



## EPISTEMOLOGICAL FOUNDATIONS OF MAHARAH QIRA'AH LEARNING IN ARABIC LANGUAGE EDUCATION

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### Abstract

Reading skills play a central role in Arabic language learning as the main pathway to understanding classical and contemporary texts. Yet, instruction often remains limited to technical decoding without fostering critical comprehension. This article outlines the epistemological foundations needed to develop maharah qirā'ah so that Arabic learning becomes more systematic and meaningful. Using a qualitative literature review, data were drawn from journals, books, and Arabic texts as primary sources. Ontologically, maharah qirā'ah is not merely pronunciation but the ability to link linguistic symbols with conceptual and civilizational knowledge. Epistemologically, its mastery involves layered processes: textual sources analyzed through grammar, semantics, and context; stages of acquisition including perceptual (empirical), cognitive (rational), interpretative (hermeneutical), validative (epistemic), and applicative (pragmatic); and validation through linguistic, semantic, hermeneutic, and metacognitive criteria. Innovative methods such as Jigsaw, Inquiry, and Contextual Teaching and Learning help integrate these dimensions. In conclusion, an epistemological approach elevates maharah qirā'ah from technical skill to critical, reflective thinking, ensuring valid and coherent understanding aligned with modern educational demands.

### Abstrak

Maharah qirā'ah memiliki peran penting dalam pembelajaran bahasa Arab sebagai pintu utama memahami teks klasik maupun kontemporer. Namun, pembelajaran sering berhenti pada aspek teknis tanpa mendorong pemahaman kritis. Artikel ini menjelaskan dasar-dasar epistemologis yang diperlukan untuk mengembangkan maharah qirā'ah agar pembelajaran bahasa Arab menjadi lebih sistematis dan bermakna. Dengan metode studi literatur kualitatif, data dikumpulkan dari jurnal, buku, dan teks Arab sebagai sumber utama. Secara ontologis,

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mahārah qirā'ah bukan sekadar pelafalan, tetapi kemampuan menghubungkan simbol bahasa dengan pengetahuan konseptual dan peradaban Islam. Secara epistemologis, penguasaannya mencakup proses berlapis: sumber teks yang dianalisis melalui tata bahasa, semantik, dan konteks; tahapan pemerolehan seperti perseptual (empiris), kognitif (rasional), interpretatif (hermeneutik), validatif (epistemik), dan aplikatif (pragmatis); serta validasi linguistik, semantik, hermeneutik, dan metakognitif. Metode inovatif seperti Jigsaw, Inkuiri, dan CTL membantu mengintegrasikan dimensi ini. Kesimpulannya, pendekatan epistemologis mengangkat Mahārah qirā'ah dari sekadar keterampilan teknis menjadi kemampuan berpikir kritis dan reflektif, sehingga pemahaman teks Arab menjadi valid dan koheren sesuai tuntutan pendidikan modern.

## INTRODUCTION

Arabic holds a special position as the language of Islamic religion, science, and culture. In learning Arabic, reading skills (maharah Qirā'ah) are crucial because they serve as the primary pathway to understanding both classical and contemporary Arabic texts.<sup>1</sup> Good reading skills require not only an understanding of linguistic aspects such as vocabulary and structure, but also a deep understanding of the context, meaning, and purpose of the text. Therefore, mastering the maharah qirā'ah requires a strong epistemological foundation so that the learning process goes beyond reading techniques and can also lead learners to scientific and critical understanding.

In the context of the philosophy of science, ontological studies examine the nature or essence of maharah qirā'ah in understanding Arabic texts.<sup>2</sup> Ontological studies of maharah qirā'ah emphasize the essence of reading itself, namely as an activity of understanding Arabic texts that involves linguistic symbols, grammatical structures, and contextual meaning. The ontology of the study of reading not only examines texts as a series of letters and words, but also as a representation of the reality of thought, culture, and science in Islamic civilization. Thus, reading is seen as a process of connecting texts with reality, both the reality of language and the social, historical, and scientific realities contained within them.

The epistemological study of reading focuses on how knowledge about reading is acquired, constructed, and validated. Epistemology explains that reading skills are not merely the mechanical act of pronouncing letters, but rather a cognitive, hermeneutical, and scientific process. Learners acquire reading knowledge through linguistic sources

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<sup>1</sup> H Asy'Ari, 'Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an', *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 1.1 (2016), 21–28.

<sup>2</sup> Nailis Sa Adah And M Yunus Abu Bakar, 'Maharah Kalam Dalam Berbahasa Arab Perspektif Filsafat Ilmu', *Jurnal Ilmiah Pendidikan Kebudayaan Dan Agama*, 3.2 (2025), 26–37 <<https://doi.org/10.59024/Jipa.V3i2.1132>>.

