Sundanese Phonological Interference of The Recitation of Sura Al-Fatiha of The Holy Quran

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Abstract: Culture is one of elements that affect a person's proficiency of foreign languages. Sundanese phonological structure is different from Arabic. Therefore, it is difficult for some Sundanese people to pronounce Arabic. For example, Sundanese tends to face difficulties in reciting the verses of the Holy Quran. The Holy Quran is the Muslims’ holy book that is written in Arabic. The recitation of the Holy Quran should be in accordance with the Arabic phonology. In fact, Some Sundanese make irregularities or interference during reciting the Suras (chapters) of the Holy Quran. This study aims to reveal the phonological interference experienced by Sundanese speakers in reciting the Sura Al-Fatihah of the Holy Quran. The data in this study covers the recitations of the Sura Al-Fatihah. The data is retrieved through observation, recording, and interviews with some Sundanese people that live around the UPI Campus. The study concludes that there are five phonological interference phenomena in the pronunciation of the Hijā’ī (Arabic Alphabet) during the recitation of Sura Al-Fatiha. They are lenition, sound reinforcement, unusual sound changes, the voice addition, and assimilation. Some factors cause such interferences. They cover the influence of the Sundanese vocabulary and Arab phonemes that do not exist in the phonology of the Sundanese language.

Keywords: Interference, phonemes, sound changes, Makhārijul Ḥurūf, Sociolinguistics

Interferensi Fonologis Bahasa Sunda dalam Pembacaan Surat Al-Fatihah pada Al-Qur'an

Abstrak: Budaya merupakan salah satu elemen yang mempengaruhi kemahiran seseorang dalam berbahasa asing. Struktur fonologis bahasa Sunda berbeda dari bahasa Arab. Karena itu, sulit bagi sebagian orang Sunda untuk mengucapkan bahasa Arab. Misalnya, bahasa Sunda cenderung menghadapi kesulitan dalam membaca ayat-ayat Al-Qur'an. Al-Qur'an adalah kitab suci umat Islam yang ditulis dalam bahasa Arab. Bacaan Alquran harus sesuai dengan fonologi Arab. Bahkan, beberapa orang Sunda membuat penyimpangan atau gangguan selama membaca Sura (bab) dari Al-Qur'an. Penelitian ini bertujuan untuk mengungkap gangguan fonologis yang dialami oleh penutur bahasa Sunda dalam melafalkan Sura Al-Fatihah dari Al-Qur'an. Data dalam penelitian ini mencakup bacaan Sura Al-Fatihah. Data diambil melalui observasi, rekaman, dan wawancara dengan beberapa orang Sunda yang tinggal di sekitar Kampus UPI. Studi ini menyimpulkan bahwa ada lima fenomena gangguan fonologis dalam penguatan Hijā’ī (Alfabet Arab) selama pembacaan Sura Al-Fatihah. Mereka adalah lenition, penguatan suara, perubahan suara yang tidak biasa, penambahan suara, dan asimilasi. Beberapa faktor menyebabkan gangguan tersebut. Mereka mencakup pengaruh kosakata bahasa Sunda dan fonem-phonem Arab yang tidak ada dalam fonologi bahasa Sunda.

Kata kunci: Interferensi, fonem, perubahan suara, Makhārijul Ḥurūf, Sosiolinguistik
INTRODUCTION

Each language has unique configuration of phonemes that are different from other languages. Certainly, that makes Arabic and Sundanese phonemes different. Arabic has six vowels that are divided into short and long vowels. The short vowels consist of a, i, and u; and the long vowels consist of ā, ī, and ū. On the contrary, Sundanese has seven vowels. They are a, i, u, é, e, eu, and o. Both Arabic and Sundanese have similarity in phonemes a, i, and u. The differences are that Sundanese does not have long vowels; and that Arabic does not have vowels é, e, eu, and o. There are twenty-eight consonants in Arabic: ذ، د، خ، ح، ج، ث، ت، ب، ء، ه، و، ن، م، ل، ك، ق، ف، غ، ع، ظ، ط، ض، ص، ش، س، ز، ر. In contrast, Sundanese has eighteen consonants: b, c, d, g, h, j, k, l, m, n, ny, p, r, s, t, w, and y. Arabic consonants that do not exist in Sundanese are ح، ج، ث، و، ق، ف، غ، ع، ظ، ض، ص، ش، س، ز، ر; and the rest is similar (Nuryantini, 2012, p. vii).

