



The Influence Of Educational Background And Ability To Write The Qur'an On Arabic Language Learning

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Abstract

This study aimed to examine the effect of students' educational background on Arabic learning achievement, the effect of al-Qur'an literacy skills on student learning achievement and the effect of educational background and al-Qur'an literacy skills concurrently on Arabic learning achievement of Religious Department Students at MAN Kotabaru and MAN Tanah Bumbu. This study used a quantitative research with all Religious Department students at MAN Kotabaru and MAN Tanah Bumbu as the population. The data collection instruments were questionnaires, tests and documentation. The data analysis technique used multiple regression analysis. The results showed that there was an influence of educational background and the al-Qur'an literacy skills on the Arabic language learning achievement of Religious Department students by 52.1% at MAN Kotabaru and 46.9% at MAN Tanah Bumbu. It could be concluded that the Arabic language learning achievement of Religious Department students at the both of schools was influenced by other factors outside of this study.

Keywords: *Influence, Educational Background, al-Qur'an Literacy Skill, Arabic Learning Achievement*

Introduction

Arabic is one of the compulsory subjects taught in madrasah or educational institutions under the auspices of the ministry. Arabic lessons are taught and studied for a variety of purposes; as a tool to understand the Qur'an and hadith as well as other Islamic sciences or as a tool to master language skills and skills as a means of communication between individuals, communities and between nations. Even the United Nations (UN) on December 18, 1973 decided to make Arabic the official language of the United Nations.¹

However, learning Arabic is a very complex process because in the process is related to several main factors that will greatly affect the achievement of learning objectives, including: educators as "*subjects*" and students as "*objects*",² as well as learning media, methods, curriculum, evaluation and school infrastructure.³ Various educational institutions, especially madrasahs, starting from elementary, middle, upper and tertiary levels, try to maximally regulate and improve the Arabic language learning system in their institutions to achieve learning objectives.⁴

However, the application of learning systems in these institutions is often got some obstacles that affect the learning objectives. Among some of the obstacles that can affect the objectives of learning Arabic are the different educational backgrounds of students and the different reading and writing abilities of the Qur'an. Whether we realize it or not, differences in students' educational backgrounds and the ability to read and write the Qur'an can affect the learning process in general and learning achievement in particular in learning Arabic.

MAN Kotabaru and MAN Tanah Bumbu are two madrasah with a fairly strong religious background, apart from being taught religious subjects formally in class, they are also taught non-formal religious material in the form of extracurricular activities. One of the educational programs in MAN Kotabaru and MAN Tanah Bumbu is the religious sciences program (IIK) which has more religious subjects than other educational programs.

In general, students at MAN Kotabaru and MAN Tanah Spice, especially in the religious sciences program class, have different educational backgrounds. This

¹Ahmad Muradi et al., "Revitalization of the Existence of Arabic in Indonesia," *SSRN Electronic Journal*, 2021.

²E. Mulyasa, *Standar Kompetensi Dan Sertifikasi Guru* (Bandung: PT Remaja Rosdakarya, 2012).

³Zurqoni Zurqoni et al., "Has Arabic Language Learning Been Successfully Implemented?," *International Journal of Instruction*, Vol. 13, No. 4, 2020.

⁴Faisal Mubarak, Abdul Satar, Ahmad Fahmy Arief, "Thasmim Mawad Maharah Al-Kalam Fi Istimdadiha Min al-Ayat al-Istifhamiyah Fi Surah al-An'am Wa al-Mulk Li Thulab al-Ma'had al-'Aly Ulum al-Qur'an Amuntai," *Arabiyatuna: Jurnal Bahasa Arab*, Vol. 4, No. 1, 2020.

certainly causes a striking difference in the Arabic learning process, because students from MTs certainly know and learn Arabic earlier than junior high school students.

In addition, there is also diversity in the ability to read and write the Qur'an for both students with religious and general education backgrounds. This limited ability to read and write the Qur'an will certainly affect the results of their learning achievement in Arabic lessons. Lack of ability and awareness in reading and writing the Qur'an which was revealed in Arabic, not in everyday language (*mother tongue*) is a factor that triggers students' difficulties in learning Arabic.

Therefore, this study was conducted to determine how much influence the educational background of students and the ability to read and write the Qur'an have on the Arabic language learning achievement of students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu for the academic year 2019/2020.

Method

This study aims to determine the effect of educational background and the ability to read and write al-Qur'an students majoring in religion on learning achievement in Arabic for the academic year 2019/2020. To achieve this goal, researchers use the type of field research (Field Research) using a quantitative approach and the analysis emphasizes the amount of data that is processed by statistical methods.⁵ Collecting data in this study using questionnaires, tests and documentation instruments.

Below is an image of a multiple linear regression model using 2 independent variables ($x_1 - x_2$) and 1 dependent variable (y). The variables in this study are:

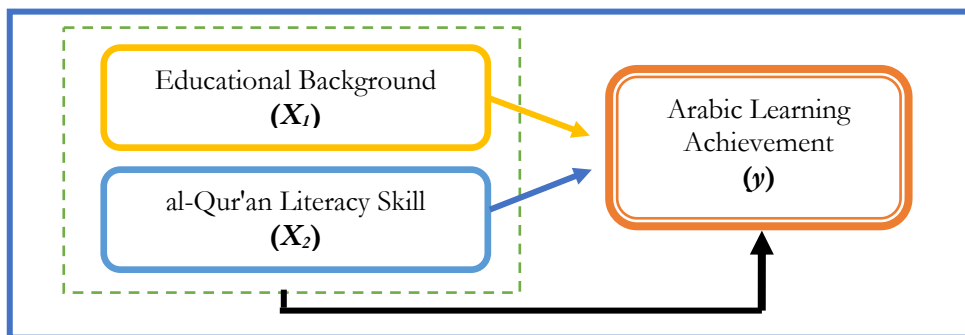


image of this model is adapted from John W. Creswell's multiple linear model.⁶

⁵Saifuddin Azwar, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2005).

⁶John W. Creswell, *Research Design* (Yogyakarta: Pustaka Pelajar, 2019).

