THE ERROR ANALYSIS OF ARABIC PRONUNCIATION OF STUDENTS CHOIR IN SINGING *QASIDAH BUSYRA LANA*

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Abstract

The article discusses the analysis of errors in the pronunciation of Arabic letters in members of the IAIN Surakarta's PSM. This study describes: 1) the form of errors in the pronunciation of Arabic letters; and 2) factors causing the occurrence of pronunciation errors in Arabic letters. The method used is a descriptive qualitative method by analyzing the pronunciation errors in singing *Qasidah* songs. The research findings that 1) The form of pronunciation mistakes made on *al-halaq* (ع) mistakes made by respondents in the pronunciation of Arabic letters amounted to 6 errors. 2) Forms of pronunciation errors in *al-lisan* (ش، ض، ط، ص), pronunciation mistakes made amounted to 2-6 errors. Causes of errors or difficulties in pronouncing the letters *al-halaq* (throat) and *al-lisan* (tongue), among others: 1) The influence of mother tongue or first language. 2) Lack of reading practice. 3). There are still many members who aren't graduated from Islamic boarding schools. These findings can be concluded the misreading of the Arabic letters in singing *Qasidah*, occurs due to the limitations of the IAIN Surakartas PSM members in pronouncing Arabic pronunciations and still being influenced by the mother tongue and limitations in adding material about pronunciation related to Arabic.

Keywords: *error analysis, students choir, Qasidah, Arabic pronunciation*

Introduction

The development of choir groups in Indonesia is very rapid, not only in the Church environment but also in the scope of high schools (SMA) and even universities. This development was accompanied by the best quality, so many Indonesian children brought the name of Indonesia at the world level through the Choir. So that the interest of the choir becomes more numerous. Someone follows an organization to develop their abilities. In the environment of junior high schools and senior high schools, students are introduced to a form of an organization called OSIS. While at the university level there are many student organizations, one of which is

called the Student Activity Unit or commonly called UKM. At present many universities have choir student activity units (UKM) that serve as a venue to hone the interests and talents of students, as well as an appropriate means to achieve achievement. The GAS 21 IAIN Surakarta Student Activity Unit was formed as a means to channel the interests and talents of Surakarta IAIN students in the field of music and choir. The Student Choir was inaugurated through the Decree of the IAIN Surakarta Student Affairs Coordinating Board on October 21, 1998, under the name UKM Music GAS 21 IAIN Surakarta.

The beginning of the development of choirs in Indonesia with a broader scope was after the independence of the Indonesian people, namely in the 1950s, in that era, the singing of Seriosa began to develop (Simanungkalit, 1990). The pop music of that era was also in the style of Seriosa using vibrational techniques. In 1952 the first time Radio Star was held to compete in the types of *Seriosa*, pop entertainment, and *Keroncong*. *Seriosa* is closely related to the choir, almost all *Seriosa* singers are choir activists. all the creators of the Seriosa song can be sure to be a classical musician who steeped in a choir. Famous names at the time included RAJ Sudjasmin, FX Soetopo, Subronto K Atmojo, Mochtar Embut, Ismail Marzuki, Cornel Simandjuntak, Iskandar, Ibu Soed. They are an author of a *Seriosa* song as well as a choir coach.

Over time, the IAIN Surakarta Student Choir (PSM) experienced a lot of progress and began to gain achievements in competitions and festivals both at the National and International level. Besides that, the IAIN Surakarta Choir is also active in holding concert events to foster a sense of pride in choirs. Some of the achievements of PSM IAIN Surakarta include; held an annual concert themed "*Harmony*", won the Silver Medal at the Penabur International Choir Festival 2017 in Jakarta, the Silver Medal at the 7th Bali International Choir Festival 2018 in Sanur Bali in the category of Folklore Male Choir, and Female Choir. Furthermore, there are many other achievements of the IAIN Surakarta Student Choir.

PSM IAIN Surakarta often brings songs *Qasidah* in their concert events, such as in graduation events, ceremonies, seminars, and religious gatherings. So that the singing ability of each choir member is required to have a good vocal skill. According to Chomsky in Hasanin, two skills must be possessed by language speakers, namely Competence (الكفايــــة) and performance (الأداء).[1]

The pronunciation has a very important role in the process of singing, this can be felt in the Arabic *Qasidah* song at PSM IAIN Surakarta, in singing Arabic songs the choir members have their own way in the style of pronunciation according to their abilities. In the pronunciation of the Arabic alphabet, the choir members still have errors and have not used the appropriate rules. And have not used the correct articulation. Because spoken language has its own context according to the habits used. According to James that mistakes are separate activities from activities that refer

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[1] Batmang, "Kesalahan Fonologis dalam Berbicara Bahasa Arab pada Mahasiswa Matrikulasi STAIN Kendari", *Jurnal Al-Izzah,* Vol. 8 No. 1, 2013, 20.

to the source of the error, one can explain the error without leading to consideration of what causes it.[2]

With the background and story behind the development of IAIN Surakatas PSM and the outstanding achievements, the author is very interested in analyzing the phenomenon. In particular, about the mistakes and difficulties faced by members of the Surakarta IAIN PSM in Arabic Letter Pronunciation.