In addition, the Arabic phonology has differences with other languages. Salameh (2014, p.62) states that the speech sound system of Arabic is very comprehensive. Considering the alphabets as the written symbols used for transcribing the phones of actual pronunciation, it has adequately covered the maximum number of sounds available in other languages. The human vocal system of articulator apparatus is a complete musical device and the elegance of this system has manifested itself to the fullest extent in the Arabic phonology. Thus, there are some sounds which are exclusively found only in the Arabic phonological system and not in any other language, such as /D/, /DH/, /S/, /T/, although, we may come across some similar sounds there, but these are not well defined and distinguished from the aspect of articulation. If we consider that the primary task of phonology is to provide an objective description of speech, then the sound symbols or notational symbols of Arabic phonology are efficient description of possible variety of articulation and sound patterns.

Sundanese speakers, who are still dominated by Sundanese phonemes, and never learn Arabic, or the science of *tajwid*, will face difficulties in pronouncing Arabic phonemes that are not existed in Sundanese language. For instance, some Sundanese tend to pronounce *alfātihah* as *alPātihah* (the phoneme /f/ is turned into /p/). This happens because of the influence (phonological interference). Sundanese speakers find difficulties to pronounce the letter *Pa*; and they find it easier to pronounce *Pa* (Suherman, 2012, p.23-24). Some of Sundanese speakers even pronounce *alpātekah* because they find difficulties to pronounce the letter ح. Another example is in the case of the word *alladżīna*. Some Sundanese pronounce it *alladīna* (the phoneme /dz/ is changed to /d/). Both of these phonemes (/f/ and /dz/) are not on Sundanese phonemes.

The phenomenon is the focus of this research. If this phenomenon continues, it can be a habit. Moreover, reading *Sura Al-Fatiha* is one of the pillars of Muslim prayer. This study aims to determine how the sound changes due to phonological interference in the pronunciation of the Arabic alphabets contained in Sura Al-Fatiha, in the context of Sundanese speakers who spek languages with different phonemes as the contributing factors.

According to Alwasilah (1985, p. 131), based on the formula of Hartman and Stonk, interference is an error that is caused by the tendency to familiarize pronunciation (speech) of a language to another language. It includes pronunciations of sound units, grammar, and vocabulary. According to Chaer and Agustina (2010, p. 120), the term...
Interference was first used by Weinreich to mention any changes in system of a language with regard to its contiguity with elements of other languages conducted by bilingual speakers. Interference refers to the existence of irregularities in the use of a language by inserting the system of other languages. For the purist, it is regarded as an error (Chaer and Agustina, 2010, p. 124).

Research on the phonological interference was ever undertaken by Hamzah and Busri (2015, p. 1). They state that the pronunciation of Arabic words by speakers of other languages (in their case, Javanese and Sundanese) resulted deviations of sounds and rules. Their research shows that there are 69 words that were experienced phonological interference, from Javanese-Sundanese, and 12 letters that were pronounced with irregularities. There are four factors causing the findings: (1) the differences of alphabet, (2) the absence of one or more properties of letters in the speakers’ mother tongue, (3) the similarities in the nature of letters, and (4) the adjacent makhrij position.

Some examples of Indonesian sound changes due to Sundanese phonological interference are (1) umlaut, the replacement of sound [i:u] by [i :u] where the word sabotase [sobotasi,ə] is pronounced sabotaseu [sobotasi,ə]; (2) assimilation, sound [f] is changed into [p] where the word [fakta] is pronounced [pakta]; (3) permutation, shifting the location of sound cluster [PR] where the pronunciation of the word [procedure] became [porsedUr] (Hamzah and Busri, 2015: 1).

The study discussed above has a different focus with this study. This study is focused on the irregularities of the pronunciation of Hijā’ī letters contained in Sura Al-Fatiha.

**METHOD**
The study used a qualitative approach. Bogdan and Taylor (in Moleong, 2009, p. 9) defines qualitative research as research that produces descriptive data in the form of written or spoken words and behaviors of people that can be observed. The design of this study employed a descriptive design because the researcher will only describe and explain the phenomenon of phonological interference in pronunciation Sura Al-Fatiha by Sundanese speakers.

The data in this study covers the pronunciation of Sura Al-Fatiha made by Sundanese people. The data source of this research includes some Sundanese who live around UPI Campus. The sampling technique in this research employed purposive sampling where the researchers determine the sample with certain considerations and criteria in accordance with the purposes of research. The determined criteria determined that sample must be Sundanese; able to read the Holy Quran, in particular Sura Al-Fatiha; and have never studied the Quran intensively.