(nahwu, sharaf, vocabulary), learning methods (skimming, scanning, intensive reading, extensive reading), and the process of understanding meaning appropriate to the context. The validity of text understanding is then tested through its conformity to linguistic rules, the text's context, and confirmation with literature or other scientific authorities. Thus, epistemology serves as the foundation that ensures that mastery of reading does not stop at technical mastery but develops into critical, analytical, and reflective thinking skills.

The philosophy of science and language plays a crucial role in shaping the development of civilization and how humans understand knowledge<sup>3</sup>. The study of epistemology, a branch of the philosophy of science that examines the sources, methods, and validity of knowledge, provides a conceptual framework for understanding how knowledge about language, particularly reading skills, is acquired, constructed, and developed. From an epistemological perspective, mastery of the maharah qirā'ah (literary pronunciation) is not merely viewed as a mechanical activity of recognizing linguistic symbols, but also as a cognitive and hermeneutical process involving reason, experience, and scientific principles in constructing understanding.

Previous research by Nailis Sa'adah and Muhammad Yunus<sup>4</sup> entitled "The Maharah Kalam in Arabic from the Perspective of the Philosophy of Science," found that mastery of Arabic is not merely a technical skill but also reflects a deep understanding of the reality of language, its epistemological processes, and the values contained within it. It also concluded that Arabic language proficiency can be analyzed from a philosophical perspective by examining the ontological, epistemological, and axiological aspects involved in the process of mastery and use.

Furthermore, research conducted by Ahmad Khoirur Roziqi<sup>5</sup> entitled "Epistemology of Nahwu Science: A Study of Arabic Grammar from a Philosophical Perspective" explains that a literature-based approach to Islamic educational philosophy coupled with discourse analysis found that nahwu science is the study of Arabic grammatical structure. The scope of nahwu studies includes explanations of i'rab, mawaqi'ul i'rab, isbat, nafy, rutbah (taqdim or ta'khir), and numbers. Previous research focused more on the maharah kalam (literary text) from a philosophical perspective, emphasizing the epistemological and value dimensions of Arabic language mastery, and focused on the epistemology of nahwu science using an Islamic educational philosophy approach based on literature analysis. Compared to previous research, this study focuses more on the mastery of qirā'ah in epistemological studies.

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<sup>3</sup> Maya Sri Rahayu and others, 'Relevansi Filsafat Ilmu Dan Bahasa', *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam*, 7.1 (2024), 256–65 <<https://doi.org/10.58401/dirasah.v7i1.970>>.

<sup>4</sup> Nailis sa adah and M Yunus abu Bakar.

<sup>5</sup> M. Y. A. Roziqi, A. K., & Bakar, 'Epistemologi Ilmu Nahwu: Studi Ilmu Tata Bahasa Dalam Perspektif Filsafat Ilmu', *Al-Fakkaar*, 6(1) (2025), 56–75.

Although numerous studies on the study of the practice of qirā'ah have been conducted, previous research generally still positions qirā'ah as a linguistic and pedagogical skill solely, with a focus on learning strategies and text comprehension. The epistemological dimension that positions qirā'ah as a means of acquiring and validating knowledge has not been studied in depth. In fact, reading Arabic texts, especially scientific texts, *turats*, and revelation, is an epistemic activity that involves reason, interpretation, and assessment of the truth of meaning. Therefore, this study is important to fill this gap by presenting an epistemological analysis of the philosophy of science on the practice of qirā'ah, so that reading skills are understood as a process of knowledge formation, not merely technical language skills.

The urgency of this article is increasingly apparent in the context of modern education, where Arabic language learning faces various methodological and epistemological challenges. The purpose of this article is to explain the epistemological foundations for mastering the mastery of qirā'ah so that Arabic language learning can be more effective.

## METHOD

This research is a literature study with a descriptive qualitative approach. Literature study is a research activity carried out by collecting information and data with the help of various materials available in the library.<sup>6</sup> The literature used includes journals, books, articles, theses, dissertations, and other scientific works as secondary data sources that support the research topic. Meanwhile, the primary data source in this epistemological research is Arabic texts. The researcher collected data and studied theories from various literature related to the topic. This study describes the learning of maharah qirā'ah from an epistemological perspective, that proficiency in reading Arabic texts in learning does not only focus on the technical aspects of reading, but is also able to lead to scientific and critical understanding, its epistemological processes, and the values contained therein.