This research is focused on aspects of the IAIN Surakarta choir training method. In this study the first problem was drawn, "What is the form of errors in the pronunciation of Arabic letters made by members of the PSM IAIN Surakarta in the song *Qasidah*?" Secondly, what factors caused errors in the pronunciation of Arabic letters in members of the Surakarta IAIN PSM in the *Qasidah* song? The data source of this research is the Arabic pronunciation errors that occur in the song *Qasidah* brought by PSM IAIN Surakarta. The source of the data will be taken from the results of video recordings and PSM IAIN Surakarta concerts when performing *Qasidah* songs. This data was obtained from direct recordings from Surakarta IAIN PSM members, the number of which was studied was 25 PSM members. PSM members performed the *Qasidah* song "*Busyra lana*" live.

After the writer searches for existing journal articles, it turns out that there has been researched similar to the title that the author studies. Among the titles used as studies in this paper include: Muhammad Afif Amrulloh with the title, "Error Analysis of the Application of *Qawâ'id* in Arabic Textbooks". Which discusses the area of language errors in the application of *Qawâ'id* that appears in Arabic textbooks in the DIY PWM Dikdasmen environment with morphological aspects (*akhtâ' sharafiyyah*) and syntax (*akhtâ' tarkîbiyyah*).[3]

Batmang with the title, "Phonological Mistakes in Speaking Arabic in Kendari STAIN Matriculation Students". This study examines phonological errors in speaking Arabic in STAIN Kendari matriculation students. The method used in this research is descriptive method with content analysis techniques. Khasanah & Muhammad Nanang Qosim with the title, "Sociophonological Discourse on Letter Recitation / ع / in *Hijâiyyah* letters in Javanese Communities", this study discusses the sociophonological discourse of pronunciation of letters / ع / in *Hijâiyyah* letters in Javanese society. The method used in this research uses qualitative research with tapping techniques with advanced techniques.[4]

Fitria Latifah, Syihabuddin, M. Zaka al-Farisi with the title, "Analysis of phonological errors in reading Arabic text skills". This study analyzes the phonological mistakes made by students majoring in Arabic when they carry out learning activities reading skills. This study uses a research design with content analysis (content

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[2] Carls James, *Errors in language Learning and Use*, (London: Longman, 1998), 133.

[3] Muhammad Afif Amrulloh, "Analisis Kesalahan Penerapan Qawa'id Pada Buku Ajar Bahasa Arab", *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol. 6, No. 1, 2015, 1.

[4] Khasanah & Muhammad Nanang Qosim, "Wacana Sosiofonologis Pelafalan Huruf / ع / dalam huruf Hijaiyah pada Masyarakat Jawa", *URICOL: The 6th University Research Colluquium* 2017, 1.

analysis).[5] Ulin Nihayah with the title, "The concept of Imam al-Bushiri's *Qasidah Burdah* Art as an Alternative to Mental Health". This research examines the concept of *Qasidah Burdah* Imam al-Bushiri art which has elements of the Qur'an and sunnah. And the contents of the *Burdah Qasidah* are used as alternatives in conducting Islamic counseling therapy to foster mental health.[6]

Based on several studies above as a comparison that has proven its validity, the authors take the study talking about analysis of the error recitation of Arabic letters in the song *Qasidah* for members of the student choir (PSM) IAIN Surakarta. This study discusses analyzing errors in the pronunciation of Arabic letters performed by members of the choir of students of IAIN Surakarta lang often sing the Arabic *Qasidah* song.

This research is expected to help the Student Choir members know how to make correct letters and to be able to find out the mistakes *makhârij al-hurûf* letters in each song sung and this research is expected to be useful for trainers and UKM, giving awareness of how important it is to pay attention to the Choir members towards *makhârijul* mistakes when singing songs in Arabic and are expected to be used as a benchmark for policymaking to improve the training process conducted by the Coach so that the purpose of organizing the Choir Stage on Campus can be achieved optimally.

This research uses a descriptive qualitative method by making a description, a systematic, actual and accurate description of the facts, the characteristics and the relationship between the phenomena under investigation. With this, it is clear that this study there are some differences from the above research such as the focus of its error analysis, the object of research in schools, communities and students as well as in the song *Qasidah*.

Method

The method used in this research is descriptive qualitative method with the analysis of errors in the pronunciation of Arabic letters in singing *Qasidah*. This type of qualitative research is research that does not use numbers in data collection and in providing interpretation of the results also does not use statistical formulas.[7] Descriptive method is a research method that aims to make a description, a systematic, actual and accurate description of the facts, the characteristics and relationships between the phenomena investigated. This research begins with the collection, processing and analysis of data.

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[5] Fitria Latifah, Syihabuddin, & M. Zaka Al Farisi, "Analisis Kesalahan Fonologi dalam Ketrampilan Membaca Teks Bahasa Arab", *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban*, Vol. 4, No. 2, 2017.