By using quantitative methods, researchers can describe the state of the research topic based on the facts at the time (at the time of the study) or by using statistical data to analyze data and answer research questions using simple regression analysis and multiple regression using SPSS 21. In accordance with the analytical model used, the requirements test that the analysis carried out included normality test, multicollinearity test and heterotestscedasticity test. For the questionnaire, validity and reliability tests were carried out.

The population and sample in this study were all students majoring in religion at MAN Kotabaru totaling 223 people and MAN Tanah Bumbu 105 people. The number of samples studied was 25% of the total population so that a sample of 60 people was obtained from MAN Kotabaru and 30 people from MAN Tanah Bumbu. The technique used in determining the sample is a *random sampling technique*, namely random sampling of research.⁷

The students majoring in religion were chosen as objects in this study because there are more religious subjects than other educational programs. In addition, many reference books of religious subject matter use Arabic. Some of the subjects they learn are directly or indirectly related to the activities of reading and writing the Koran, for example, subjects such as Quran Hadith, Aqidah Akhlak, Fiqh/Usul Fiqh, SKI, Kalam and Morals. Of course, these activities in reading and writing the Qur'an have an influence on the process of learning Arabic, and vice versa. And the possibility will also affect the results of their learning achievement in Arabic lessons.

From the initial observations that the author made, it shows that in general, students at MAN Kotabaru and MAN Tanah Spice, especially in the religious sciences (IIK) class, have different educational backgrounds. This certainly causes a striking difference in the Arabic learning process, because students from MTs certainly know and learn Arabic earlier than junior high school students. In addition, there is also diversity in the ability to read and write the Qur'an for both students with religious education backgrounds and general education.

So that it becomes a separate problem for Arabic language educators in managing and processing an effective and efficient Arabic learning system with different conditions for students' initial abilities. And this will also certainly affect and even make it difficult for students to accept, understand and understand Arabic subject matter delivered by educators. Therefore, students who choose programs or majors in religious sciences (IIK) should graduate from schools with religious backgrounds and be able to read and write the Qur'an so that they can help students

⁷Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D* (Bandung: Alfabet, 2009).

master Arabic language material in particular and understand religious material in general well.

Result and Discussion

A. Educational Background

National education has been regulated in laws and regulations of the Minister, be it general education or religious education. Both educations have been regulated in the national education system law which has been amended several times. In the national education system law No. 20 of 2003 it is written that the education pathway consists of formal, non-formal and informal education which can complement and enrich each other.

1. Formal Education

Education is a structured and tiered educational path consisting of basic education, secondary education and higher education.⁸ In other words, formal education is education that has a structure, level and level with a certain time and lasts from primary, secondary to tertiary education. Then in formal education in addition to general academic studies also include various special programs, and institutions for technical and professional training. In addition, the function of formal education is to provide formal legality to students in the form of cognitive, psychomotor and affective assessments they need to continue their education to a certain level and to find work.

Types of schools:

a. Viewed from the point of view of running

- 1) public schools, schools are managed and fully controlled by the government under the Ministry of National Education for public schools or the Ministry of Religion.
- 2) Private schools, schools that are managed by the community through foundations that have legal entities and obtain operational permits from the government.

b. In terms of the level

- 1) of basic education, it consists of: elementary school/madrasah ibtidaiyah and junior high school/MTs.
- 2) Secondary Education, consisting of: SMA and MA and SMK and MAK
- 3) Higher Education, consisting of: academies, institutes, high schools and universities

⁸Republik Indonesia, "Undang-Undang RI No 20 Tahun 2013 Tentang Sistem Pendidikan Nasional," 2013.

c. Of their nature

- 1) Public schools; schools that emphasize aspects of the learning process emphasize preparation for the next level and do not direct students to specialize in certain work fields, such as: SD/MI, SMP/MTs and SMA/MA.
- 2) Vocational schools; educational institutions that prepare children to master certain skills, such as: SMEA, MAPK (MAK), SMK, STM.⁹

2. Informal Education

Informal education is the path of family and environmental education.¹⁰ The point is an educational process that takes place since a person is born in the world, therefore informal education is the first and foremost education. Informal education activities are not institutionally organized like formal education, as well as in terms of time, there are no limits and no formal evaluation.

The basics of parental responsibility for the education of their children include the following:

- a. The existence of motivation or encouragement of love that animates the relationship between parents and children. The love of parents who are sincere and pure will encourage attitudes and actions that are willing to accept responsibility for sacrificing their lives in providing help to their children.
- b. Giving motivation moral obligation as a consequence of the position of parents to their offspring. The existence of this moral responsibility includes religious or spiritual values.
- c. Social responsibility is part of the family which in turn will be the responsibility of the community, nation and state.
- d. Caring for and raising their children.
- e. Provide education with various knowledge and skills that are useful for the child's life later, so that when he is an adult he will be able to be independent.¹¹

From the explanation above, we can draw a conclusion that the responsibility of parents as educators and coaches in a family must continue throughout life and must continue to be developed. This is done so that

⁹Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (Jakarta: Rajawali Press, 2013).

¹⁰Republik Indonesia, "Undang-Undang RI No 20 Tahun 2013 Tentang Sistem Pendidikan Nasional."

¹¹Hasbullah, *Dasar-Dasar Ilmu Pendidikan*.

education in the family is not rigid and monotonous, but also comes from modern educational theory that is adapted to the times.

3. Non formal education

Non-formal education is an educational pathway outside of formal education which is carried out in a structured and tiered manner. Non-formal education is organized for people who need educational services that function as substitutes, additions, and or complements to normal education in order to support lifelong education.¹²

The characteristics of non-formal education are:

- a. Education takes place in the community.
- b. The teacher is a necessary facilitator.
- c. There is no age restriction.
- d. Practical subject matter adapted to pragmatic needs.
- e. Short education time and solid material.
- f. Have an integrated and directed management.
- g. Learning aims to equip participants with special skills to prepare themselves for the world of work.

Meanwhile, non-formal education providers include: play groups (KB), child care parks (TPA), special institutions, studios, training institutions, study groups, community learning activity centers, taklim assemblies as well as skills and training institutions.¹³

Specifically, for religious and religious education, it has been regulated in government regulation No. 55 of 2007 concerning religious and religious education. For Islamic religious education, it is contained in Article 27 paragraph 1 which states that non-formal diniyah education is held in the form of book recitation, Qur'anic education taklim assemblies, diniyah taklimiyah or other similar forms.