## RESULT AND DISCUSSION

### The Essence of Maharah Qiraah

Linguistically, "maharah" means meticulous or skilled. Terminologically, "maharah" refers to a skill that must be acquired or developed when learning a language. The word "Qirā'ah" means to read. The word qirā'ah comes from the root words قرأ – قراءة يقرأ – يقرأ, which mean to read, collect, or recite writing. Qirā'ah is the skill of reading Arabic texts, both in understanding grammatical rules (nahwu), morphology (shorof),

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<sup>6</sup> Dkk Eko haryono, 'New Paradigm Metode Penelitian Kepustakaan (Library Research) Di Perguruan Tinggi', *Jurnal Ilmiah An-Nuur*, Vol. 14 No (2024).

and understanding the meaning contained within the text. This is also supported by Effendy, who states that reading skills have two sides or meanings. First, the transformation of written symbols in the media into sound. Second, every condition represented by written symbols and sound is also captured.<sup>7</sup>

The essence of qirā'ah is not merely the technical activity of pronouncing letters and words, but the process of understanding the text as a representation of meaning.<sup>8</sup> In other words, qirā'ah is seen as an activity that connects linguistic symbols (letters, words, sentences) with an understanding of the meaning contained within. In pre-Islamic times, the primary means of communication was through speech. Since the first revelation, "Iqra" (read), reading skills (qirā'ah) have become the main foundation for the development of Islamic knowledge.<sup>9</sup> <sup>10</sup> After the revelation of the Qur'an, the ability to read the Qur'an correctly became crucial, as Muslims were obligated to read it correctly<sup>11</sup>. After the Mushaf was written and standardized, the science of grammar and grammar began to develop to ensure correct and clean reading. qirā'ah became a scientific skill, not just a mere pronunciation of words.<sup>12</sup> During the Golden Age of Islam (8th–13th centuries CE), the activity of reading and copying Arabic texts gave birth to a rich intellectual tradition. Recitation skills were used to understand works of philosophy, science, and literature in Arabic. Reading became a means of conveying and transmitting knowledge from civilization.<sup>13</sup>

Ontologically, mahārah qirā'ah is not only interpreted as the ability to pronounce Arabic words correctly, but also includes a deep understanding of the structure of meaning, cultural context, and the author's communicative intent.<sup>14</sup> In classical Arabic epistemology, reading activity is seen as a path to understanding meaning (*tafahhum al-ma'nā*) and the revelation of divine intent in religious texts. Therefore, learning qirā'ah has cognitive and spiritual dimensions. The process of reading classical Arabic texts such as kitāb turāth requires analytical skills in nahwu, sharf, and balāghah, while modern texts demand more contextual semantic and pragmatic competencies. Thus, the ontology of qirā'ah includes the integration of literal meaning and contextual meaning. Qirā'ah functions as an epistemic instrument because it is a way to understand the content of the text. In Islamic epistemology, knowledge is

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<sup>7</sup> Ahmad Fuad Effendy, *Metodologi Pengajaran Bahasa Arab* (Malang: Malang, 2005).

<sup>8</sup> I Susiawati, D Mardani, and F S Nissa, 'Pembelajaran Maharah Qiraah Untuk Penguasaan Makna Teks Tentang Pendidikan Karakter', *Edukasi Islami: Jurnal Pendidikan Islam*, 11.001 (2022), 21–33.

<sup>9</sup> B F Rohmah, 'Analisis Literasi Membaca Untuk Membangun Ilmu Pengetahuan Peserta Didik Usia Sekolah Dasar Dalam Perspektif Islam', *Ats-Tsaqofi: Jurnal Pendidikan Dan Manajemen Islam*, 2.2 (2020), 8–21.

<sup>10</sup> Rahmat Sapaat Siregar, 'Students' Cognitive Difficulties in Mastering the Nahwu Rules: A Descriptive Study at SMP IT Al Farabi Bilingual School', *Jurnal Cendekia Islam Indonesia*, 1.2 (2025), 10–20 <<https://doi.org/10.62945/jcii.v1i2.216>>.

<sup>11</sup> Jalāluddīn Al-Suyūfī, *Al-Itqān Fī 'Ulūm Al-Qur'ān* (Beirut: Dār al-Fikr, 1998).

<sup>12</sup> Ibn Khaldūn, *Al-Muqaddimah* (Beirut: Dār al-Kutub al-'Ilmiyyah, 2001).

<sup>13</sup> Abū 'Abd al-Raḥmān Al-Nahwī, *Ta'lim Al-Lughah Al-'Arabiyyah Bayna an-Nazariyyah Wa Al-Taṭbīq* (Kairo: Dār al-Fikr al-'Arabī, 2008).

<sup>14</sup> Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam* (Kuala Lumpur: ISTAC, 1995).

not only obtained through the senses and mind, but also from revealed texts and the works of scholars.