The data collection in this study used several methods and techniques below.

a. The oral test with observation method was focused on the data recording. It was aimed to determine the ability of participants (respondents) in reading Al-Fatiha; to find out the pronunciation of Hijā’ī letters which are pronounced in reciting Al-Fatiha; to know the form of sound changes due to phonological interference in reciting Al-Fatiha.

b. The interview was aimed to determine the factors that cause phonological interference in pronunciation of makhārijul Ḥarīf of the Sura Al-Fatiha.

**RESULTS AND DISCUSSION**
This research has found 12 phonological interferences and 5 forms of sound changes in the pronunciation of Sura Al-Fatiha. The following will expose the findings in a sequence based on the level
of difficulty of the letter pronounced by the participants.

Firstly, the deviation of the letters /ع/ (ع) into /ع/ (ع) in the form of strengthening the sound of letters that are tawassuth ba'ina rakhabaw wa syiddab to the letters that are syiddab (strong), for example, the word المُتَّقِينَ which is pronounced مُتَّقِينَ.

Secondly, phonological interference on the letter /ح/ (ح) into /ح/ (ح) is the form of lenition of makhraj into glottal makhraj, for instance, the word the الرُّحْمِيُّ the pronunciation of which is the form of lenition of the letter /ح/ (ح) into /ح/ (ح). For example, the word the الهند (النَّدَ) is pronounced الهند.

Thirdly, phonological interference on the letter /ق/ (ق) into /ق/ (ق) is the form of lenition of makhraj into dental/blast/voiced. The example is the pronunciation of the word سُلَام. The example is the word سُلَام. The pronunciation is سُلَام.

Fourthly, phonological interference on the letter /غ/ (غ) into /غ/ (غ) is the form of abnormal sound change and or the addition of sound in the form of vowel /ع/ of Sundanese, for example, the word the word سُلَام is read سُلَام.

Fifthly, phonological interference on the letter /ص/ (ص) into /ش/ (ش) is the form of lenition of the letter that is istifal (base of tongue is down to mouth ground), for example, the word the word العلّم is read العلّم.

Sixthly, phonological interference on the letter /ض/ (ض) into /ق/ (ق) is the form of lenition of the letter that is istifal and istifah (tongue stretched). For instance, the word ولا الضآلين (وَلاَ الضآلين) is read والَدَبِّلَّيْن. With the use of letter sound /ح/ with additional vocal that does not exist in Arabic, the vowel /أ/.

Seventhly, phonological interference on the letter /ل/ (ل) is reflected as the qalqolab letter. It is the form of abnormal sound change in Arabic and or sound addition in the form of addition of Sundanese vowel /ع/. For example, the word المُداوير (البَحْرِ) is pronounced البَحْرِ.

Eighthly, phonological interference on the letter ض/ (ض) into /ض/ (ض) is the form of lenition of makhraj into dental/blast/voiced. The example is the pronunciation of the word the word مَكْبِرَةُ (مَكْبِرَةُ) into مَكْبِرَةُ.

Ninthly, phonological interference on the letter /س/ (س) into /س/ (س) is the form of lenition of makhraj into alveolar/shear/voiceless/thick to be makhraj /Apico-alveolar/shear/voiceless/thick/. The example is the pronunciation of the word the word الدَّين (الدَّين) into the word the word الدَّين.

Tenthly, phonological interference on the letter /د/ (ذ) into /ذ/ (ذ) is the form of a sound reinforcement of makhraj alveolar/shear/voiceless/ into /Apico-alveolar/shear/voiceless/into. The example is the word the word أَمْعَامَتُ into أَمْعَامَتُ.

Eleventh, phonological interference on the letter /ن/ (ن) into /م/ (م) is the form of assimilation of adjacent makhrajul huruf. The example is the word أَنْعَمَتُ into أَنْعَمَتُ.

Twelfth, phonological interference on the letter /س/ (س) into /ش/ (ش) is the form of a sound reinforcement of makhraj alveolar/shear/voiceless/ into /Apico-alveolar/shear/voiceless/. The example is the word the word نَشْتَعَينَ into نَشْتَعَينَ.

