

# Constraints in Phoneme Learning of Hijaiyyah for *Ghairu al-Natiq* in Indonesian Context

Irfan, M. Alvin Wahid, Rohmani Nur Indah  
*Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia*

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Abstract: This article discusses the phonological constraints of hijaiyyah phonemes for *ghairu al-natiq* (non-native speaker) particularly for Indonesian learner among children, teenagers, and adults. Pronouncing the phoneme of hijaiyyah letter and latin letters has its own difficulties because some hijaiyyah phonemes does not exist in the latin letters phoneme and the sound symbol system used is also different. Related to this issue, this study employs qualitative descriptive by collecting data through interview and observation to the *ghairu al-natiq* society. The finding shows that the constraints are context specific. For children, the difficulty occurs due to inadequate educational facilities in learning hijaiyyah letters; lack of teacher's competence in the way of mentioning the eloquent hijaiyyah phoneme; limited availability of study time lack of motivation. In adult learners, the issue is related to the absence of habituation to pronouncing hijaiyyah letters. More specifically for beginners who want to learn makhoriyu al- huruf find a challenge in pronouncing the phoneme and sub-letters.

## 1 INTRODUCTION

The pronunciation of the phoneme of hijaiyyah letter cannot be separated from the problems faced by the speech community of other language users. For *ghairu al-natiq* or non-native speaker pronunciation of the phoneme of hijaiyyah letters is something different from the pronunciation of the Latin font phonemes so that in its application sometimes always encounter obstacles that have a very significant impact on the meaning of the language itself.

For Indonesian *ghairu al-natiq* in the context of the pronunciation of the phonemes of the hijaiyyah letters, there are differences and pronunciation similarities with phonemes in Indonesian. Therefore to be able to read it well and eloquently requires precision and tenacity (Huda, 2012:17). Indonesian alphabet and hijaiyyah have differences in phoneme pronunciation, so that many children, adolescents and adults experience difficulties in articulation or pronunciation of the phoneme of hijaiyyah letters.

Under certain conditions, errors in pronunciation of the phoneme of the hijaiyyah letter can even cause changes in the meaning of language that can provide misunderstanding between one speaker and another speaker. For that reason, *ghairu al-natiq* must have

phonological awareness to produce the correct phoneme articulation of the hijaiyyah letter.

The phoneme learning of hijaiyyah letters in Indonesia has long been applied but the rules in hijaiyyah letters are not taken seriously, as the common purpose is only to be able to recite the Quran well (Aziz, 2002). Indeed, various institutions in the pesantren, madrasah diniyah, *surau* and in formal education institutions have taught the sound of language called *makharijul surat* in *tajwid*. In addition, the sound or phoneme of the hijaiyyah letter is not always properly considered in learning Arabic. The impact on students who have long studied Arabic, especially the articulation of the phoneme of the hijaiyyah letters, is often found to be a mistake that can change the meaning of the words.

The difficulty of the Arabic phoneme articulation is often confused with mother tongue. In the study of Indonesian students, the emergence of interference was found (Thoyib&Hamidah, 2017). Interference as part of phonological events can occur because of contact between two languages, namely the interaction of Arabic and Indonesian. It is an error caused by the tendency and habit of narrating another language both from sound, grammar, new vocabulary, and even from a cultural perspective.

Language interference may also occur when reading the Qur'an. In this case, it may ruin the meaning contained in the Qur'an and result in incorrect understanding of the context for speakers and listeners. Therefore, this study concerns with the problems of phoneme acquisition of hijaiyyah letters for speakers of *ghairu al-natiq* which could be difficulties and challenges. The aim is to uncover the description of the difficulty of the phoneme of the hijaiyyah letter by comparing between their pronunciation of the hijaiyyah letters and the Latin phonemes. The *ghairu al-natiq* observed covers children, teenagers and adults.

## 2 THEORETICAL REVIEW

### 2.1 Understanding the Phoneme of Hijaiyyah

Phonemes are units of the smallest functional language that distinguishes the meaning of words (Achmad, 2012). Phonemes are also more abstract units (Rusmaji, 1995). If the phoneme is related to the sound of a letter, the letter is the symbolic system of phonemes. To find out a sound including part of font or become part of the phoneme, it is necessary to find its minimal pairs or similar word having difference in meaning, for example in Arabic there is the word "شجر سجر: وقلب وقلب" *shajar sijran: waqalb wakalab*. Latin letters or words composed of hijaiyyah letters have similarities between one and another but differ in sound and meaning as characterized by their phonemes.