Through qirā'ah, classical texts such as tafsir, fiqh, and literature can be understood and connected to current situations, while more recent texts such as scientific articles, Arabic textbooks, and digital media can be critically read. Thus, qirā'ah connects classical traditions with the modern world as part of the continuous development of knowledge. In the current education system, qirā'ah is considered a language skill that not only trains pronunciation but also helps understand the text's content. Qirā'ah involves the ability to read various texts, such as scientific articles and social media, in Arabic.

### **Epistemology of Maharah Qirā'ah**

Epistemology comes from two words: episteme and logos. Linguistically, episteme means knowledge, and logos means science. Terminologically, epistemology is a science that studies the sources of knowledge, methods, structures, and the truth of knowledge. The main issues of epistemology include the sources, origins, and nature of knowledge, the scope of knowledge, and the validity of knowledge.<sup>15</sup> Therefore, epistemology is part of the branch of philosophy of science that deals with the nature of knowledge.

Ahmad Tafsir argues that epistemology discusses the sources of knowledge and how to acquire it.<sup>16</sup> Furthermore, epistemology also discusses the accuracy of thinking in solving problems related to efforts to find the truth of a question being asked.<sup>17</sup> Understanding the philosophy of science encompasses the process of acquiring, organizing, and validating knowledge. Therefore, it can be seen that the most important aspect discussed in epistemology is how knowledge is acquired.

In the epistemology of the philosophy of science, the study of the study of qirā'ah (recitation of Arabic texts) discusses the sources of knowledge, the process of acquisition, and the validation of the study of Arabic texts. Essentially, the study of qirā'ah is a language skill that focuses not only on reading Arabic texts textually but also on understanding their content. This demonstrates the importance of deepening the study of qirā'ah, considering that qirā'ah is a science that can be studied from an epistemological perspective, including its sources, nature, methodology, and validity. The power of qirā'ah is based on: vocabulary knowledge (mufradat), sentence pattern knowledge (qawa'id), and the ability to understand the meaning or content of Arabic texts.<sup>18</sup> Therefore, the power of qirā'ah is very important to pay attention to, especially in Arabic language learning for students and learners.

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<sup>15</sup> Nailis sa adah and M Yunus abu Bakar.

<sup>16</sup> Poedjawijatna, *Pembimbing Ke Arah Alam Filsafat* (Jakarta: Rineka Cipta, 2002).

<sup>17</sup> Ahmad Khoirur Roziqi And M. Yunus Abu Bakar, 'Epistemologi Ilmu Nahwu: Studi Ilmu Tata Bahasa Dalam Perspektif Filsafat Ilmu', *Al-Fakkaar*, 6.1 (2025), 56–75 <<https://doi.org/10.52166/alf.v6i1.7983>>.

<sup>18</sup> Muhammad Ali Mustofa Kamal, *Epistimologi Qira'at Al-Qur'an* (Yogyakarta: Deepublish, 2014).

The epistemological study of maharah qirā'ah discusses the sources of knowledge, the process of acquisition, and validation of maharah qirā'ah in understanding Arabic texts. The following is an explanation:

#### 1. Sources of Knowledge

In epistemology, knowledge can be derived from reason, experience, and revelation. In the study of qirā'ah (recitation of the Qur'an), the primary source of knowledge is Arabic texts.<sup>19</sup> However, texts are subjective and therefore require other analytical tools such as grammar (*nahwu* and *ṣarf*), semantics, and cultural context.<sup>20</sup> Epistemology helps distinguish between text as a symbol and its inherent meaning.<sup>21</sup> Epistemology helps readers realize that understanding a text is not merely a literal understanding, but also requires the interconnectedness of language structure, meaning, and context.

Learning begins with a knowledge of Arabic letters and spelling, followed by vocabulary (*mufradat*), grammar (*nahwu* and *sharf*), and understanding the contextual meaning of Arabic texts. This process is usually achieved through formal learning, meaning learning activities conducted in a classroom environment. Essentially, this environment focuses on mastery of vocabulary and grammar. This is an effort to accelerate mastery of the qirā'ah system.<sup>22</sup>

There are three elements in the learning process, namely teachers, students and lesson materials.<sup>23</sup> If we look at the applicative aspect of learning in the classroom, the process of acquiring language proficiency, especially in maharah Qirā'ah, requires innovative learning strategies so that maharah qirā'ah can be achieved. Abdillah and Nugraha stated that to gain language proficiency in the learning process and make it a daily habit requires a competent Arabic teacher and a supportive language environment.<sup>24</sup>

A formal language environment provides input to students in the form of language proficiency or knowledge of language elements.<sup>25</sup> In general, the language environment focuses on knowledge of language elements and mastery of the rules of the language being studied. The characteristics of a formal language environment are (1) it is artificial, (2) learners are directed to carry out language activities that display the language rules they have learned, (3) educators provide

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<sup>19</sup> F Firmansyah and M I Syahri, 'Analisis Kesalahan Berbahasa Dalam Maharah Qiraah', *A Jamiy: Jurnal Bahasa Dan Sastra Arab*, 14.2 (2025), 515–26.