Following is an overview of the educational background of students majoring in religion based on the results of questionnaires in two schools:

Table I
The criteria for calculating the percentage of educational background questionnaires for students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu

¹²Republik Indonesia, "Undang-Undang RI No 20 Tahun 2013 Tentang Sistem Pendidikan Nasional."

¹³Ibrahim Bafadhol, "Jurnal Edukasi Islami Jurnal Pendidikan Islam Vol. 06 No.11, Januari 2017" 06 (2017): 59–71.

Percentage	Description
75% - 100%	= very good
50% - 74%	= good
25% - 49%	= quite good
0% - 24%	= not good

Based on the results of the interpretation of the educational background questionnaire data for students majoring in religion at MAN Kotabaru, it can be seen that the average value of the educational background questionnaire is 49.01%. Therefore, the educational background of students majoring in religion at MAN Kotabaru is quite good. While in MAN Tanah Bumbu the average value of the educational background questionnaire is 51.36%. Therefore, the educational background of students majoring in religion at MAN Kotabaru is quite good.

From this description, we can explain the educational background of students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu as follows:

1. Formal education.

At the stage of formal education carried out by educational institutions in a planned and systematic manner in order to help students to develop their potential. Students majoring in religion in two schools have gone through the educational process they desperately need when continuing their education at this time. In addition to studying Islamic religious education materials, students majoring in religion at these two schools participated in reading and writing the Qur'an that was required by previous schools. Al-Quran reading and writing activities are carried out with direct supervision from the teacher who always motivates students at the end of each activity. Then, regarding Arabic subject matter, only some students have studied it in formal channels, especially students who graduate from MTs, while students who graduate from junior high school state that they have never studied Arabic in formal channels.

2. Non-Formal education

In non-formal education that is carried out outside formal education hours, religious education is held in the form of book recitation, taklim assemblies, al-Qur'an education or diniyah taklimiyah in accordance with government regulation No. 55 of 2007 article 21 paragraph 1. In this case, students majoring in religion at two schools stated that there were many religious activities around their homes but they did not participate in all of these religious activities, including reading and writing the Qur'an. This is because

most students (MTs or junior high school alumni) take Arabic lessons which are held in the afternoon at non-formal educational institutions such as madrasah diniyyah, some of them even take Arabic lessons/courses.

3. Informal education

In informal education, the role of parents is very important for students. Because this education takes place since students are born and throughout their lives they will always need guidance and direction from their parents. In this case, students majoring in religion at these two schools stated that their parents always guide them in reading the Qur'an at home. Even their family members always remind them to always learn to read and write the Qur'an well. These activities they do without any element of coercion. Regarding religious activities around students' residences, parents and family members always invite them to attend these activities to instill religious education. Of course, it will be a positive value for students when they continue their formal education in the religious department because indirectly they have received support from their families.

From this description, it can be stated that a supportive educational background will facilitate the next learning process. This means that formal, non-formal and informal education channels can complement and enrich students' abilities in learning Arabic and of course will affect learning achievement in Arabic lessons. In other words, the more knowledge that has elements and is identical to the Arabic language obtained, the easier it is for someone to learn Arabic.

B. The ability to read and write the Qur'an

The ability to read and write the Qur'an referred to in this study is the ability of students majoring in religion to read the Qur'an according to the rules: recitation, makharijul letters, and reading fluency accompanied by the ability to write the Qur'an: the ability to write hijaiyah letters, compose hijaiyah letters and write harakat correctly.¹⁴

1. Ability to read the Qur'an

a. The suitability of reading the letter with the makhraj.

Makharijul letter is the place where the sound of the letter comes out, that is, the place where the sound of the sound comes out of the oral cavity due to the air pressure on the larynx. The sound that comes out of one of the sources is known as a letter.¹⁵

¹⁴Farida Erlina, "Kemampuan Baca Tulis Al-Qur'an Dan Penguatan Agama Siswa Madrasah Tsanawiyah Di 8 Kota Besar Di Indonesia, Jurnal: Edukasi Vol: 11 No. 3 Badan Litbang & Diklat Kementerian Agama RI (2013). h. 351-352." (n.d.).

¹⁵Partalina, *Panduan Ilmu Tajwid 1* (Makassar: BP3Q Wahdah Islamiyah, 2014).

Broadly speaking, *makharijul letters* are grouped into five places, namely:

- 1) Al Jauf, or oral cavity. The letters are ا, ي, و,
- 2) Al-Halq or throat. The letters are ح, خ, ع, غ, ه, ء.¹⁶
- 3) Al-Lisan or tongue. The letters are ت, ث, ج, د, ذ, س, ش, ص, ض, ط, ظ, ر, ز, ك, ق, ل, ن, ي.
- 4) Asy-Syafataini or or to both lips. The letters are و, م, ف, ب.¹⁷
- 5) Al-khaisyum or nasal cavity. That is where all the sounds or buzzing sounds (gunnah) come out.¹⁸

b. The accuracy of reciting the Qur'an is in accordance with the rules of tajwid.

Tajwid is to pronounce (issue) each letter from its place of exit with certain rules such as the law of recitation, makhrijul letters, shifatul letters, ahkamul letters, the short length of a recitation (mad) and ahkamul-auqauf.¹⁹

Here are some laws of tajwid found in the Qur'an:

- 1) Izh-har, that is, when نْ or ءْ meets one of the letters ح, خ, ع, غ, ه, ء then it is read clearly and distinctly.²⁰
- 2) Izhar Syafawi, that is, if مْ meets with the letters hijaiyah other than the letters ب and م, then the way to read it is clear.²¹
- 3) Idgham bigunnah, that is, if نْ or ءْ meets one of the letters م, ن, و, ي then it is read by inserting it into the next letter with an extended humming tempo.
- 4) Idgham bilagunnah, that is, if نْ or ءْ meets one of the letters ل, ر then it is read by inserting it into the next letter without humming.²²
- 5) Idgham syafawi, that is, when مْ meets with م who is blessed then it is read in a way that is dissolved and bertasydid.²³

¹⁶Abdul Marhali Rahman, *Mahir Tahsin Panduan Ilmu Tajwid* (Makassar: Itqan Manajemen, 2018).