Letter is a sign of the alphabet in the kitabah (written order) which is based on the alphabet symbolizing the sound of the language while the hijaiyyah letter is the Arabic letter which consists of "alif" to "ya" (KBI, 2012) which is a symbol of the sound of a language. Therefore, between Indonesian phoneme and Arabic phoneme have very significant difference. For example in the alphabet or letters ain, ghoin, cha, kha, qof, tsa, dzal, sho, dho, syin ص, ض, ع, ح, خ, غ, ق, ذ, ث, contain differences that may result in difficulties for *ghairu al-natiq*.

In Indonesian there are phoneme classifications based on their respective parts which also occurs in other languages, especially Arabic. The following is the classification of suprasegmental phonemes of hijaiyyah letters (Achmad, 2002).

#### 2.1.1 Vocalphonemes

The vowel phoneme is "the sound of language

produced by involving sound without any narrowing or closure in some articulation places (Verhaar, 2001). Hijaiyyah letter covers three variations of the vowel symbol namely variation (a) which in Arabic is denoted by (أ); variations (i) which are added in Arabic (إ); variations (u) which are denoted in Arabic (و). Of the three symbolic shapes above each has a partner but is different in terms of pronunciation and usage, which does not exist in Latin symbol, including the symbol of sound (a) being the symbol of sound (a~) which in Arabic is written (أ) and read longer because of the entry of *mad thabi'i* in the form of *alif*; the symbol of sound (i) becomes the symbol of sound (i~) which is written in Arabic (إ) that is read longer also because of the entry of *mad thabi'i* in the form of a letter *huh*; and the phoneme (u) becomes the symbol of sound (u~) which is written in Arabic (و) to be read longer due to *mad thabi'i* in the form of *wawsukun*.

#### 2.1.2 Diphthong Phonemes

Besides knowing vocal phonemes, Arabic also recognizes diphthong sounds. It is called diphthong or double vowel because of the position of the tongue when producing this sound at the beginning and the final part is not the same (Chaer, 2007). The diphthong phoneme in Arabic learning, especially learning hijaiyyah letters, has only two variations: variation (ai) or in the Arabic form (أا) as an example in the words لا ريب and variations (au) or in Arabic (أو) for example the word عوضوم. Both diphthong phonemes have their own symbol, both *fatha* symbols included with wau or *fatha* symbols which are included in the letter *ya'* and produce different diphthong phonemes although both begin with the *fatha* symbol.

#### 2.1.3 Consonant Phonemes

Consonant phonemes are sounds produced by using articulation in one part of the speech tools (Verhaar, 2001). Arabic has 28 alphabets which are all consonants. Of all the alphabets which have different phonetics or letters (مخارج الحروف) so that the phonemes produced by each letter are different and greatly affect its meaning (Abdrabo, 2018).

In addition to phoneme classification, there are also reasons why a phoneme can change and some of the factors that influence it, including:

#### 2.1.4 Assimilation and Dissimilation

Assimilation is the event of changing a sound to another sound as a result of the sound in the

environment so that the sound becomes the same as the sound that influences it (Achmad, 2012). In Indonesian, things like this are very often encountered and even become a habit when speaking. For example in the word *Sabtu* (Saturday), it is commonly pronounced *saptu* by using phoneme (p) instead of (b) which is influenced by the next consonant "t". In Arabic such assimilation is also found in *الفتنات* which was originally read by phoneme (د) that becomes (ت) called *mutajansain* in the recitation language *المتجانسين*

### 2.1.5 Archiphoneme

In the previous discussion it has been explained that the phoneme function is to distinguish meaning of the word with its minimal pair. For example in the words of the *abad* and *abat*, the first uses phonemes (d) while the second uses phonemes (t) (Achmad, 2012). Or in words *فكرة* and *كفر* the first word uses phonemes "ة" while the second word using phoneme (ر). It shows different phonemes, but cannot distinguish the two meanings, so called archiphoneme

### 2.1.6 Contraction

Contraction is a form of shortening from long speech to short (Achmad, 2012). In Indonesian, it is also often found in written form or when speaking. For example, in Indonesian, which is found in the phrase *tidak*, it is said in a word *tak*, in Arabic it is revealed that it is initially long into a short utterance in the sense of being specified.