<sup>20</sup> A. Haris, 'Teaching Reading of Arabic Language in Indonesia', *Eurasian Journal of Applied Linguistics*, 8 (2022), 122.

<sup>21</sup> Roziqi, A. K., & Bakar.

<sup>22</sup> M Umar, N Zuriyah, And S Wahyuningsih, 'Pembelajaran Maharah Qiro'ah Bahasa Arab Pada Siswa Kelas Xi Ipa 7 Madrasah Aliyah Negeri 2 Kota Bima (Studi Kasus Man 2 Kota Bima)', *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 10.1 (2025), 210–22.

<sup>23</sup> N. Putri, 'Bi'Ah 'Arabiyah. Al-Ta Lim Journal', 20(2) (2013), 407.

<sup>24</sup> S. L. Abdillah, M., & Nugraha, 'Manajemen Pengembangan Sumber Daya Manusia Berbasis Pendidikan Literasi: Studi Di Pesantren Baitul Kilmah Bantul.', 2019.

<sup>25</sup> N Aflisia And P Harahap, 'Eksistensi Bi'ah Lughawiyah Sebagai Media Berbahasa Arab Dalam Meningkatkan Kemampuan Muhadatsah Mahasiswa Prodi Pendidikan Bahasa Arab Iain Curup', *Lisanul Arab: Journal Of Arabic Learning And Teaching*, 8.1 (2019), 42–57.

feedback on language errors as a form of correction to students, (4) it is part of the overall language teaching in the classroom.<sup>26</sup>

## 2. The Acquisition Process

Knowledge can be acquired in various ways, one of which is through reading. Reading is one of the four basic languages and is a component of written communication.<sup>27</sup> The activity of reading begins with the process of seeing, where stimuli are received through the sense of sight.<sup>28</sup> This aligns with Ibn Tufail's statement regarding the method of acquiring knowledge, namely acquiring knowledge through sensory-based methods.<sup>29</sup> Naturally, when reading, the first sense used is sight, and then the brain responds and begins to comprehend the content of the reading.

The process of acquiring maharah qirā'ah can be understood in several stages, namely:

### a. Perceptual (Empirical) Stage

The process of acquiring reading skills (maharah Qirā'ah) begins with sensory activity, particularly sight and hearing.<sup>30</sup> Epistemology explains that sensory experience is the primary step in acquiring knowledge or empiricism.<sup>31</sup> Students at this stage learn to recognize Arabic symbols, including:

- 1) Recognizing the hijaiyah letters in various forms (initial, middle, final, and separate).
- 2) Pronouncing Arabic phonemes not found in their mother tongue, for example, ق، غ، ع، ظ، ذ، ض، ث.
- 3) Recognizing punctuation (harakat, sukun, syaddah, tanwin).
- 4) Practicing reading aloud (qirā'ah jahriyah) to strengthen the association between written text and sound.

At this stage, students have not yet reached an understanding of meaning. The process is still limited to collecting "empirical data" in the form of symbols and sounds. However, this foundation will determine the quality of reading skills in the next stage.

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<sup>26</sup> Husni shidiq & Adam, 'Pembelajaran Bahasa Arab Dengan Memanfaatkan Lingkungan Berbahasa Bagi Mahasiswa Di Perguruan Tinggi', *Jurnal Education and Development Institut Pendidikan Tapanuli Selatan*, Vol.9 No.3, 172.

<sup>27</sup> E. Harianto, 'Keterampilan Membaca Dalam Pembelajaran Bahasa', *Jurnal Kependidikan*, 9(1) (2020), 1–8.

<sup>28</sup> K. A. Harras, 'Hakikat Dan Proses Membaca. Hakikat Dan Proses Membaca', 1(1) (2014), 56.

<sup>29</sup> Abu Muhammad Iqbal, *Pemikiran Pendidikan Islam: Gagasan-Gagasan Besar Para Ilmuwan Muslim* (Yogyakarta: Pustaka Pelajar, 2020).

<sup>30</sup> H. D. Brown, *Principles of Language Learning and Teaching*. New York (Pearson Education, 2007).

<sup>31</sup> B. Irawan, 'Intuisi Sebagai Sumber Pengetahuan: Tinjauan Terhadap Pandangan Filosof Islam', *Jurnal Theologia*, 25(1) (2014), 159.

b. Cognitive (Rational) Stage

After being able to recognize letters and words, students begin to process empirical data rationally.<sup>32</sup> Epistemology emphasizes the role of reason in organizing sensory experiences to make them meaningful. In the field of qirā'ah the cognitive stage includes:<sup>33</sup>

1) Understanding language structure:

Nahwu: recognizing the function of words in sentences, subjects (fa'il), objects (maf'ul), khabar, etc.