¹⁷Partalina, *Panduan Ilmu Tajwid 1*.

¹⁸Abu Ya'la Kurnaedi and Nizar Sa'ad Jabal, *Metode As-Syafi'i Ilmu Tajwid Praktis* (Jakarta: Pustaka Imam Syafi'i, 2017).

¹⁹Viska Mutiawani, "Kepotajwid: Aplikasi Pembelajaran Ilmu Tajwid Berbasis WEB Interaktif" 2 (2018): 77–88.

²⁰Syueab Kurdi and Abdul Aziz, *Model Pembelajaran Efektif Baca Tulis Al-Qur'an (BTA) Berdasarkan Teori Dan Praktek* (Yogyakarta: Deepublish, 2012).

²¹Partalina, *Panduan Ilmu Tajwid 1*.

²²Kurnaedi and Jabal, *Metode As-Syafi'i Ilmu Tajwid Praktis*.

²³Kurdi and Aziz, *Model Pembelajaran Efektif Baca Tulis Al-Qur'an (BTA) Berdasarkan Teori Dan Praktek*.

- 6) Ikhfa, that is, when نُ or ؤ meet with one of the letters ت, ث, ج, د, ذ, ن how to read it is disguised by an extended humming tempo.²⁴
 - 7) Ikhfa Syafawi, that is, if م meets with ب, then the way to read it is to hum the letter م with an extended tempo.²⁵
 - 8) Iqlab, that is, when نُ or ؤ meets the letter ب then نُ sounds like م accompanied by a hum.²⁶
 - 9) *Mad*, extends the sound by with an extension according to the position of one of the letters of the letter mad. There are three letters mad, namely: ي, و, ا and the letters must be lined up dead or saktah.
 - 10) *Waqaf*, stopping the recitation for a moment by deciding the voice at the end of the word to breathe with the intention of wanting to resume the recitation.
 - 11) *Qalqalah*, is the reading of letters with a sound as if bouncing. There are five letters qalqalah, namely: ق, د, ط, ج, ب.²⁷
- c. Fluency in reading the Qur'an (tartil)

Tartil in this study is that students are able to read the Qur'an fluently and fluently and clearly and uninterrupted.²⁸

There are three levels of tempo reading the Qur'an *qira'ah*, namely:

- 1) *At-tabqiq*, which is a slow reading that is commonly used to teach the Qur'an perfectly and is mostly used to learn to teach the Qur'an an.
- 2) *Al-badr*, which is a reading that is done quickly without mixing the letters.
- 3) *At-tadwir*, which is a reading that is not too fast and not too slow between *at-tabqiq* and *al-badr*.²⁹

And the expected benefit of reading in tartil is to more easily understand the contents of the Qur'an.³⁰

2. Ability to write the Qur'an

a. Techniques for writing the letters of the Qur'an

- 1) Single shaped

²⁴Kurnaedi and Jabal, *Metode As-Syafi'i Ilmu Tajwid Praktis*.

²⁵Kurdi and Aziz, *Model Pembelajaran Efektif Baca Tulis Al-Qur'an (BTA) Berdasarkan Teori Dan Praktek*.

²⁶Partalina, *Panduan Ilmu Tajwid 1*.

²⁷Kurdi and Aziz, *Model Pembelajaran Efektif Baca Tulis Al-Qur'an (BTA) Berdasarkan Teori Dan Praktek*.

²⁸Partalina, *Panduan Ilmu Tajwid 1*.

²⁹Rahman, *Mahir Tahsin Panduan Ilmu Tajwid*.

³⁰Fuad Abdul Aziz Asy-Shalhub, *Etika Membaca Al-Qur'an* (Surabaya: Pustaka Elba, 2007).

The mark cannot be connected from right to left. Always separate because of writing the letters of the Qur'an from right to left.

2) Final shaped

Why from a single form directly to the final form? Because the single and final shapes are as big and small, as high and as low, as long as short and as fat as thin. The mark can be connected to the right only made of a single letter connected from the right located at the end of the series.

3) Initial shaped

A mark can be connected from the left only which is made of a single letter whose tail is cut and located at the beginning of the series.

4) Middle shaped

That can be connected from right and left, made from the initial letters, just connect right and left and located in the middle of the series.³¹

b. Rules of writing the Qur'an

Words or sentences in Arabic are actually written in accordance with what is said without any reduction and addition of letters as well as changes and substitutions of letters. However, in the writing of the Qur'an there are distinctive features that are different from the pattern of writing in general. This is not a deviation but the rule has its own purpose.³²

1) Write the word in accordance with the reading. That is, if a word letter is not long (*mad with alif, waw and ya*) then it must be written not long or vice versa if it is read long then it must be read long.

2) Do not write words that are only in pronunciation, meaning that the words that are read *mad* and *tanwin* are not written *alif madnya* or *nun* at the end of the word *bertanwin*, such as the word *ilaahun*, the letter *laam* must be read long but not written *alif mad* after *laam*: *لا!* and the letter *ha* ' is read *hun* with the *tanwin* not written by adding the letter *nun* at the end of the letter *ha*: *الاهن*

3) Write a word whose elements must be written but not read, such as the word: the letter *waw* after *hamzah* is not read and not as *mad* but must be written.

In this study, the students' ability to read and write the Qur'an was measured using 3 indicators on the ability to read the Qur'an and 3 indicators on the ability to write the Qur'an. Indicators of reading ability, namely; *fluency*

³¹Muhaimin, *Arab Baru Pengembangan Pendidikan Islam: Perkembangan Kurikulum, Hingga Redifisi Islamisasi Pengetahuan* (Bandung: Nuansa, 2003).

