that the average of the entire sample falls within the "Adequate" category (76-78), with 14 people.

Normality Test

In the normality test section, we will examine whether the data distribution is normal or not. If the Sig. value or probability value is <0.05 , then the distribution is considered not normal. However, if the Sig. value or probability value is >0.05 , the distribution is considered normal. Since the sample size (N) is greater than 30, the Kolmogorov-Smirnov normality test will be used.

Table 7. Normality Test

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		52
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	4,39160897
Most Extreme Differences	Absolute	,094
	Positive	,068
	Negative	-,094
Test Statistic		,094
Asymp. Sig. (2-tailed)		,200 ^{c,d}

For the normality test, since the sample size (N) is greater than 30, the Kolmogorov-Smirnov normality test was used. The analysis results showed that the significance value obtained is 0.200, which is greater than 0.05 ($0.200 > 0.05$). Therefore, it can be concluded that the data follows a normal distribution.

Validity Test

Table 8. Validity test Qur'anic Reading Proficiency

		<i>Tajwid</i>	<i>Fluency</i>	<i>Makhraj</i>	Total
<i>Tajwid</i>	Pearson Correlation	1	,924**	,929**	,975**
	Sig. (2-tailed)		,000	,000	,000
	N	52	52	52	52
<i>Fluency</i>	Pearson Correlation	,924**	1	,908**	,971**
	Sig. (2-tailed)	,000		,000	,000
	N	52	52	52	52
<i>Makhraj</i>	Pearson Correlation	,929**	,908**	1	,973**
	Sig. (2-tailed)	,000	,000		,000
	N	52	52	52	52
Total	Pearson Correlation	,975**	,971**	,973**	1
	Sig. (2-tailed)	,000	,000	,000	
	N	52	52	52	52

**Correlation is significant at the 0.01 level (2-tailed)

Based on the calculation results, the computed r value for the Quran reading ability data is greater than the table r value of 0.2732 (calculated r > table r (0.2732)). Therefore, it can be concluded that the data is Valid.

Table 9. Validity Test *Mahārah Qirā'ah*

		Fluency	<i>Naḥw ṣarf</i>	Comprehension	Total
Fluency	Pearson Correlation	1	,689**	,660**	,842**
	Sig. (2-tailed)		,000	,000	,000
	N	52	52	52	52
<i>Naḥw ṣarf</i>	Pearson Correlation	,689**	1	,857**	,945**
	Sig. (2-tailed)	,000		,000	,000
	N	52	52	52	52
Comprehension	Pearson Correlation	,660**	,857**	1	,933**
	Sig. (2-tailed)	,000	,000		,000
	N	52	52	52	52
Total	Pearson Correlation	,842**	,945**	,933**	1
	Sig. (2-tailed)	,000	,000	,000	
	N	52	52	52	52

** Correlation is significant at the 0.01 level (2-tailed)

Based on the calculation results, the calculated r value for the *Mahārah Qirā'ah* data is greater than the r table value of 0.2732 (calculated r > r table (0.2732)). Therefore, it can be concluded that the data is Valid.

Realibility Test

In this study, reliability testing was performed using Cronbach's Alpha statistics. The results of this test will indicate the reliability level of the questionnaire used.¹³ According to Taherdost in the journal written by Anggraini et al,¹⁴ if a variable has a Cronbach's Alpha value greater than 0.60, it can be concluded that the variable is considered reliable or consistent in measurement.

Table 10. Qur'anic Reading Proficiency

Reliability Statistics	
Cronbach's Alpha	N of Items
,969	3

Based on the table above, the Cronbach's Alpha value obtained is 0.969, which is greater than 0.6. Therefore, the variables x and y from the data can be stated as Reliabel.

¹³ Eva Silvia Ningsih, Fatma Siti Fatimah, and Raden Jaka Sarwadhamana, "Uji Validitas Dan Reliabilitas Instrumen Kuesioner Manajemen Talenta," *Indonesian Journal of Hospital Administration* 4, no. 2 (2021): 52–55.

¹⁴ Anggraini et al. "Pembelajaran Statistika Menggunakan Software SPSS Untuk Uji Validitas Dan Reliabilitas," *Jurnal Basicedu* 6, no. 4 (2022): 6491–6504.

Table 11. *Mahārah Qirā'ah*

Reliability Statistics	
Cronbach's Alpha	N of Items
,892	3

Based on the table above, the obtained Cronbach's Alpha value is 0.892, which is greater than 0.6. Therefore, the variables x and y from the data can be considered Reliabel.

Correlation Test

To determine the level of relationship between the ability to read the Qur'an and *mahārah qirā'ah*, the following presents the results of the correlation test.