Şarf: understanding root words and patterns (وزن) to identify derived meanings.

2) Understanding words and phrases: students begin to connect new vocabulary with familiar vocabulary.

3) Syntactic analysis: students read simple sentences and analyze the relationships between elements.

At this stage, students can read texts with basic understanding, although still limited to literal meaning. In other words, knowledge has entered the rational level, but has not yet reached a deep interpretation.

c. Interpretive (Hermeneutical) Stage

The next stage is the ability to interpret the meaning of the text. Epistemology emphasizes that knowledge is not limited to symbols and structure alone but also encompasses an understanding of context.<sup>34</sup> In the field of qirā'ah , the interpretive stage includes:

1) Understanding explicit meaning, namely understanding the content of the text based on the meaning of sentences and paragraphs.

2) Understanding implicit meaning, namely identifying moral values, cultural values, or the author's purpose that are not stated directly.<sup>35</sup>

3) Contextualization,<sup>36</sup> namely relating the text to social, cultural, religious, or scientific conditions.

4) Using reading strategies, such as skimming (reading quickly for main ideas) and scanning (reading in detail for specific data). Example: when students read the classic phrase "الوقت كالسيف إن لم تقطعه قطعك", they not only understand the literal meaning that time is like a sword, but also understand the philosophical meaning that time needs to be utilized as optimally as possible.

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<sup>32</sup> S. HANDAYANI, 'Sumber Pengetahuan (FILSAFAT ILMU)', 2020.

<sup>33</sup> M. Al-Najjar, *Ta'lim Al-'Arabiyyah Li Ghayr Al-Nāṭiqīn Bihā* (Riyadh: Maktabah Malik Fahd, 2005).

<sup>34</sup> P Saputra and others, 'Implementation Of Epistemology In Arabic Language Learning: As A Theoretical Study', *International Journal of Language and Ubiquitous Learning*, 1.3 (2023), 180–87.

<sup>35</sup> H. G. Tarigan, *Membaca Sebagai Suatu Keterampilan Berbahasa*, 2008.

<sup>36</sup> K. Versteegh, *The Arabic Language. Edinburgh* (Edinburgh University Press, 2014).

d. Validation Stage (Epistemology)

In epistemology, knowledge must be tested for accuracy through a method known as validation. This validation can take the following forms:

- 1) Coherence, i.e., does the understanding conform to Arabic language rules, for example, the 'irab structure.
- 2) Correspondence, i.e., does the understanding align with the reality or historical context of the text?
- 3) Consensus, i.e., does the understanding align with the opinions of teachers, scholars of interpretation, or linguists?

In the context of qirā'ah, this stage is seen when students validate their understanding of the text by referring to dictionaries or books of interpretation, discussing it with teachers or lecturers, and comparing it with other sources.<sup>37</sup> With validation, students' understanding is not only personally correct, but also according to scientific standards.

e. Application Stage (Pragmatic)

Modern epistemology, particularly pragmatism, emphasizes the utility of knowledge. Similarly, in the study of reading comprehension, reading skills are not merely an end in themselves, but rather a means to acquire knowledge and use it effectively.<sup>38</sup> The application stage includes:

- 1) Utilizing information from readings for writing, discussions, and presentations
- 2) Correlating reading content with real life
- 3) Developing a critical attitude toward reading, for example, comparing various opinions
- 4) Developing productive skills, namely using readings as references for speaking.

Thus, the practice of qirā'ah has a pragmatic function, namely making knowledge from texts into academic, social and spiritual provisions.

In formal education, it is crucial to pay attention to the methods used in learning. Learning methods reflect the goals to be achieved. Therefore, reading instructional methods are directed at activities that support the achievement of these goals. In learning the basics of reading comprehension, the method can be determined by considering the type of reading style. Some of the methods used in the process of acquiring the basics of reading comprehension include:

- a) Qirā'ah Jahriyyah (Reading Aloud)

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<sup>37</sup> A. Qodir, 'Epistemologi Pembelajaran Bahasa Arab', *Jurnal Pendidikan Bahasa Arab*, 6(2) (2019), 145–162.

<sup>38</sup> F. Rahman, *Epistemologi Islam: Teori Pengetahuan Dalam Filsafat Islam* (Jakarta: Rajagrafindo Persada, 2018).