### 2.1.7 Metathesis

The process of metathesis is changing the phoneme sequence contained in a word (Achmad, 2012). Changes in the phoneme sequence contained in it are in the same word form. For example, in words *nabi* may form *bina* and *banior* in the word *نبي* found also in the form *معلم* and *معل*. All changes in the form of the word come from one syllable and form various kinds of words having their own meaning with the utterance of their own phonemes.

## 2.2 Speaker of Ghairu al-Natiq

One of the effects of the development of language is the term *ghairu al-natiq* who often experiences Arabic phoneme difficulties that are influenced by *lahjah* (style of language). As foreigners who learn Arabic phonemes from various ages and are based on different goals, there are certainly many unique experiences when learning the pronunciation of

Arabic phonemes. Learning the phoneme of hijaiyyah letters for Ghairu Al-Natiq must be able to recite the phoneme of the hijaiyyah letter fluently that can provide meaningful understanding when speaking with others using Arabic.

## 3 METHOD

In this study a qualitative research design was applied to describe the difficulty of the hijaiyyah phoneme for *ghairual-natiq* (foreigners). While this type of research uses naturalistic methods. Naturalistic methods are used in natural places, and researchers do not make treatment, because researchers in collecting data are emic, that is based on the views of data sources, not the views of researchers (Sugiono, 2012)

Data collection instruments involve observation and interviews with *ghairunatiqin* (foreigners). This study took some different samples including: the age of children, adolescents and adults who all have different backgrounds. In the first group, it represented the age children, the participants are fifth grade students of SDN Dadaprejo, Indonesia. Second, those who represent adolescents are some students of the University of Muhammadiyah Malang, Indonesia. Third, the alumni of DarulLughah Islamic boarding school Wa-AddakwaBangilPasuruan, Indonesia who are currently studying at the IAIN Jember. This group are advanced Arabic learners as its member covers winners of an Arabic debate competition. Bali in 2017 and graduate student of the Department of Islamic Education Malang State Islamic University.

This study chose participants from different ages to describe differences in learning hijaiyyah phonemes and to see the sociocultural diversity in each participant. In addition it involves different levels of education and environments to find the influence of sociocultural aspects.

In this study, the analysis is used to process data, organize and solve it in smaller units, to look for similar patterns or themes (Raco, 2010). This technique helps to interpret the data needed to develop various conclusions in accordance with the theories that form the basis of this research. The data collected then goes through a data reduction process which means summarizing, choosing key things, focusing on important things, looking for themes and patterns and removing unnecessary things (Sugiyono, 2016). The results of data interpretation is in the form of descriptions of difficulties in studying phoneme hijaiyyah are then confirmed by comparison between the results of the research and information derived

from the literature or theory (Creswell, 2016). As the final step is to draw conclusions that focus on the cause of the problem of difficulty learning the phoneme hijaiyah and the solutions given.

#### 4 FINDINGS & DISCUSSIONS

In the group of children, based on the results of interviews and observations found some findings of pronunciation difficulties. There are several causes of difficulty in pronouncing the phoneme of hijaiyyah letters, including: inadequate educational facilities in learning hijaiyyah letters; lack of teacher's competence in the way of mentioning the eloquent hijaiyyah phoneme; limited availability of time to study the phoneme of the hijaiyyah letter; and lack of movifation of children in studying the phoneme of the hijaiyyah letter.

In the group representing teenagers, two respondents from the interview said "pronouncing the phoneme of hijaiyyah letters is different from pronouncing the Latin letters so that to read the Qur'an we have difficulty pronouncing the letters in fluent terms and again our culture is different from the Arabs" according with this exposure, the writer describes that the difficulty of pronouncing the phoneme of the hijaiyyah letter is influenced by several factors, including: the phoneme of the hijaiyyah letter is different from the Latin font; cultural differences الثقافة of the rab community & Ghairul- Natiq; lack of attention to the al-letters المخارج الحروف. This is in line with the finding on research on bilingual context where the phonological awareness on second language is affected by mother tongue (Lin, et al.2018, Kim., 2009; Luo et al., 2014).

Third, the respondents who represent adult age obtained information that "Arabic phonemes (hijaiyah letters) are easier to learn and practice because all the letters of hijaiyah have nothing in common with other hijaiyah letters, but the difficulty is due to the absence of habituation to the pronunciation of hijaiyyah letters. or accustomed to but never learned the way in which the phonemes of Arabic (hijaiyah letters) are eloquent ". In addition, respondents explained that "Arabic, especially the pronunciation of the phoneme of the hijaiyyah letter is something that has its own difficulties, more specifically for beginners who want to learn *makhoriyu al-huruf*, it must find a challenge in pronouncing the phoneme because each letter of the hijaiyya letters has a phoneme articulation or what is commonly referred to as sub-letters.