In addition, after conducting interviews with several participants, it is concluded that there are four factors causing interference in the pronunciation of Sura Al-Fatiha by Sundanese speakers. The first is knowledge factor. Participants mostly did not know how to pronounce Arabic letter based on Arabic phonology. They did not know how to pronounce the Arabic sounds that do not
exist in Sundanese, like ﺛ, ذ, ﻉ, ص, ط, ض, ج, ع.

The second is the difficulty factor. Participants faced difficulties in contrasting letters that represent almost-similar sounds, like ع and ﺗ, ج and ﺱ.

The third is training factor. Participants claimed that they had not practiced since childhood to familiarize correct pronunciation of Arabic alphabet.

The fourth is language factor. Participants speak Sundanese as their native language. It affects their pronunciation when they recite the Holy Quran. This is especially happen to those who have never learned how to pronounce Arabic phonemes correctly.

Forms of Sound Changes Due to Phonological Interference in Recitation of Sura Al-Fatiha by Sundanese Speakers

The phenomenon of Sundanese phonological interference in pronunciation of Arabic sounds during the recitation of Sura Al-Fatiha resulted sound changes. In connection with that, Crowley in Hadi, et al (2003: 121) mentions that sound changes can be in the form of (1) lenition, which consists of cluster removal or cluster reduction, apocope, syncope, haplology, and compression; (2) the sound addition, which consists of anaptyxis, epenthesis, and prothesis; (3) metathesis; (4) fusion; (5) unpacking; (6) vowel breaking; (7) assimilation; (8) dissimilation; and (9) abnormal sound change.

However, this study only found four forms of sound changes. They include lenition, sound reinforcement, abnormal sound change, sound addition, and assimilation.

A. Lenition

Lenition is a linguistic phenomenon known in the form of phonemes that are articulated as "hard" on the front of the mouth, for example lip, but it turn into soft. The phoneme is then articulated at the esophagus. The sound occurs due to soft respiratory and sagging muscles. Sounds like [d, g, z] are Lenis. Soft sound (Lenis) is sound that is not accompanied by strong current tension at times it is articulated (Kridalaksana, 1984,p.127).

According to Hadi, et al., (2003,p. 122), voiced sounds (majhurah) are the sounds that are stronger than the unvoiced sounds (maḥmūsah). Sounds like blast (injījar) are stronger than continuant sounds. The consonants are stronger than semi-vowels, the oral sounds are more powerful than the glottal sounds, and front and rear vowels are stronger than the central vowels.

Similarly, according to Fattah (1963: 92),

The strong properties cover 11 aspects. They are jahar (voiced/not exhale), syiddab (strong), isti’la (tip of tongue raised to palate), ithbaq (tongue clinging to palate), shofir (additional sound), qolpolab (reflection), inbiraf (oblique), takrir (repetition), tafaysyi (air spread), istitbālab (lengthwise) and gunnah. On the other hand, there are 6 weak properties. They are bams (voiceless/exhale), rakbawab (relax/soft), istifal (tip of tongue down to mouth base), injītab (stretched tongue), lin (soft), and alkbīfā.

This study found a few examples of lenition from the data as follow.

1. Phonological interference of the letter /ح/ (h) into /و/ (w) is the form of lenition of faringal to glottal. For example, the word الرحمن الرحيم is
pronounced الرحمن الرهيم (data coded II.TL.ASY.13-11-15, II.TL.L.13-11-15, II.TL.R.13-11-15 and II. TL.C.13-12-15).

2. Phonological interference of the letter /ص/ (s) into /س/ (s) is the form of lenition of makhroj /Apico-alveolar/shear/voiceless/thick/ into makhroj /Apico-alveolar/shear/voiceless/thin/. For example, the word صراماط (data coded II.TL.13-11-15 and I.TL.A.24-11-15).

3. Phonological interference of the letter /ق/ (q) into /ك/ (k) is the form of lenition of makhrijul /dorso-uvular/blast/voiced/ into makhrijul huruf /dorso-velar/blast/voiceless/. For example, the word المستقيم (data coded II.TL.L.13-11-15, II.TL.AN.13-12-15, II.TL.C.13-12-15 and II.TL.R. 13-11-15).