Qirā'ah Jahriyyah is reading by vocalizing or pronouncing written symbols in the form of words or sentences.<sup>39</sup> In classroom learning, the teacher reads the text aloud, followed by students, either as a class or individually (reading in front of the class). This method is used to ensure students are able to pronounce the text correctly according to the Arabic sound system. Therefore, this learning focuses on clear and correct pronunciation of words, letter pronunciation, intonation, and punctuation. Therefore, pronunciation accuracy is the primary benchmark.

b) Qirā'ah Shamitah (Reading Silently/Understanding)

Qirā'ah Shamitah is reading silently, or reading by sight alone, without making any sound or moving the lips.<sup>40</sup> The sentences in the text are transformed into meanings or ideas in the reader's mind. This method is used to enable students to obtain as much information as possible in a short time. Furthermore, this method can also train comprehension of the meaning of the text being read. In classroom practice, students read texts without pronouncing them aloud, relying solely on visual exploration and mastery of vocabulary. Therefore, the main principles of Qirā'ah Shamitah are text mastery and reading speed.

c. Qirā'ah Mukatstsafah (Intensive Reading)

The Qirā'ah Mukatstsafah method involves in-depth reading to master new vocabulary, sentence structure, and understand the details of the reading. In the classroom, teachers strive to develop students' abilities to understand texts in detail, read aloud, master the pronunciation of each sound, and comprehend meaning and expression.

Appropriate learning methods can increase the success of achieving the goals of maharah qirā'ah. Student-centered, innovative and creative aspects are crucial when determining the method used, ensuring that the learning process aligns with student needs and is relevant to current developments. Along with the development and advancement of science, many modern, more innovative and creative learning methods have emerged, focusing on the learning needs of today's students. Some innovative learning methods that can be used include:

a) Jigsaw Method:

Jigsaw learning is a type of reading instruction that encourages students to be active and help each other master the subject matter. The activity combines reading, writing, listening, and speaking.<sup>41</sup> The Jigsaw method provides opportunities for students to collaborate with

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<sup>39</sup> Rappe, 'Kemahiran Membaca Bahasa Arab Tingkat Mutaqaddimin Serta Metode Dan Strategi Pembelajarannya', *Shaut Al-'Arabiyah*, 8.2 (2020).

<sup>40</sup> Rappe.

<sup>41</sup> Yunus Abidin, *Pembelajaran Membaca Berbasis Pendidikan Karakter* (Bandung: PT Refika Aditama, 2012).

their group members to address problems.<sup>42</sup> Students are divided into expert groups to understand specific sections of the text, then return to their original groups to share their findings.<sup>43</sup> This method fosters students' understanding of the text they read.

b) Inquiry Learning Model:

The learning process is based on searching and exploring through systematic thinking. Learning activities focus on training students to find information or solve problems from reading texts, resulting in the process of interpreting symbols and understanding meaning. In this case, students act as learning subjects because they play a role in discovering the essence of the reading material they are studying.

c) Contextual Teaching and Learning (CTL) Method:

Learning is linked to the real-life context of students, both as family members and members of society. Teachers bring the real world into the classroom and encourage students to make connections between their knowledge and its application in everyday life.<sup>44</sup> In learning the maharah qirā'ah, teachers facilitate students by presenting reading texts with themes relevant to their lives, thus encouraging cognitive engagement and contextual understanding of the reading content. This makes the material learned easier to understand and more meaningful.

d) Broken Square/Text Method

Texts are broken down into sections, which students then reassemble or reassemble, fostering understanding of the structure and flow of the story/thought.

### 3. Validation of the Qirā'ah Mastery

Validation in Arabic language learning is the process of ensuring that the qirā'ah learning activities comprehensively measure reading ability. The manifestation of the qirā'ah mastery includes fluent reading of Arabic texts, the ability to translate Arabic texts, the ability to understand the meaning of words, sentences, and simple structures, and the ability to understand the meaning and context of Arabic texts properly and correctly.<sup>45</sup>

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<sup>42</sup> Jumatan Hamdaya, *Metodologi Pengajaran* (Jakarta: PT Bumi Aksara, 2016).

<sup>43</sup> Jumatan Hamdaya, *Model Dan Metode Pembelajaran Kreatif Dan Berkarakter* (Bogor: Ghalia Indonesia, 2014).

<sup>44</sup> Abdul Majid, *Strategi Pembelajaran* (Bandung: PT Remaja Rosdakarya, 2017).

<sup>45</sup> Syamsuddin, *Strategi Pembelajaran Kemahiran Berbahasa Arab* (Yogyakarta: Pustaka Ilmu, 2021).