[6] Ulin Nihayah, "Konsep Seni Qasidah Burdah Imam Al Bushiri Sebagai Alternatif Menumbuhkan Kesehatan Mental", *Jurnal Ilmu Dakwah*, Vol. 34, No. 1, 2014.

[7] Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2010), 27.

Data analysis techniques are very important part of scientific work, because this analysis capable to provide meaningful word in solving research problems.[8] This qualitative research method was carried out in three stages, those are: providing data, data analysis, and presenting the results of data analysis. In the context of this research, descriptive analysis method is used as the initial method to explain the phenomena that exist in accordance with the real conditions in the field. Tarigan,[9] modified the steps of analyzing language errors proposed by Ellis and Sidhar in the following steps (1) collecting data from the form of language mistakes made by the learners (2) identifying and classifying errors with the steps of charging and sorting by grammatical categories (3) ranking errors which means making a sequence of errors based on the frequency of errors that arise (4) explaining the error by describing the part of the error, the reasons and giving a correct answer (5) making estimates of areas or grains of language that are prone causing errors, (6) correcting errors in the form of rectification and elimination of errors in the form of compilation of appropriate teaching materials and determining the appropriate learning strategies.

The method for analyzing errors in accordance with general steps and steps according to Abdul Qadir is often used at Ummu al-Qura University, such as: a) the error recognition stage; b) the stage for describing and classifying errors; and c) error interpretation stage.[10]

Sugiyono said, according to the population is a group of subjects who want to be subjected to the generalization of research results. In this study the population was all members of the student choir with 25 members. While the sample is part of the population and is considered to represent the characteristics of the population in the study. Because the total of population is less than 100, the samples taken are all 25 members.[11]

Data supply phase, to get an initial data of research, the writer uses the listening method, because the listening method is listening which is done by listening to the use of language. Data analysis stage, the method used in this research is descriptive qualitative method, which suggests researchers that the research is based solely on the facts that exist in the language user, so that the data generated or recorded in the form of Arabic songs commonly sung by alloy members sound. The stage of presenting the results of data analysis, when the data has been collected, the next step is to analyze it. When analyzing the data the first transaction was carried out based on research studies and then selected to avoid data accumulation. This step is to make it easier for researchers to classify data.

The data classification is in the form of: 1) classification of the elements of the *Qasidah* song training at PSM IAIN Surakarta. 2) classification of changes in the Arabic alphabet ش / ع / ط / ض for members of the Surakarta IAIN PSM. 3)

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[8] Muhammad Nasir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia. 1995), 405.

[9] Khasanah & Muhammad Nanang Qosim, "Wacana Sosiofonologis Pelafalan Huruf / ع/ dalam huruf Hijaiyah pada Masyarakat Jawa", 237-238.

[10] Abdul Qadir, "Tahlîl al-Akhthâ' al-Imlâ'iyyah fi Kitâbati at-Thullâb", *Jurnal At-Tadris*, Vol. 5, No. 1, 2017, 35.

[11] Sugiyono, *Metode penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: Alfabeta, 2014), 9.

classification of the factors of errors in the pronunciation of Arabic letters on PSM IAIN Surakarta members. The problems above can be answered by looking at the classification of data, then described in order to answer the problems that occur in the formulation of the problem.

Result

Error Analysis

Phonological errors according to Styawati in the Lathifah' article are errors at the sound level, both at the level of words, phrases, clauses or sentences. This error only occurs in use of spoken language, both productive skill (speaking) and receptive (listening). In Arabic pronunciation for Indonesians, many phonological errors occur in letters that are difficult to pronounce like these letters: ص، ش، ذ خ خ، ث ط ط ط، ق ع ع، غ ق ق. The number of letters, not infrequently makes students confused in reciting them so that it causes errors in pronunciation.[12]

Among the terms that are often used by Ali Jassem in Abdul Qadir's book such as: correction, misrepresentation, tune, etc. to show someone's mistakes. Shoni and Amin said, " There are many differences between tongue slips, inaccuracies, and mistakes. Meaning 1) Slip of the tongue: is a mistake that results from the doubts of the speaker and the liker. 2) Inaccuracy: This is the result of the speaker giving words that are not suitable/appropriate for the situation. 3) Error: This is a type of error where the speaker or writer break grammar rule. Brown added that the error was: "a deviation from the grammatical rules that adults use in their mother tongue".[13]

Language errors related to the application according to Pringgawidagda in the journal Muhammad Afif is a form of speech that is not in accordance with the rules or standard rules. The pronunciation is appreciated by a speaker by deviating from the existing language code so that, this shows the imperfect knowledge and mastery of a particular language code or rules. In addition, language errors that occur are steady and systematic.[14]

Meanwhile, according to James,[15] a mistake is when the learner tends and is able to correct errors in the language form, which are incorrect grammatical, because of misheard, which is spoken by someone because he might be stressed, tired or not listen clearly . Errors committed by learners have the following characteristics, such as: targeted language learners can immediately correct the incorrect forms of language themselves, or they capable to correct missinterpretations, and target language learners make mistakes not regular or systematic. Mistakes made in Arabic pronunciation indicate the form of Arabic letters, as well as the form of vowels and consonants. This

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[12] Fitria Latifah, Syihabuddin, & M. Zaka Al Farisi, "Analisis Kesalahan Fonologi dalam Ketrampilan Membaca Teks Bahasa Arab", 177.