4. Phonological interference of the letter /ص/ (s) into /ش/ (sy) is the form of lenition of istīla' (tip of tongue is raised to palate) into istifād (tip of tongue down to the mouth base). For instance, the word شراط (data coded II.TL.C.13-12-15, II.TL.E.13-11-15, and II.TL.ASY.13-11-15)

5. Phonological interference of the letter /ض/ (dha) to /ض/ (d) is the form of lenition of istīla' and ithbaq (tongue cling to mouth roof) into istifāad and instītaab (tongue stretched). For example, the word ولا العضائل (wa laddōllīn) is read wa laddōllin with the use of sounds د with additional vowel َ that does not exist in Arabic (data coded II.TL.C.13-12-15, II.TL.E.13-11-15 and I.TL.A.24-11-15).

B. Sound Reinforcement

Sound reinforcement means the form of sounds changes from relatively weaker sounds into relatively stronger sounds. This type of changes is the opposite of lenition (Hadi Et al, 2003: 127). The study found several examples of sound reinforcement as follow.

1. Sound Irregularity of the letter /ع/ (א) into /أ/ (a) is the form of strengthening the sound that is rakbawāh (relax) into the letter that is infijariyah (blast). For example, the word العلمين (data coded II.TL.Y.08-11-15, II.TL.L.08-11-15, II.TL.R.08-11-15 and I.TL.A.15-11-15)

2. Phonological interference of the letter /ذ/ (dz) into /د/ (d) is the form of strengthening the sound of makhorijul /Apico-interdental/shear/voiced/ into makhorijul /Apico-dental/blast/voiceless/. For instance, the word الدين (data coded II.TL.L.13-11-15).

3. Phonological interference of the letter /س/ (s) into /ش/ (sy) is the form of sound reinforcement o makhoj /Apico-dental/shear/voiced/ into /Apico-palatal/shear/voiceless/. For example, the word تستعن (data coded II.TL.C.13-12-15).

C. Abnormal Sound Change and Sound Addition

According to Crowley, in Hadi et al (2003: 121), one of the sound changes is the abnormal sound change. In this case, it means an unusual sound change is heard in the pronunciation of the Arabic phonology. Another sound change is the sound addition. This study, therefore, has found the two forms of sound changes because of phonological interference.

1. Phonological interference of the letter /ك/ (lam sakun) is reflected as the qalqolab letter. It is the form of abnormal sound change in Arabic and sound addition in the form of addition of Sundanese vowel eu. For example, the word الحمد (alhamdu) is pronounced allenhamdu (data coded
II.TL.L.13-11-15 and II.TL.R.13-11-15).

2. Phonological interference on the letter /غ/ (ghin sukun) is reflected as qolqolah. The shape is in the form of abnormal sound change and or the addition of sound in the form of vowel eu of Sundanese, for instance, the word مضغوب (maghdhubi) is read maggeubdhibi (data coded II.TL.L.13-11-15, II.TL.R.13-11-15, II.TL.AN.13-12-15 and II.TL.E.13-12-15).

3. Phonological interference on the letter ض in the word و لا الضآلين (wa ladh-dhōllīn) into wala bdhōllīn. The change is an abnormal sound change and or the addition of consonant b (data coded II.TL.L.08-11-15, II.TL.R.13-11-15, II.TL.E.12-11-15).

D. Assimilation

Assimilation is a process of sound changes that result close sounds (Kridalaksana, 1984, p.17). The assimilation process was found in the phonological interference on the letter /ن/ (nun sukun) into /م/ (mim sukun) is the form of assimilation of adjacent makharijul huruf. The example, in the data coded II.TL.L.08-11-15, is the word أنعمت read أمعمت.

The results show that seven Sundanese speakers pronounce the letters ح, د, غ, ص, ق, خ, and ش, incompatible with Arabic phonological system. It is because according to some theories and previous researches, those letters are not Sundanese phonemes. According to Nuryantini (2012, p. 105-106), there are some differences between Arabic and Sundanese phonemes. To be mentioned, Arabic has long vowels, whereas Sundanese has no one. Sundanese has vowels ē, e, eu, and o; whereas Arabic does not have them. In terms of the place of articulation, manner of articulation, and the state of the vocal cords; the pronunciation differences between consonants of Arabic and Sundanese are the phonemes /ث/، /ج/، /ح/، /خ/، /ذ/، /ظ/، /ظ/، /ع/، /ض/، /ص/، /ف/، /ق/، /و/، /ن/، /غ/، /ف/، /ق/، /و/، /ن/، /غ/، /ف/، /ق/، /و/، /ن/، /غ/، /ف/، /ق/، /و/، /ن/، /غ/، /ف/، /ق/، /و/， while Arabic does not have them. In Arabic, there are interdental consonants like ظ, ث, while in Sundanese, there is no one. In Arabic, there are itḥbaq letters that are spoken with the curled shape of the tongue like ض، غ/ while Sundanese there is no same phonemes.