Validation Stage	Validation Focus	Example Learning Activities	Validated Aspect	Epistemological Foundation
Linguistic Validation (al-Taḥqīq al-Lughawī)	Accuracy of phonetics, morphology, and syntax	<ul style="list-style-type: none"> <li>- Students read the text under the lecturer's supervision.</li> <li>- The lecturer corrects errors in ḥarakāt, makhraj, and sentence structure.</li> </ul>	<ul style="list-style-type: none"> <li>- Pronunciation of letters and words.</li> <li>- Conformity with naḥwu (syntax) and ṣarf (morphology) rules.</li> </ul>	Rational (al-‘aql). Knowledge is validated through language rules and grammatical logic.
Semantic Validation (al-Taḥqīq al-Ma‘nawī)	Correctness of meaning and text comprehension	<ul style="list-style-type: none"> <li>- Students state the meaning of the text and explain its synonyms.</li> <li>- Discussion of literal and contextual meaning.</li> </ul>	<ul style="list-style-type: none"> <li>- Comprehension of sentence meaning.</li> <li>- Relevance of meaning to the situational context.</li> </ul>	Empirical & Rational (al-ḥiss wa al-‘aql). Knowledge is tested through language experience and semantic reasoning.
Hermeneutic Validation (al-Taḥqīq al-Ta’wīlī)	Conformity of meaning with the context of Islamic values and philosophy	<ul style="list-style-type: none"> <li>- Reading the verse "اقرأ باسم ربك الذي خلق" and discussing the meaning of "iqra'" in the context of Islamic epistemology.</li> <li>- Drawing moral and philosophical meaning from the text.</li> </ul>	<ul style="list-style-type: none"> <li>- Understanding the value and purpose of the reading.</li> <li>- Connection of meaning with the context of revelation and culture.</li> </ul>	Philosophical & Revelation (al-waḥy). Knowledge is validated through the interpretation of values and divine guidance.
Metacognitive Validation (al-Taḥqīq al-Ta’ammulī)	Learner's awareness of the value and process of reading	<ul style="list-style-type: none"> <li>- Students write a reflection: what "reading" means to them.</li> <li>- Discussion on</li> </ul>	<ul style="list-style-type: none"> <li>- Self awareness in understanding the text.</li> <li>- Integration of language, meaning, and value aspects.</li> </ul>	Integrative (al-‘aql + al-waḥy). Knowledge is validated through epistemological awareness and self-reflection.

		the function of reading in shaping knowledge.		
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The results of this study confirm that the maharah qirā’ah cannot be positioned solely as a technical linguistic skill, but rather as an epistemic instrument in the process of acquiring knowledge. From the perspective of the epistemology of the philosophy of science, qirā’ah functions as the primary medium connecting the learning subject with the objects of knowledge contained in Arabic texts. The reading process does not stop at recognizing linguistic symbols, but involves complex cognitive and interpretative activities, such as the use of reason in understanding grammatical structures (nahwu and şarf), semantic reasoning in grasping meaning, and consideration of the socio-cultural context in interpreting the text's message. Thus, qirā’ah serves as a means of validating knowledge, where the reader's understanding is tested through the principles of coherence, correspondence, and pragmatic usefulness.<sup>46</sup> In the context of Islamic scholarship, the epistemic function of qirā’ah is further strengthened because texts, especially revealed texts and turats, are sources of normative knowledge that demand critical and responsible reading.<sup>47</sup> Therefore, the maharah qirā’ah must be understood as an epistemological process that shapes ways of thinking, reasoning, and interpreting reality, not merely a mechanical skill of reading Arabic.

## CONCLUSION

The skill of reading Arabic texts encompasses the ability to pronounce, comprehend, and deeply grasp their meaning. Qirā’ah serves not only as a technical activity but also as an epistemic tool for acquiring knowledge, exploring meaning, and connecting texts to social, cultural, and spiritual contexts. In Islamic tradition, reading has been fundamental to the development of knowledge since the command "Iqra'" was revealed. Epistemologically, the skill of reading is derived from texts, reason, experience, and revelation. The acquisition process involves five stages: perceptual (recognizing linguistic symbols), cognitive (understanding structure and meaning), interpretative (interpreting context), validative (testing the truth of meaning), and applicative (application in real life). These stages demonstrate that reading skills develop from technical aspects of understanding to critical and reflective ones.

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<sup>46</sup> Hikmah Maulani And Et Al., ‘Enhancing Arabic Reading Comprehension Through The Reference Epistemological Model: Meningkatkan Pemahaman Membaca Bahasa Arab Melalui Model Epistemologis Referensi’, *Eloquence: Journal Of Foreign Language*, 4.2 (2025), 317–32.

<sup>47</sup> Awaliah Musgamy, ‘Epistemologi Pembelajaran Bahasa Arab Komunikatif: Telaah Pedagogis, Andragogis, Dan Heutagogis’, *Al-Waraqah Jurnal Pendidikan Bahasa Arab*, 1.2 (2020), 11–24.

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