Table 12. Correlation Test

		Qur'anic Reading Proficiency	<i>Mahārah Qirā'ah</i>
Qur'anic Reading Proficiency	Pearson Correlation	1	,271
	Sig. (2-tailed)		,052
	N	52	52
<i>Mahārah Qirā'ah</i>	Pearson Correlation	,271	1
	Sig. (2-tailed)	,052	
	N	52	52

In the Pearson correlation test, as shown in the table above, the significance value for each data is 0.052, which is greater than 0.05 ($0.052 > 0.05$). This indicates that variables X and Y from both data do not have a relationship or are not correlated. From the table explained earlier, the correlation between the independent variable (x), which is the ability to read the Qur'an, and the dependent variable (y), which is *mahārah qirā'ah*, is $r_{xy} = 0.271$ with a contribution of $r_{xy}^2 \times 100 = 7.3441$ (7%). The relationship between these variables is represented by a negative sign within the range of r values from 0.20 to 0.399, which indicates a low correlation. Based on this statement, it can be concluded that the higher the value of the independent variable (x), the ability to read the Qur'an, the less it affects the high or low value of the dependent variable (y), *mahārah qirā'ah*.

This is in line with previous studies, such as the research conducted by Mustamin et al,¹⁵ which states that "The relationship between Qur'an recitation improvement activities (*tahsin*) and

¹⁵ Mustamin et al. "Hubungan Antara Kegiatan Tahsin Quran Dan Kemampuan Membaca Pada Teks Bahasa Arab Siswa Tahfid Pondok Ilyasiah As'adiyah Marang Kayu," *El Buhuth: Borneo Journal of Islamic Studies*, 2019, 151-162.

the ability to read Arabic texts among *Tahfīz* students at Pondok Ilyasiah As'adiyah Marang Kayu" has a weak correlation, with a score of 0.290, indicating that there is no significant correlation or relationship. Furthermore, the study conducted by Abdul Nashier explained that "The Influence of Qur'anic Reading Ability on Students' *mahārah qirā'ah* at Madrasah Ibtidaiyah Al-Muhajirin Kendari" showed that the result of the linear regression analysis indicated an F-count value of 0.016, which was smaller than the F-table value of 4.41 at a 5% significance level. Thus, H_0 was accepted and H_a was rejected. This means that there was no significant relationship between the ability to read the Qur'an and the *mahārah qirā'ah* skills of seventh-grade students at MTs Al-Muhajirin Kendari.¹⁶

Another study titled "The Relationship between Qur'anic Reading Ability and Interest in Learning Arabic among XI Grade Students at SMA Islam Athirah 2 Makassar" by Siti Aisyah Sukardi et al,¹⁷ showed a correlation value (r count) of 0.040, which falls into the "very weak" category. Since the r count (0.040) is smaller than the r table (0.297), H_0 was accepted and H_1 was rejected. In other words, there was no significant relationship between the ability to read the Qur'an and the students' interest in learning Arabic in the XI grade at that school. Based on these studies, the results are in line with the findings of this research, which indicate that there is no significant relationship between the ability to read the Qur'an and *mahārah qirā'ah*. Although each study employs a different approach, in general, both examine the relationship between the Qur'an and the Arabic language, and they similarly conclude that there is no strong correlation between the two.

CONCLUSION

Based on the data analysis, it was found that there is no relationship and no significant correlation between the ability to read the Qur'an and *mahārah qirā'ah*, with a correlation value of 0.271. This figure falls within the range of 0.20–0.399, indicating a weak correlation, with a contribution of only 7%. Therefore, it can be concluded that there is no significant relationship between Qur'anic reading ability and *mahārah qirā'ah* among Arabic language specialization students at *Ma'had Al-Jāmi'ah* IAIN Kerinci. In other words, a higher score in the independent variable (Qur'anic reading ability) does not influence the level of the dependent variable (*mahārah qirā'ah*).

¹⁶ Abdul Nashier, "Pengaruh Kemampuan Membaca Al-Qur'an Terhadap Maharah Qira'ah Siswa Di Madrasah Ibtidaiyah Al-Muhajirin Kendari," *Skripsi: Universitas Islam Negeri Maulana Malik Ibrahim Malang* (2021): 1–52.

¹⁷ Sukardi et al. "Hubungan Antara Kemampuan Membaca Alquran Dengan Minat Belajar Bahasa Arab Pada Siswa Kelas Xi Sma Islam Athirah 2 Makassar Siti," *Skripsi: Universitas Negeri Makassar* (2019): 1–13.

The implication of these findings suggests that learning Arabic particularly in relation to reading skills (*mahārah qirā'ah*) requires a more specific approach and cannot be substituted by the ability to read the Qur'an. Therefore, educators need to develop instructional strategies that focus on linguistic aspects such as sentence structure, vocabulary mastery, and contextual reading comprehension. In this way, Arabic reading skills can be enhanced optimally. While Qur'anic learning remains a crucial component of religious education, it should not be considered a primary indicator of one's academic ability to read Arabic texts.

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