The following is the description of some Arabic letters that are not contained in the Sundanese phonemes.

A. Letter ض

In the letter ض pronunciation, the participants who made inaccurate sound tend to pronounce it as ُ, or even with the addition of sound b when ض has sukun. Though the letter ض is considered itḥbaq letter; and the letter ُ is considered infitāb letter.

According to Hijazi (nd, p. 43), the letter ض is considered itḥbaq letter; and the letter ُ is considered infitāb letter.

If you put your tongue in a variety of positions in line with the upper ceiling of mouth, you should lift it to the ceiling. The language researchers have observed that the itḥbaq letters are produced by elevating/lifting base and tip of tongue towards the middle of the tongue. It is the difference of pronunciation between the itḥbaq letter and other letters.

According to Fattah (1963, p. 82), the pronunciation of itḥbaq letters is...
Infinitab is the opposite of ithbaq. Semantically, their meaning is separated. Etymologically, Infinitab is the opening of the space between the tongue and palate when letter is pronounced. Therefore, sound is not muffled between them. Therefore, these properties are called properties infinitab. They are 25 letters that are not included the ithbaq letters.

Based on makhrsj, both sounds are derived from the same spot, namely al-lisan (makhrsj of letters located on tongue). However, the nature of the letter ص is different from the letter د because ithbaq is the reverse of infinitab. Sundanese people tend to mispronounce the letters and are often confused.

B. Letter ص

Five participants made inaccurate pronunciation of the letter ص. Based on the observations, two participants were confused when pronouncing the letters ص and ص, and three participants were confused when pronouncing the letters ص and ص.

The following is the description of letters according to Hijazi (tt: 43).

1. Letter ص is a Shafir sound (sound from the tip mouth as it knotted) and the inverse of sound between the teeth like ظ and teeth sound like ط.
2. Letter ص is the sound attached to the tongue (ithbaq) and it is the opposite of the sound ص.
3. The way to read it is by bams (without getting out of breath) and it is not a phonological reference of the fusha Arabic system; and it is not found in fusha Arabic. It is read by jahr.

C. Letter غ

Five participants made inaccurate pronunciation of the letter غ. Based on the observations, the five participants were confused when pronouncing the letters غ and غ.

According to Nasution (2012,p. 20-34), the following are the differences between the two letters.

1. The letter غ is included in the group of faringal makhraj (الحلقية), while د is included in the group of glottal letters (الحنجرية).
2. In terms of the nature, the letter غ is included relax consonant (رخاوة) while د is included blast consonant (الإفجارية).

D. Letter ح

The almost similar phenomenon can be found in the participants who made inaccurate pronunciation of pronouncing ح. Based on the observations, they are confused when pronouncing the letter ح and ح.

According to Nasution (2012,p.20-34), the differences between the two letters is that The letter ح is included in the group of faringal makhraj (الحلقية), while د is included in the group of glottal letters (الحنجرية).

E. Letter ق

Four participants made inaccurate pronunciation of the letter ق. Based on the observations, the five participants were confused when pronouncing the letters ق and ك. According to Yusuf (2012,p. 18) the letter ق is included Istifa (base of tongue is raised to palate) while the letter ك is included Istifal (base of tongue is down to mouth ground).

G. Qolqolah Letter

Participants made inaccurate pronunciation of the non-qolqolah letters into qolqolah letters. For example, the
The word الحمد is pronounced *allenhamdun*; and the word مضروب is pronounced *mageudhubi*. According to Fattah (1963, p. 83), there are only 5 *qolqolah* letters: ق، ج، ب، ط، and د.

From the description of the letters above, it is clear that there are differences among the letters. The letters even have opposite nature. However, based on the observation, participants were still confused to distinguish them.

The Causes of Phonological Interferences in the Recitation of *Sura Al-Fatiha* by Sundanese Speakers

Based on the interviews, all participants have difficulties in pronouncing the letter ض. Based on the participants’ self-evaluation, the contributing factor is the influence of their native language. The data is in line with the opinion of Weinreich (in Ngatipan, 2014, p. 23-27) that the interference is carried over in the habit of using the mother tongue. Habits of mother tongue that affect the performance of new language generally occurs due to the lack of language control and lack of the language mastery. This can occur in the bilinguals who are learning a second language, both national and foreign languages. Moreover, the data is in accordance with Lu (2010) that the inaccuracy is caused by linguistic interactions or transfer of experience, where there are language habits that have been established and are difficult to change.