From the observations, the difficulty of pronouncing hijaiyah by non-soeaker speakers is dominated by errors in the following consonant phonemes: / f /, / ġ /, / q /, / ś /, / ſ /, / t /, / z /, / ş /, / x // ħ /, / đ /, / ð /, / θ /, / ž /, and / h /

This finding supports the results of research conducted in the context of learners at a university in Jakarta (Thoyib et al., 2017). Thus it is very clear that the phoneme of pronunciation of hijaiyyah letters has a different level of complexity than other language phonemes. Even native speakers of Arabic can also find it difficult to pronounce other languages as research at a university in Oman. Arabic speakers who do not understand phonological metacognition will find it difficult to distinguish phoneme pronunciation methods that are different from their mother tongue (Chouchane, 2016). Each phoneme has its own articulation which certainly presents its own challenges for beginners who want to learn Arabic

List of the phonemes that become the challenges for non native speakers (ghairu al natiq) found in this study is also in line with the finding of classification of Arabic letters [9] namely

- The strongest letters: all its qualities are strong or have only one characteristic weak.
- Strong letters: their strong qualities are more than their weak qualities.
- Medium letters: their strong and weak qualities are equal.
- Weak letters: their weak qualities are more than their strong qualities.
- The weakest letters: all of their qualities are weak or have one strong characteristic.

The Strongest	Strong	Medium	Weak	The Weakest
ض	أ	ب	س	ف
ظ	ج	ز	ك	ح
ظ	د	ر	ت	ث
	غ		ا	هـ

Based on the results of observations and interviews, it was concluded that the research participants were very bound to the sociocultural aspects of themselves. This aspect broadly covers the habits of culture and language that are inherited between generations (Ibrahim, 2017: 69). This aspect can distinguish how further development of each individual (Rohendi, 2009). In relation to the people of ghairu al-natiq, sociocultural actually plays an important role in the development of Arabic, especially in articulating phonemes in accordance with the rules of *makhoriyu al-hurf* (place and manner of articulation). Thus, the sociocultural conditions that differ between individuals with other individuals have an influence on the level of fluency in articulating a phoneme.

In addition, environmental factor is also reported to have a significant influence which includes all materials and stimuli inside and outside the individual, both physiological, psychological, and socio-cultural. (Dalyono 2007). In research subjects who develop Arabic in a supportive environment, the difficulty of articulating phonemes can be overcome in the process of communication interaction. As for subjects who do not get enough exposure, they cannot develop phonological awareness to improve their phoneme articulation.

In this study the participants were taken from different educational backgrounds. Education is an effort or process that is intended to foster the quality of human resources as a whole so that he can perform his role in life functionally and optimally (Zulhijrah, 2015). In the world of education, educators have a very large contribution to the achievement of educational goals through interaction (Muslimin, 2016). Regarding *ghairu al-natiq* it is obvious that the educational factor influences different results in the mastery of phonology hijaiyyah. Subjects who get an understanding of phonemes can eloquently develop their pronunciation skills themselves.

## 5 CONCLUSION

Based on the finding, this study found several factors of difficulty in pronouncing the phoneme of hijaiyyah letters both from the ages of children, adolescents, and adults. Among them it is reported that the difficulty is due to the difference between hijaiyyah and the phoneme of the Latin letter; the native speaker culture or *tsaqofah* is different from the speakers of *ghairu al-natiq*. There is a difference of *flahjah* between native speakers and speakers of *ghairu al-natiq*. It is also reported that lack of educator competency towards understanding and pronunciation of phonemes of hijaiyyah letters can be a significant factor. Besides, other factors cover limited time availability in learning hijaiyyah letter phonemes in both formal and non-formal environments and lack of motivation of students in learning the science of *makhori al-huruf*. Another important factor is the influence of environmental conditions where the speaker *ghairu al-natiq* resides.

Apart from the factors described above, the phonological awareness of *ghairu al-natiq* articulating hijaiyyah letter is not separated from the *bi'ah* or the habit of reciting phonemes of the hijaiyyah letter according to the *makhori al-huruf*.

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