[13] Abdul Qadir, " "Tahlîl al-Akhthâ' al-Imlâ'iyyah fi Kitâbati at-Thullâb", 33.

[14] Muhammad Afif Amrulloh, "Analisis Kesalahan Penerapan Qawâ'id pada Buku Ajar Bahasa Arab", 54.

[15] Carls James, *Errors in language Learning and Use*, (London: Longman, 1998), 78-79.

refs to the emphasis of pronunciation (emphasis on words and sentences), rhythm and intonation.[16]

From the concept above it can be understood that mistakes are grammatically incorrect or incorrect forms of language by someone who has the following characteristics, those are: pronunciation mistakes where the speaker is aware of his mistakes and immediately corrected, and there are also pronunciation mistakes that cannot be immediately corrected without correction from others or the listener. In Arabic pronunciation, someone will make mistakes and mistakes. This is happen naturally because the pronunciation of a foreign language is difficult and not easy to understand, the listener cannot detect the effect.

Findings of Errors

From the explanation of the theory, Shoni and Amin said, there is a difference between tongue slip, inaccuracy, and error. Meaning 1) Slip of the tongue: is a mistake that results from the doubts of the speaker and the kind. 2) Inaccuracy: This is the result of the speaker giving words that are not suitable/appropriate for the situation. 3) Error: This is a type of error where the speaker or writer violates grammar. Brown added that the error was: "a deviation from the grammatical that adults used in their mother tongue".

Therefore the following is a breakdown of the Arabic pronunciation errors made by members of the Surakarta IAIN PSM and their corrections collected as data on the results of the analysis of pronunciation errors or *makhârij* letters in the ability to be brave as follows:

Table 1. analysis of pronunciation errors or makhârij letters

Pronunciation	Pronunciation Of Letters Wrong	Correct Pronunciation	Many PSM Members Are Wrong
بُشْرَى	ش becomes س	Syin (ش) = Mid-tongue, firmed with the upper palate	14
الْبِشْرُ	ش becomes س	Syin (ش) = Mid-tongue, firmed with the upper palate	14
الشَّفِيعِ	ش becomes س	Syin (ش) = Mid-tongue, firmed with the upper palate	14
أُنْشِدَتْ	ش becomes س	Syin (ش) = Mid-tongue, firmed with the upper palate	14
عَلَى	ع becomes ء	'Ain (ع) =throat middle part	11
أَعْيُنَا	ع becomes ء	'Ain (ع) =throat middle part	11
مُعْلَنَا	ع becomes ء	'Ain (ع) =throat middle part	11
الْعَنَا	ع becomes ء	'Ain (ع) =throat middle part	11
وَعْدَهُ	ع becomes ء	'Ain (ع) =throat middle part	13
عَيْنُ	ع becomes ء	'Ain (ع) = throat middle part	11

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[16] Batmang, "Kesalahan Fonologis dalam Berbicara Bahasa Arab pada Mahasiswa Matrikulasi STAIN Kendari", 25.

الْمُصْطَفَى	ت becomes ط	the tip of the tongue and the base of the upper incisors bordering the ceiling	17
طَيْبَةُ	ت becomes ط	the tip of the tongue and the base of the upper incisors bordering the ceiling	11
أَضْحَى	د becomes ض	the edges of the tongue and gums	18
رَوْضَةَ	د becomes ض	the edges of the tongue and gums	18

The table above shows that there are errors in the pronunciation of Arabic letters in the choir members of 25 students, with errors in the letter ش for 4 words and made by 14 members, mistakes in the letter ع for 6 words and made by 11-13 members, mistakes in letters ط for 2 words and made by 11-17 members and in letters ض for 2 words and made by 18 members.

Errors Classification

The error classification that the observer uses is the second type of descriptive taxonomy proposed by Dulai, Burt, and Krashen in James. Students make these mistakes are not because of laziness but because of the learning process they experience. To explain the level of error using the surface strategy category is used to show the ways surface structures are taught.

According to Ali Jassim in the journal *Rojil Fadilah*, we can classify errors in different categories such as: grammatical, morphological, phonemic and style (speech analysis) and lexical errors, and thus are included in one of the chapters in linguistics.[17]

There are four categories prepared by Dulai, Burt, and Krashen in james, namely mistakes involving omission of important points (omission), addition of unnecessary items (addition), misinformation of items (missformation), and misplaced the items (misordering).[18]

Errors in foreign language learning, based on the type of error are divided into several categories. the form of error categories that can be found in the process of learning a second language, namely: (1) Mistake, is an error that is normally or consciously known by the speakers of the language and then immediately corrected. (2) Error, is a form of error that is done because of the focus, negligence, and inaccuracy of the speaker. (3) Slip, is an error that can be corrected by a speaker without feedback from other speakers.[19]

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[17] Rojil Fadilah, "Tahlîl al-Akhtâ' an-Nahwiyah al-Lughawiyah 'inda al-Muhâdatsah al-Yaumiyyah (Dirâsatu Hâliyah Muqâranah)", *Jurnal Lisaniyan*, Vol. 1, No. 2, 2017, 64.