Native language habits affect the inaccuracy in reading the *Sura Al-Fatiha* of the Holy Quran. This is true and backed by some opinions and previous researches. Nurayantini, (2012, p.105-106) mentions that Sundanese has no phonemes /ث/، /ج/، /ح/، /خ/، /د/، /ذ/، /ص/، /ش/، /ظ/، /ع/، /ط/، /ف/، /ق/، /و/.

Participants assume that learning the Arabic pronunciation is tough. Another factor is the lack of exercise. One participant claimed to not practice since childhood to be able to pronounce the Arabic phonemes correctly. This is in line with the opinion of Suherman (2012, p. 7) as follow.

1. Students often find it difficult to say Arabic sounds that do not exist in their native language.
2. Students heard some vague Arabic sounds that resembles the sounds in his mother tongue, and together with their teacher, the students locate the sound differences.
3. Students often do mistakes in recognizing what they have heard. Therefore, their pronunciation is based on their hearing.
4. Students often do mistakes in recognizing differences between some Arabic sounds; and they think it is not important because the measurement is based on their mother tongue. They cannot distinguish ذ، س or ط، ث or ط، ث. Therefore, they will shift the sounds based on their hearing.
5. Students find it difficult to pronounce the sounds of Arabic, as well as letters with certain behaviors. Therefore, they find it difficult to imitate the sounds of ذ، و، ت.
6. Among the sounds that are difficult to be perceived by non-Arabic speakers
The sounds are considered heavy or softened/folded is pronounced with *tafhim*, folding or twisting. The students also find it difficult to distinguish *ت*, *ط* from *ض*, *ظرن* from *ص*.

Students also face difficulties to distinguish *خ* and *غ*.

Non-Arabic speakers find it difficult to distinguish *ه* and *ق*, *ك*, *ع*, *ء*, *ح*.

Inaccuracy in the pronunciation of Arabic sounds is also influenced by the assumption of the participants themselves. They assume that it is difficult to learn the Arabic phonemes. They regard the inaccuracy as tolerable. Nasution (2012, p. 67) mentions that one of the causes of the language inaccuracy is a wrong assumption about a foreign language.

Some participants of this study do not know the rules or the rules of Arabic pronunciation because they do not know the rules. According to Nasution (2012: 68), one of the causes of language imprecision is incomplete application.

CONCLUSION

Based on the discussion, this study concludes that there are 12 phonological interference phenomena in the pronunciation of *Sura Al-Fatiha* by Sundanese speakers. The interferences are divided into five forms of sound changes. The first is lenition, as phonological interference in the letter /ح/ into /ب/ (h), the letter /ص/ /س/ into /ش/ (sy), letter /ص/ /س/ into /س/ (s), letter /ق/ (q) into /ك/ (k), and the letter /ض/ /ث/ (dh) into /ث/ (d). The second is sounds reinforcement, like the inaccuracy of sounds (phonological interference) of the letter /ع/ (ع) into /أ/ (a), the letter /ذ/ (dz) into /ذ/ (d), and the letter /ض/ /ث/ (sy). The third is abnormal sound change, such as phonological interference of the letter /ل/ (lam sukun) and /ع/ (Ghin sukun) pronunciation that are reflected as golqolah -*allenbamdu* and maggeudhabibi. The fourth is the sound addition, like phonological interference of the pronunciation of *و لا الفضلاءن* (*wa ladb-dabllin*) that is pronounced *walahdabullin*, extra phonemes *ب* the fifth is assimilation, as in phonological interference of the letter /ن/ (*unn sukun*) into /م/ (*mim breadthfruit*).

There are four factors that cause phonological interference in the of *Sura Al-Fatiha* by Sundanese speakers: 1) lack of knowledge of Arabic phonemes, 2) the difficulty in pronouncing the Arabic phonemes that do not exist in Sundanese phonemes, 3) the lack of exercise in pronouncing Arabic phonemes correctly, and 4) the routine of Sundanese phonemes since early childhood period.

Thus, it is expected that the Sundanese people who have not studied *makbarijul huruf* to not get discouraged; and keep trying to improve the Holy Quran recitation, especially *Sura Al-Fatiha* which is one of the pillars of prayer.

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