³²Adrika Aini, "Kaidah Rasm Hazf Alif dalam Mushaf Standar Indonesia dan Mushaf Kuno Koleksi Pondok Pesantren Tebuireng," *Jurnal Ilmiah Ilmu Ushuluddin*, Vol. 19, No. 1, 2020.

reading, makhaarijul letters and tajwid. While the indicators of the ability to write the Qur'an, namely; *writing and arranging letters and writing neatness.*

Table II
Criteria for Assessment of Students' Ability
in Reading and Writing Al-Qur'an³³

Numbers	Categories
80 – 100	Very good
66 – 79	Good
56 – 65	Enough
40 – 55	Less
30 – 39	Very poor

The following is an illustration of the ability to read and write the Qor'an based on the results of the Qor'an literacy test in both schools:

1. The ability to read and write the Qor'an for students majoring in religion at MAN Kotabaru

Table III
Frequency Distribution of Data Indicators of Ability to Read Al-Qur'an
Students of Religion Department at MAN Kotabaru

Interval Score	Fluency Reading		Makharijul Huruf		Tajweed	
	Freq	%	Freq	%	Freq	%
80 – 100	27	45%	25	42%	18	30%
66 – 79	32	52%	28	46%	32	53%
56 – 65	2	3%	7	12%	10	17%
40 – 55	-	0%	-	0%	-	0%
30 – 39	-	0%	-	0%	-	0%
Total	60	100%	60	100%	60	100%
Average Value	81,35		77,47		75,52	

Based on the table data above, it can be explained that:

- a. In the indicator of reading fluency, the average fluency of students' reading of the Qur'an is 81.35 including very good category because it is in the range of values 80 – 100. Furthermore, it can be explained that from 60 students, as many as 27 people (45%) have the ability to very good category, 32 people (52%) have the ability in the good category, 2 people (3%) have

³³Daryanto, *Evaluasi Pendidikan*, 6th ed. (Jakarta: Rineka Cipta, 2010).

the ability in the fairly good category and no students are included in the less and very poor categories.

- b. In the indicator of makharijul letters, the average ability of students' makharijul letters is 77.47 including good categories because they are in the range of values of 66 – 79. Furthermore, it can be explained from 60 students, as many as 25 people (42%) have abilities in the very good category, 28 people (46%) have abilities in the good category, 7 people (12%) have abilities in the fairly good category and no students are included in the less and very poor categories.
- c. In the recitation indicator, the average student recitation ability is 75.52 including the good category because it is in the range of 66 – 79. Furthermore, it can be explained from 60 students, as many as 18 people (30%) have abilities in the very good category, 32 people (53%) have the ability in the good category, 10 people (17%) have the ability in the fairly good category and no students are included in the less and very poor categories.

Table IV

Frequency Distribution of Data Indicators of Ability to Write Al-Qur'an Students of Religion Department MAN Kotabaru

Interval Score	Penulisan huruf		Merangkai huruf		Kerapian tulisan	
	Freq	%	Freq	%	Freq	%
80 – 100	40	67%	30	50%	20	33%
66 – 79	20	33%	27	45%	33	55%
56 – 65	-	0%	3	5%	7	12%
40 – 55	-	0%	-	0%	-	0%
30 – 39	-	0%	-	0%	-	0%
Total	60	100%	60	100%	60	100%
Average Value	83,60		79,75		76,92	

Based on the table data above, it can be explained that:

- a. In the letter writing indicator, the average student letter writing ability is 83.60 including the very good category because it is in the 80-100 value range. Furthermore, it can be explained from 60 students, as many as 40 people (67%) have the ability in the very good category, 20 people (33%) have abilities in the good category and no students are included in the category of good enough, less and very less.

- b. On the indicator of stringing letters, the average ability to arrange letters of students is 79.75 including good categories because they are in the range of values of 66 – 79. Furthermore, it can be explained from 60 students, as many as 30 people (50%) have abilities in the very good category, 27 people (45%) have the ability in the good category, 3 people (5%) have the ability in the fairly good category and no students are included in the less and very poor categories.
- c. In the indicators of neatness of writing, the average neatness of students' writing is 76.92 including good categories because they are in the range of values from 66 to 79. Furthermore, it can be explained that from 60 students, as many as 20 people (33%) have abilities in the very good category, 33 people (55%) had abilities in the good category, 7 people (12%) had abilities in the fairly good category and no students were included in the less and very poor categories.

Table V
Reading and Writing Ability Data of Al-Qur'an Students of Religion
Department MAN Kotabaru

Interval Score	Frequency	Percentage
80 – 100	32	53,3%
66 – 79	27	45%
56 – 65	1	1,7%
40 – 55	-	-
30 – 39	-	-
Total	60	100%

Based on the table data above, it can be seen that from the total research sample as many as 60 students at MAN Kotabaru, as many as 32 students (53%) were included in the very good category, 27 students (45%) were included in the good category, 1 student (1.7%) included in the fairly good category and no students were included in the less and very less categories.

From a number of data that can be analyzed, a statistical description of the variable scores for reading and writing al-Qur'an was obtained for each student which can be seen in the following table.

Table VI
Descriptive Statistics of Al-Qur'an Reading and Writing Ability Students of
Religion Department MAN Kotabaru

Statistics	Statistics Results
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Sample	60
Highest	65
Lowest	97
Average Score	79.10

In general, the reading and writing skills of the religious students of MAN Kotabaru are in the good category with a score of 79.10 in the range of 66 - 79. In the aspect of the ability to read the Qur'an, the students are able to read the Qur'an with very fluent and able to pronounce makharijul letters quite well and able to apply the science of tajwid quite well. While in the aspect of the ability to write al-Qur'an the students are able to write letters very well and are able to arrange letters quite well and are able to write quite neatly.

The ability to read and write the Qor'an for students majoring in religion at MAN Tanah bumbu

Tabel VII
Frequency Distribution of Data Indicators of Ability to Read Al-Qur'an
Students of Religion Department at MAN Tanah Bumbu

Interval Score	Fluency Reading		Makharijul Huruf		Tajweed	
	Freq	%	Freq	%	Freq	%
80 – 100	20	67%	14	47%	9	30%
66 – 79	10	33%	13	43%	18	60%
56 – 65	-	0%	3	10%	3	10%
40 – 55	-	0%	-	0%	-	0%
30 – 39	-	0%	-	0%	-	0%
Total	30	100%	30	100%	30	100%
Average Value	84,20		80,03		77,00	

Based on the table data above, it can be explained that:

- a. In the indicator of reading fluency, the average fluency of the students' reading of the Qur'an is 84.20 including the very good category because they are in the range of values from 80 to 100. Furthermore, it can be explained that from 30 students, as many as 20 people (67%) have the ability to very good category, 10 people (33%) have abilities in the good category and no students are included in the good enough, less and very poor categories.
- b. On the indicator of makharijul letters, the average ability of students' makharijul letters is 80.03 including the very good category because they are

in the range of values from 80 to 100. Furthermore, it can be explained from 30 students, as many as 14 people (47%) have abilities in the very good category, 13 people (43%) have abilities in the good category, 3 people (10%) have abilities in the fairly good category and no students are included in the less and very poor categories.