[18] Rojil Fadilah, "Tahlîl al-Akhtâ' an-Nahwiyah al-Lughawiyah 'inda al-Muhâdatsah al-Yaumiyyah (Dirâsatu Hâliyah Muqâranah)", 64.

[19] S.P. Coorder, *The Significant of Learner's Errors*, (Oxford: Oxford Univerversity Press, 1981), 13.

Classification of Errors

In classifying errors, researcher use the theory of Dulai, Burt, and Krashen in James, mistakes involving omission of important items (omission), the addition of unnecessary items (addition), misinformation of items (*misformation*), and misordering the items (misordering).

With this classification of pronunciation errors made by members of IAIN Surakarta PSM on the letters *al-halaq* (ع) and *al-lisân* (ش، ض، ط).

Table 2. classification of pronunciation errors

NO	Pronunciation	Form of Error			
		Omission	Addition	Missformation	Misordering
1	بُشْرَى	ش	–	س	–
2	الْبشْرُ	ش	–	س	–
3	الشَّفِيع	ش	–	س	–
4	أَنْشِدَتْ	ش	–	س	–
5	عَلَى	ع	–	ء	–
6	أَعْيُنَا	ع	–	ء	–
7	مُعْلَنَا	ع	–	ء	–
8	الْعَنَا	ع	–	ء	–
9	وَعْدَهُ	ع	–	ء	–
10	عَيْنُ	ع	–	ء	–
11	الْمُصْطَفَى	ص، ط	–	س ، ت	–
12	طَيْبَةُ	ط	–	ت	–
13	أَضْحَى	ط	–	د	–
14	رَوْضَةَ	ط	–	د	–

The table above shows that there are errors in the pronunciation of Arabic letters, with errors involving omission of important items (omission) of 5 words, errors informing items (miss formation) of 14 words.

Based on the findings of pronunciation errors in singing *Qasidah* songs, can be classified in the form of causes of error, such as: Understanding of PSM members who are lacking in the pronunciation of Arabic alphabet. Training activities are not very supportive because there are no specific activities to train or assist PSM members in learning Arabic pronunciation. Effect of native language or first language (Indonesian language). There are many letters that sound like the sound and the absence of reading comprehension in the PSM song lyrics.

Mispronounced Arabic letters that occur in PSM members mostly found in *makhraj* letters *al-halaq* (ع) and *al-lisân* (ش، ض، ط). This proves that there are difficulties in *makhârij al-hurûf* of PSM members, and we can see through the error data that occurred in *makhârij* letters of PSM members when singing *Qasidah* songs and the other are recognized by PSM members, still have difficulty in their pronunciation and feel difficulties because many of the letters which is not commonly referred to in

Indonesian, *makhraj* letters *al-halaq* and *al-lisân* are the targets of analysis of errors in the pronunciation of Arabic letters.

Error Correction

The purpose of error analysis is to identify something that can be a clue in correcting pronunciation errors to be more effective, error correction is principled to error analysis. According to Batmang,[20] there are several ways to correct pronunciation errors, including: 1) Effective correction, use of correction techniques in increasing accuracy and efficient use many techniques; 2) Correction must have sensitivity. A native speaker must spontaneously correct the learner. Correction of words and intonation; 3) Correcting students' abilities one other way of representation by students in writing and giving feedback in their writing paper; and 4) Correction in two steps: What students say is the thing that should be corrected and why they say it.

Causes of Errors

Findings obtained by researchers during interviews with PSM members, that the cause of respondents' mistakes in singing the *Busyra lana Qasidah* song because most of the respondents were still affected by their first language (interlingual) in uttering phonemic sounds and because not all new members of the choir graduated from madrasas aliyah or from pesantren, according to Dita's statement (member of PSM):

"If the mistake is often the members of PSM, the average high school graduate, not from the cottage or the Arabic language knowledge is still weak".

So they have difficulty distinguishing the sounds of letters and pronunciations contained in Arabic. The findings that occur during observation, the researchers found the choir practice method of students who are still focused in terms of vocal processing, thus causing a lack of knowledge about the poetry texts to be sung.

Discussion

Voice Science (al-Ashwat Science)

The word *al-ashwât* comes from the word *shautun* (صوتٌ) which has a sound meaning and the word *al-ashwât* is in the form of *Jama'* which has many meanings in Indonesian. al-Ashwat science is an Arabic language discipline that focuses on the sound system. According to M. Tontowi in the journal Nuril Mufidah, the science of *al-ashwât* examines the sounds and various sounds produced by human speech devices. Meanwhile, according to Ahmad Sayuti Anshari Nasution define the science of *al-*

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[20] Batmang, "Kesalahan Fonologis dalam Berbicara Bahasa Arab pada Mahasiswa Matrikulasi STAIN Kendari", 25.

ashwât is the study of the process of producing, delivery or transfer, and reception of language sounds.[21]

Well, the science of *al-ashwât* is the science which focuses discussion on the sound and sounds spoken directly by speakers of Arabic, namely the Arabs. If the science is intended to study the elements of sound or sound in Arabic. So, it is closely related to the correct or not correct the pronunciation, correct or not correct the intonation and pauses in voicing letters or sentences.

In *al-ashwât* science be divided into two parts, phonetic and phonemic. Phonetics is a branch of linguistics that studies language sounds. The characteristics of this study are that it does not care about the role of a sound whether it influences the meaning or does not influence. While phonemic is the smallest sound unit of language that has a role to give a difference in the meaning of a sound, especially when the sound is strung together with other sounds to form a larger sound unit. For example, when we mention the sound of the words "*Tali*" and "*Tari*". It can be seen that the distinguishing element lies in the third sound, namely (l) and (r). Thus, the sounds / l / and / r / are different phonemes in Indonesian.[22]

According to Thu'aimah in the Fitriya' article, Voice learning is indispensable in any program for learning foreign languages. Sound is the main element in any language, and we cannot imagine a program for writing a language without significant voice training in it. Despite the importance where voices are attached to the teaching of foreign languages, many Arabic language teachers for speakers of other languages do not have the correct teaching methods. There were also many books to teach languages that do not pay attention to this issue properly, whether in planning it is done in the manner taught.[23]

According to Kamal Ibrahim Badri, phonology is part of general linguistics and is important in learning to speak, and specializes in three aspects, namely: a) learning the sound science that comes from the lips of the tongue and how to use it to speak. b) The method of forming sound and using its parts. c) speaking functions.[24]

Language errors at the phonological level according to Utami in the Nurwicaksono' article,[25] include a) changes in phonetic pronunciation. b) removal of phonemes, c) changes in diphthong sounds to single sounds or single phonemes. Analysis of language errors at the morphological level is divided into affixation errors, reduplication errors, and compounding errors. While the language errors at the syntactic level in the form of sentences not subjected and not predicate, sentence without predicate, doubling the subject, between the predicate and the object that is

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[21] Nuril Mufidah, Imam Zainudin. "Metode Pembelajaran *al-Ashwât*", *Al-Mahāra: Jurnal Pendidikan Bahasa Arab*, Vol. 4, No.2, 2018, 200.

[22] Abdul Chaer, *Linguistik Umum,* (Jakarta: Rineka Cipta, 2012), 8.

[23] Aida Fitriya, "Ta'lîm Makhârij al-Hurûf al-'Arabiyah wa Atsaruhu fi Mahârat al-Qirâ'ah", *Jurnal Al-Mahara*, Vol. 4, No. 1, 2017, 107-108.

[24] Kamal Ibrahim Badri, "Ilmu al-Lughah al-Mubarmaj", (Riyadh: King Saud University), 5-6.

[25] Bayu Dwi Nurwicaksono & Diah Amelia, "Analisis Kesalahan Berbahasa Indonesia pada Teks Ilmiah Mahasiswa", *Aksis*, Vol. 2 No. 2, 2018, 141-142.

inserted, the sentence that is not logical, ambiguous sentences, the disappearance of conjunctions, excessive use of conjunctions, non-parallel sequence, the use of foreign terms, and the use of question words that are not necessary. And according to Kurniadi, language errors at the semantic level include errors in using similar words and incorrect word choices.

There differences between Arabic and Indonesian phonetic letters. Arabic letters are written in Arabic letters, the writing line starts from right side to the left side, while Indonesian letters are written in Latin letters, starting from left side to the right side.

Learning science of *al-ashwât* has four learning principles. What is meant by the principle of learning *al-ashwât* science is everything that exists within the scope of al-ashwat learning and the need for *al-ashwât* to build one of language skills that are comprehensive. These principles include listening skill (*mahârah al-istimâ'*), speaking skill (*mahârah al-Kalâm*), reading skill (*mahârah al-qirâ'ah*), and writing skill (*mahârah al-kitâbah*).[26]

Many researchers claim that "song is something that not only young generation but also old generation like so much". According to Gugliemino and Schoeppin the Maisaroh' article mentioned that, singing activities carried out by many people, for example: religious events, in the car and even in their private spaces. This proves that singing is an activity that is liked by most of people so it can be done in various places though.[27]

Singing is a form of speaking skill. In Arabic, *mahârah al-kalâm* is language equivalent to the term of speaking skill in English which can be interpreted as speaking skill. Speaking is the ability to say articulation sounds or words to express and convey thoughts, ideas, and feelings.[28]

The Nature of speaking skill (مهارة الكلام), according to Harmer (2001: 269), speaking skill is not only require the characteristics of language knowledge, but the ability to process information and process language when having a conversation. The elements needed in producing speech include two part, for example: the characteristics of language (lenguage features) and mental or social processes (mental/social processing).[29]

Qasidah

Various literature or books about *mawlid* is a literary work in the form of poetry, prose, and poetry. Some of which are popular in Indonesia are *Qasidah al-*

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[26] Nuril Mufidah & Imam Zainudin, "Metode Pembelajaran al-Ashwât", 207.