- c. In the recitation indicator, the average student's recitation ability is 77.00 including good category because it is in the range of values of 66 – 79. Furthermore, it can be explained that from 30 students, as many as 9 people (30%) have abilities in the very good category, 18 people (60%) have the ability in the good category, 3 people (10%) have the ability in the fairly good category and no students are included in the less and very less categories.

Table VIII

Frequency Distribution of Data Indicators of Ability to Write Al-Qur'an Students of Religion Department MAN Tanah Bumbu

Interval Score	Kelancaran bacaan		Makharijul Huruf		Tajwid	
	Freq	%	Freq	%	Freq	%
80 – 100	23	76%	13	43%	9	30%
66 – 79	5	17%	15	50%	18	60%
56 – 65	2	7%	2	7%	3	10%
40 – 55	-	0%	-	0%	-	0%
30 – 39	-	0%	-	0%	-	0%
Total	30	100%	30	100%	30	100%
Average Value	85,43		79,80		75,83	

Based on the table data above, it can be explained that:

- a. In the indicator of reading fluency, the average fluency of students' reading of the Qur'an is 85.43 including very good category because it is in the range of values of 80 – 100. Furthermore, it can be explained from 30 students, as many as 23 people (76%) have the ability to very good category, 5 people (17%) had abilities in the good category, 2 people (7%) had abilities in the fairly good category and no students were included in the less and very poor categories.
- b. On the indicator of makharijul letters, the average ability of students' makharijul letters is 79.80 including the good category because they are in the range of values of 66 – 79. Furthermore, it can be explained that from

30 students, as many as 13 people (43%) have abilities in the very good category, 15 people (50%) have the ability in the good category, 2 people (7%) have the ability in the fairly good category and no students are included in the less and very poor categories.

- c. In the recitation indicator, the average student's recitation ability is 75.83 including the good category because it is in the range of values 66 – 79. Furthermore, it can be explained that from 30 students, as many as 9 people (30%) have abilities in the very good category, 18 people (60%) have the ability in the good category, 3 people (10%) have the ability in the fairly good category and no students are included in the less and very less categories.

Table IX
Reading and Writing Ability Data of Al-Qur'an Students of Religion
Department MAN Tanah Bumbu

Interval Score	Frequency	Percentage
80 – 100	19	63%
66 – 79	11	37%
56 – 65	-	-
40 – 55	-	-
30 – 39	-	-
Total	60	100%

Based on the table data above, it can be seen that from the number of research samples as many as 30 students at MAN Tanah Bumbu, as many as 19 students (63%) were included in the very good category, 11 students (45%) were in the good category and there were no students. which are categorized as quite good, less and very less.

From a number of data that can be analyzed, a statistical description of the variable scores for reading and writing al-Qur'an was obtained for each student which can be seen in the following table.

Table X
Descriptive Statistics of Al-Qur'an Reading and Writing Ability Students of
Religion Department MAN Tanah Bumbu

Statistics	Statistics Result
Sample	30
Highest	69
Lowest	93

Average Score	80,38
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In general, the reading and writing ability of the religious students of MAN Tanah Bumbu is in the very good category with a score of 80.38 in the range of 80 - 100. In the aspect of the ability to read the Qur'an, the students are able to read the Qur'an. very fluently and able to pronounce makharrijul letters very well and able to apply the science of tajwid quite well. Meanwhile, in the aspect of the ability to write the Qur'an, the students are able to write letters very well and are able to arrange letters very well and are able to write quite neatly.

C. Arabic learning achievement

Achievement comes from the Dutch language, namely *pretasie*.³⁴ Learning achievement is the result that has been achieved, carried out and done.³⁵ In other words, mastery of knowledge or skills developed through subjects, is usually indicated by test scores or scores given by the teacher. Numbers or learning outcomes that show learning outcomes.

In this study, the Arabic language learning achievement referred to by the researcher is the maximum effort that can be obtained by students after participating in the learning process of Arabic subjects within a certain time in mastering the subject matter with cognitive, affective and psychomotor aspects which are symbolized in the form of numbers or statements and written in the report.

1. Arabic learning achievement of students majoring in religion at MAN Kotabaru

Here we present statistical description data for the variables of achievement in learning Arabic for students majoring in religion at MAN Kotabaru, which can be seen in the following table.

Table XI
Descriptive Statistics of Arabic Learning Achievement
of Religious Department Students at MAN Kotabaru

Statistics	Statistics Result
Sample	60
Highest	95
Lowest	74
Average Score	82,08

In general, the Arabic language learning achievement value of students majoring in religion at MAN Kotabaru is included in the very good category with a score of 82.08 in the range of values from 80 to 100.

³⁴Muhammad Idris Usman, "Pengaruh Kreativitas dan Motivasi Belajar Siswa Terhadap Prestasi Belajar Bahasa Arab di MA DDI Al-Badar," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 19, no. 1 (June 22, 2016): 76–89.

³⁵Tim Pandom Media, *Kamus Bahasa Indonesia Edisi Baru* (Jakarta: Pandom Media Nusantara, 2014).

Table XII
Frequency Distribution of Arabic Learning Achievement Data for Religious Students at MAN Kotabaru

Interval Score	Freq	%	Criteria
80 – 100	39	65%	Very good
66 – 79	21	35%	Good
56 – 65	-	0%	Fairly good
40 – 55	-	0%	Less
30 – 39	-	0%	Very poor
Total	30	100%	

Based on the table data above, it can be explained that of the 60 students majoring in religion, as many as 39 people (65%) had Arabic learning achievement scores in the very good category and 21 people (35%) had abilities in the good category and no students were included in the quite good, poor and very poor categories.

2. Arabic learning achievement of students majoring in religion at MAN Tanah Bumbu

Here we present statistical description data for the variables of learning achievement in Arabic for students majoring in religion at MAN Tanah Bumbu which can be seen in the following table.