[27] Maisarah, "Modifikasi Lagu Shalawat untuk Pembelajaran Bahasa Inggris di Pesantren", *Jurnal Darussalam*, Vol. 9, No. 2, 2018, 295-296

[28] Rahmaini, "Strategi Pembelajaran *Mahârah Kalâm* bagi non-Arab", *Ihyâ' al-Lughah*, Vol. 2, No.1, 2015, 228.

[29] Batmang, "Kesalahan Fonologis dalam Berbicara Bahasa Arab pada Mahasiswa Matrikulasi STAIN Kendari", 22.

Burdah by Imam Muhammad al-Bushiri, *Qasidah Diba'iyyah* by Shaykh 'Abdurrahman ibn ad-Diba'i as-Syaibani, *Qasidah Syaraf al-Anam* by Shaykh Ahmad ibn al-Qasim al-Hariri, *Qasidah al-Hari* -Barzanji by Sheikh Ja'far ibn Hasan al-Barzanji and Sya'ir Mawlid by Muhammad al-'Azab. Because it is so popular, often these five literary works are printed in a compilation book entitled: *Majmu'ah al-Mawalid wa Ad'iyah.*[30]

In Indonesia itself, *Qasidah Burdah* is already popular with the salaf santri community and is a mandatory grip for Nahdiyin residents. Some translations of *Qasidah Burdah* in Indonesian, one of which is a book entitled poems *al-Burdah* in 1974 by Muhammad Tholchah Mansur, another title by K.H. M. Sarwani Abdan in 2011 under the title *Kasidah Burdah* Imam al-Bushiry: translation, explanation, principle, and efficacy. *Qasidah Burdah* has even been translated into Javanese by K.H Bisyri Mustafa with the title *"Tiryaq al-Aghyar fi Tarjamati Burdat al-Mukhtar".*[31] And now there are lots of music groups starting from tambourine music like *Hubbun Nabi*, *Ahbabul Musthafa*. From the group band types like *Kyai Kanjeng*, Guardian band, Sabyan Gambus, and the choir sang the songs of the *Qasidah.*

Pronounced errors can trigger spelling errors, which is a common mistake. There should be a pronunciation error when someone sings in a foreign language. Pronunciation errors can be caused by the background of the first language that is owned. Each language symbol has a specific pronunciation or speech that cannot be pronounced only according to the ability of each language user. Indonesian speakers who want Arabic pronunciation that is good and right, must meet the rules of pronunciation that apply in Arabic pronunciation.

To master the Arabic language well can be done by learning it, namely by repeating the pronunciation with repairs. This process is certainly with the assistance of a skilled tutor in order to obtain the desired results. In this case the researcher chose several *Qasidah* songs that are often sung by PSM IAIN Surakarta, namely:

<div dir="rtl">

" بُشْرَى لَنَا"

بُشْرَى لَنَا نِلْنَا الْمُنَا # زَالَ الْعَنَا وَافَى الْهَنَا

وَالدَّهْرُ أَجْزَ وَعْدَهُ # وَالْبِشْرُ أَضْحَى مُعْلَنَا

يَا نَفْسُ طِيبِي بِاللِّقَا # يَا عَيْنُ قَرِّي أَعْيُنَا

هَذَا جَمَالُ الْمُصْطَفَى # أَنْوَارُهُ لَاحَتْ لَنَا

يَا طَيْبَةُ مَا ذَا نَقُولْ # وَفِيكِ قَدْ حَلَّ الرَّسُولْ

وَكُلُّنَا نَرْجُو اْلوُصُولْ # لِمُحمَّدٍ نَبِيِّنَا

يَارَوْضَةَ الْهَادِي الشَّفِيع # وَصَاحِبَيْهِ وَالْبَقِيع

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[30] Ulin Nihayah, "Qasidah Burdah Imam al-Bushiri; Model Alternatif Dakwah Pesantren", *Jurnal Annida*, Vol. 7, No. 1, 2015, 31.

[31] Ulin Nihayah, "Konsep Seni Qasidah Burdah Imam al-Bushiri sebagai Alternatif Menumbuhkan Kesehatan Mental", 300.

اُكْتُبْ لَنَا نَحْنُ الْجَمِيعُ # زِيَارَةً لِحَبِيبِنَا

صَلِّ وَسَلَّمْ يَا سَلاَمْ # عَلَى النَّبِيِّ مَاحِي الظَّلاَمْ

وَالْآلِ وَالصَّحْبِ الكِرَامْ # مَا أُنْشِدَتْ بُشْرَى لَنَا

Arabic Lettering

According to Wahyudi, *makhraj* came from *fi`il mâdhi* خَرَجَ which means out. Then included in the مَفْعَلٌ *wazan* in the form of isim, it becomes مَخْرَج which means the place to get out. The form is مَخَارِجُ الْحُرُوُف which means the place where letters come out. So *"Makhârij al-hurûf"* means the places where letters come out. In *makhraj* language means, مَوضِعُ الخُرُوج which means the place out. Being according to the term, *makhraj* is: اِسمٌ لِلمَحَل الَّذِي يُنشأُ مِنهُ الحَرف which means "A place name, in which letters are formed (pronounced)".[32]

Haywood in Kuswardono' book[33] states that Arabic has 28 alphabet all of them are consonants. Vowels in Arabic script are punctuation marks called *syakl*. There are 6 vowels in Arabic, consisting of 3 short vowels and 3 long vowels, namely u, a, i, u :, a :, i :. In addition there are two diphthongs namely au and ai. Short vowels u, a, and i are punctuation marks called *dhammah, fathah* and *kasrah*. While the long vowels involve the consonant *waw* (و), *alif* (١), and *ya'* (ي), after the short vowels u, a, and i. Likewise diphthongs involve the consonant *waw* (و) and *ya'* (ي) after a vowel.

Letters / alphabet arabic according to Abu al-Asbagh[34] thirty-three letters, namely:

الهمزة، والألف، والهاء، العين، والحاء، والغين، والخاء، والقاف، والكاف، والجيم، والشين، والياء، والضاد، واللام، والنون، والراء، والطاء، والدال، والتاء، والصاد، والسين، والزاي، والظاء، والثاء، والذال، والفاء، والميم، والواو، والباء. and 4 letter is : همزة بين بين، وصاد بين بين، والألف المهملة، والنون المخففة.

Schulz[35] states that the first letter in Arabic alphabet is actually *hamzah*, but because *alif* is usually the bearer of *hamzah*, then *alif* is determined as the first letter in alphabetical order. These letters are:

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[32] Moh Wahyudi, *Ilmu Tajwid Plus*, (Surabaya: Halim Jaya, 2008), 27.

[33] Singgih Kuswardono, *Karakteristik Bahasa Arab Tinjauan Linguistik (Fonologi, Ortografis, Morfologis, Sintaksis)*. (Semarang: Universitas Negeri Semarang. 2012), 1.

[34] Imam Abi al-Asbagh as-Samati al-Isybili (Ibn At-Thahan), *Makhârij al-Hurûf wa Sifatiha*, (Bairut: 1983), 87.

[35] Eckehard Schulz, *Bahasa Arab Baku dan Moderen*, (Yogyakarta: LKiS, 2011), 6.

Table 3. Arabic alphabet in alphabetical order

No.	Huruf al-Hijaiyah	Membaca secara Latin	Transliterasi Latin
1	ا	Alif	A
2	ب	Bâ	B
3	ت	Tâ	T
4	ث	Tsâ	TH
5	ج	Jîm	J
6	ح	Hâ	H
7	خ	Khâ'	KH
8	د	Dâl	D
9	ذ	Dzâl	DH
10	ر	Râ'	R
11	ز	Zây	Z
12	س	Sîn	S
13	ش	Syîn	SH
14	ص	Shâd	S
15	ض	Dhâd	D
16	ط	Thâ	T
17	ظ	Zhâ	ZH
18	ع	`Aîn	`A
19	غ	Ghaîn	GH
20	ف	Fâ	F
21	ق	Qâf	Q
22	ك	Kâf	K
23	ل	Lâm	L
24	م	Mîm	M
25	ن	Nûn	N
26	ه	Hâ	H
27	و	Wâw	W
28	ي	Yâ	Y
29	ء	Hamzah	'

Based on the explanation above, there are some *hijaiyyah* letters that difficult to pronounce in Indonesian, therefore the researchers conducted research in terms of analysis of Arabic pronunciation of choir members of IAIN Surakarta students in *Qasidah* song.

Conclusion

Based on the results of data analysis explained above regarding the pronunciation errors of Arabic letters PSM IAIN Surakarta in the song *Qasidah*, it can be summarized as follows: Arabic totals 6 errors. Forms of pronunciation errors in *al-*

lisân letters (ش، ض، ط), the most pronounced mistakes made are 2-4 errors. Causes of errors or difficulties in pronouncing the letters *al-halaq* (throat) and *al-lisân* (Tongue), such as: 1) The influence of mother tongue or first language (Indonesian). 2) Lack of reading practice. 3) There are many members who are not graduate from Madrasah Aliyah or Pesantren. From the findings the researcher concluded that the errors in pronunciation of Arabic letters in singing the *Qasidah* song occur due to the limitations of the students choir members in producing speech and still being influenced by the first language (Indonesian), and limitations in understanding the Arabic pronunciation.

With the existence of this research, the researcher hopes that the trainer can realize the error of the PSM member *makhârij al-hurûf* and can take steps or action to find a way out to overcome the difficulties that occur in the PSM member *makhârij al-hurûf* and for Gas Music 21 SMEs to pay more attention to things that become obstacles to the process of training the choir of students especially *Lahu Qasidah* who uses Arabic so that no more ongoing errors occur or become protracted so that the training process can run smoothly according to expectations and goals without any obstacles.[]

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