Table XIII
Descriptive Statistics of Arabic Learning Achievement of Religious Department Students at MAN Tanah Bumbu

Statistics	Statistics Result
Sample	60
Highest	96
Lowest	70
Average Score	80,97

In general, the Arabic language learning achievement value of students majoring in religion at MAN Tanah Bumbu is in the very good category with a score of 80.97 in the range of values 80 - 100.

Table XIV
Frequency Distribution of Arabic Learning Achievement Data for Religious Students at MAN Tanah Bumbu

Interval Score	Freq	%	Criteria
80 – 100	22	73%	Very good
66 – 79	8	27%	Good
56 – 65	-	0%	Fairly good
40 – 55	-	0%	Less
30 – 39	-	0%	Very poor
Total	30	100%	

Based on the table data above, it can be explained that of the 30 students majoring in religion, as many as 22 people (73%) have Arabic learning achievement scores in the very good category and 8 people (35%) have abilities in the good category and no students are included in the quite good, poor and very poor categories.

D. The effect of educational background and the ability to read and write the Qur'an on Arabic learning achievement of students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu

The results of a simple regression analysis between educational background (x_1) on Arabic learning achievement (y) and ability Al-Qur'an reading and writing (x_2) on Arabic learning achievement (y) in two schools, can be seen in the following table:

Table XV
Results of Simple Regression Analysis:
Educational Background and Ability to Read and Write Al-Qur'an Against Arabic Learning Achievement at MAN Kotabaru

Variabel	Koefisien Korelasi (R)	Koefisien Determinasi (R ₂)	Sig.	Ket
Educational Background (x_1) Arabic Learning Achievement (y)	0,529	0,280	0,00	There is influence
BTA Ability (x_2) Arabic Learning Achievement (y)	0,663	0,440	0,00	There is influence

Table XVI
Results of Simple Regression Analysis:
Educational Background and Ability to Read and Write Al-Qur'an
Against Arabic Learning Achievement at MAN Tanah Bumbu

Variabel	Koefisien Korelasi (R)	Koefisien Determinasi (R ₂)	Sig.	Ket
Educational Background (x ₁) Arabic Learning Achievement (y)	0,556	0,309	0,00	There is influence
BTA Ability (x ₂) Arabic Learning Achievement (y)	0,609	0,371	0,00	There is influence

The results of the analysis showed that there was an influence of educational background of 28.0% (weak level of influence) in MAN Kotabaru and 30.1% (weak level of influence) in MAN Tanah Bumbu on the achievement of learning Arabic. And there is the effect of the ability to read and write the Qur'an as much as 44.00 (moderate level of influence) in MAN Kotabaru and 37.1% (weak level of influence) in MAN Tanah Bumbu on the achievement of learning Arabic.

Meanwhile, the results of multiple regression analysis between educational background (x₁) and Qur'anic literacy (x₂) on Arabic language learning achievement (y) in two schools, can be seen in the following table:

Table XVII
Results of Multiple Regression Analysis:
Between Educational Background and Ability to Read and Write Al-Qur'an
Against Arabic Learning Achievement at MAN Kotabaru

Variabel	Koefisien Korelasi (R)	Koefisien Determinasi (R ₂)	Sig.	Ket
Educational Background (x ₁) BTA Ability (x ₂) Arabic Learning Achievement (y)	0,722	0,521	0,00	There is influence

Table XVIII
Results of Multiple Regression Analysis:
Between Educational Background and Ability to Read and Write Al-Qur'an
Against Arabic Learning Achievement at MAN Tanah Bumbu

Variabel	Koefisien Korelasi (R)	Koefisien Determinasi (R ₂)	Sig.	Ket
Educational Background (x ₁) BTA Ability (x ₂) Arabic Learning Achievement (y)	0,685	0,469	0,00	There is influence

The results of the analysis show that there is an influence of 52.1% (medium level of influence) at MAN Kotabaru and 46.9% (medium level of influence) at MAN Tanah Bumbu between educational background and reading and writing ability of the Qur'an on language learning achievement. Arab. This shows that there is a positive influence between educational background and the ability to read and write al-Qur'an students majoring in religion on Arabic language learning achievement at MAN Kotabaru and at MAN Tanah Bumbu.

1. The influence of educational background on achievement in learning Arabic

Educational background is the experience of a person who has been obtained from a good learning program; formal, informal and non-formal. The experience can be; certain knowledge, attitude or behavior. Different educational backgrounds can lead to different ways of learning and thinking. Thus it can be argued that different educational backgrounds will cause different knowledge developments, where knowledge development occurs in accordance with the learning experiences that have been obtained and will certainly affect learning outcomes at the next level.³⁶

Therefore, the processing of repeating and recalling the lessons they have learned at the previous level can be positive or negative.³⁷ The process will have a

³⁶Siti Rahmi, "Pengaruh Pendekatan Perilaku Kognitif Terhadap Tingkat Penyesuaian Diri Sisiwa Di Kelas VII SMP Negeri 29 Makassar" (June 1, 2015): 28–38.

³⁷Mukmin Mukmin, "The Eeffect Of Educational Backgroun And Language Competence On Students' Arabic Language Motivation," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 6, no. 1 (June 12, 2019): 36–52.

positive value if repetition and remembrance of past learning can facilitate the learning process in the future. On the other hand, the process will have a negative value if repetition and recall of past learning interferes with or complicates the learning process in the future. This positive process can be caused by several factors, including:

- a. Teaching and learning process.
- b. Previous study results.
- c. Materials and content of the field of study followed and the attitude required.
- d. Subjective factors on the part of students.³⁸
- e. The attitude and effort of the teacher.³⁹

This is reinforced by statements from Arabic teachers in both schools, that only a small number of students who have studied Arabic at the previous level understand and master the Arabic language material at the previous level. So when learning Arabic with advanced material the teacher must start by re-explaining the material at the previous stage. This is also done by the teacher to help students who have never studied Arabic at the previous level.⁴⁰

This will certainly make it easier for teachers to deliver Arabic subject matter, because students with a religious education background or who have studied Arabic will easily adapt to the subject matter at the next level. This is very different from students with non-religious educational backgrounds or who have never studied Arabic at the previous level, they will face various problems which will certainly affect their learning achievement.⁴¹

In connection with the above statement, educational background will determine student achievement. In other words, different educational backgrounds will give different results. However, educational background is not the only factor that affects the Arabic language learning achievement of students majoring in religion at these two schools. Because there are several other factors that will directly and indirectly affect student learning which in the end will also

³⁸Rizki Parahita Anandi, "Students' Attitude and Motivation towards Arabic Language," *International Journal of Arabic Language Teaching* 3, no. 02 (December 6, 2021): 133.

³⁹Ibid.

⁴⁰Wawancara dengan Guru Mata Pelajaran Bahasa Arab MAN Kotabaru dan MAN Tanah Bumbu.

⁴¹Agung Setiyawan, "Problematika Keragaman Latar Belakang Pendidikan Mahasiswa dan Kebijakan Program Pembelajaran Bahasa Arab" 5 (2018): 195–213.

affect student achievement, such as: internal factors (intelligence, motivation, talents and interests) and external (family, school and community environment).⁴²

2. The influence of the ability to read and write the Qur'an on the achievement of learning Arabic.

The Qur'an and the Arabic language are like two sides that cannot be separated from one another. Learning Arabic is a mandatory requirement for mastering and understanding the Qur'an and studying the Qur'an is the beginning of learning Arabic. Because with the ability to read and write the Koran well, of course, it can help students in overcoming linguistic problems such as; sound system and vocabulary in the learning process caused by the characteristics of Arabic itself as a foreign language.

This is because in the process of learning to read and write the Qur'an, students are indirectly accustomed to pronouncing Arabic sounds and vocabulary and how to write them. In other words, before students learn Arabic they first get language input in the form of speech and stimulus in the form of the language of the Qur'an. So from the learning experience and the ability to read and write the Qur'an it can help students digest and understand Arabic learning material.⁴³

In general, students majoring in religion in these two schools have good reading and writing skills of the Qur'an. So that they are able to pronounce the sounds of the letters well and can read Arabic texts fluently and can write Arabic letters and texts well. Because with the ability to read and write the Koran well, it will certainly make it easier for students to learn Arabic, especially in maharah qiraah and kitabah. Of course this will affect the teaching and learning process of Arabic and in the end will affect the achievement of learning Arabic.⁴⁴

Dari uraian tersebut dapat dikemukakan bahwa dengan kemampuan baca tulis al-Qur'an yang baik akan membantu dan memudahkan siswa dalam mengikuti proses pelajaran bahasa Arab. Sehingga ketika siswa yang berlatar pendidikan non keagamaan atau yang belum pernah mempelajari bahasa Arab akan sangat terbantu dengan kemampuan membaca dan menulis al-Qur'an yang mereka miliki dan tentunya akan berpengaruh terhadap prestasi belajar bahasa Arab. Dengan kata lain perbedaan kemampuan baca tulis al-Qur'an diantara siswa

⁴²Rafiul Aila and M. M. Husnawati, "Perbedaan Prestasi Belajar Mahasiswa Lulusan Madrasah Aliyah dan Sekolah Menengah Umum pada Mata Pelajaran Bahasa Arab," Vol. 3, No. 1, 2017.

⁴³Ahmad Muradi, "Pemerolehan Bahasa Dalam Perspektif Psikolinguistik Dan Alquran," Jurnal Tarbiyah: Jurnal Ilmiah Kependidikan 7, no. 2 (December 7, 2018).

⁴⁴Rodhiyah & Muat, "Ta'sir Thalaaqah Qiraatul Qur'an Al-Kariim 'Ala Qudhrati Nash Al-Arabi," El-Fusha: Jurnal Bahasa Arab dan Pendidikan Vol 2 No 1 (2021): 124-142.

jurusan keagamaan dapat menghambat proses belajar mengajar bahasa Arab dan tentunya akan memberikan hasil yang berbeda pula.⁴⁵

From the results of the analysis and description, it can be stated that an educational background that is in line with the current educational path and good reading and writing skills of the Qur'an will help and facilitate students in following the learning process, especially in Arabic lessons. In addition, good reading and writing skills of the Qur'an will certainly help and facilitate students in learning Arabic regardless of their educational background. In other words, students with non-religious educational backgrounds or who have never studied Arabic at the previous level will be greatly helped in learning Arabic with their ability to read and write the Qur'an and will certainly affect their achievement in learning Arabic.

Conclusion

Based on the analysis and interpretation of the research data on educational background and the ability to read the Qur'an on the achievement of learning Arabic language students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu can be concluded as follows:

1. On the influence of educational background on Arabic learning achievement of students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu. There is an effect of **28%** for MAN Kotabaru and **30.9%** for MAN Tanah Bumbu between educational background and achievement in learning Arabic. So that the hypothesis test (**H_a**) "The effect of educational background on learning achievement in Arabic for students majoring in religion at MAN Kotabaru and Tanah Bumbu" can be accepted because the significance value = 0.000 is smaller than 0.05.
2. On the influence of the ability to read and write the Qur'an on Arabic learning achievement of students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu. There is an effect of **44%** for MAN Kotabaru and **37%** for MAN Tanah Bumbu between the ability to read and write the Qur'an on learning achievement in Arabic. So that the hypothesis test (**H_a**) "The effect of reading and writing al-Qur'an on Arabic learning achievement in students majoring in religion at MAN Kotabaru and Tanah Bumbu" can be accepted because the significance value = 0.000 is smaller than 0.05.

⁴⁵Hasil wawancara dengan Guru Mata Pelajaran Bahasa Arab MAN Kotabaru dan MAN Tanah Bumbu

3. On the influence of educational background and the ability to read and write the Qur'an together on the achievement of learning Arabic students majoring in religion at MAN Kotabaru and MAN Tanah Bumbu. There is an effect of **52.1%** for MAN Kotabaru and **46.9%** for MAN Tanah Bumbu between educational background and the ability to read and write the Qur'an on Arabic learning achievement. So that the hypothesis test (**H_a**) "The effect of educational background and reading and writing ability of the Qur'an on Arabic learning achievement in religious students at MAN Kotabaru and Tanah Bumbu" can be accepted because the significance value = 0.000 is smaller than 0.05.

Based on this percentage, the Arabic language learning achievement of students majoring in religion at the two schools is also influenced by other factors outside of this study.

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