



Sociophonology Pronunciation of the Letter Ain (ع) in Hijaic Letters Among the Javanese Tribe in Lantak Seribu Village Jambi

Dina Chabib Uluum¹, Agung Setiyawan², Firmansah Jihad³, Lalu Rahmat Sugiara⁴

Universitas Islam Negeri Sunan Kalijaga

E-mail: 23204022008@student.uin-suka.ac.id¹

E-mail: agung.setiyawan@uin-suka.ac.id²

E-mail: 23204022014@student.uin-suka.ac.id³

E-mail: 23204022017@student.uin-suka.ac.id⁴

Received:	Revised:	Accepted:
Abstract <i>This research tries to find out whether there are changes in the pronunciation of the letter ain (ع) in hijaiyah letters in the Javanese community in lantak seribu village, renah pamenang sub-district, merangin district, jambi province, seen from sociophonology. From the results of the research there is a change in the sound of the letter ain (ع), namely the sound shift from /ain/, /a'/ to /ng/. This is due to social and environmental influences as well as the language used by the local community, namely Javanese. This research uses qualitative methods with tapping techniques and then the data is processed in such a way that it becomes a narrative text.</i> Keywords: Sociophonology, Ain, Javanese مستخلص البحث يهدف هذا البحث إلى معرفة ما إذا كان هناك تغيير في نطق حرف العين (ع) في الحروف الهجائية لدى مجتمع القبائل الجاوية في قرية لانتاك سريبو، منطقة ريناه بامينانغ، مقاطعة ميرنجين، محافظة جامبي، من منظور السوسiolفولوجيا. وخلصت نتائج البحث إلى أن هناك تغييراً في صوت حرف العين (ع)، حيث انتقل الصوت من /عين/، /ع'/ إلى /نغ/. ويرجع ذلك إلى تأثير العوامل الاجتماعية والبيئية وكذلك اللغة المستخدمة من قبل المجتمع المحلي وهي اللغة الجاوية. استخدم هذا البحث المنهج النوعي مع تقنية التنصت، ثم تمت معالجة البيانات بحيث تتحول إلى نص سردي. الكلمات المفتاحية: السوسiolفولوجيا، العين، الجاوية.		

Introduction

Defining Javanese is very difficult. The definition of Javanese must be based on which angle we look at. When referring to the place of birth and residence, people who are born and live in the Java region are considered Javanese. When oriented to the language, culture, and philosophy used, then people who speak, cultured, and philosophize Java are considered Javanese. If personality is the approach, people with Javanese personality are considered Javanese.¹

Javanese refers to an ethnic group that traditionally uses Javanese, with various dialects, as their daily language. This community generally resides or originates from the Central and East Java regions. The use of the Javanese language

¹ Sri wintala achmad, asal-usul dan sejarah orang jawa (yogyakarta : cetakan I Araska, 2017) hlm.9

has been passed down from generation to generation, becoming a distinctive feature of their cultural identity.² The Javanese, who originate from Central Java, East Java and the Special Region of Yogyakarta, are the largest ethnic group in Indonesia. Their presence is widespread, covering almost all cities in this country, including Jambi. Population movement is an important component in the development process. This migration, along with other demographic factors such as births and deaths, contributes to natural population growth. This phenomenon often results in regional transformation, changing regional characteristics from rural to urban. Population movement also has a strategic objective, namely to achieve a more even population distribution throughout Indonesia and encourage regional expansion. This process is part of the government's efforts to manage population dynamics and regional development nationally.³

Jambi has become a popular destination for migrants, especially Javanese. The presence of Javanese ethnicity in this city is quite significant, reaching 27.61% of the total population of Jambi City. Evidence of their existence is clearly visible through various Javanese communities which are easy to find in various corners of the city. This migration phenomenon can be understood considering the conditions on the island of Java which is already very densely populated. This density creates intense competition, especially for those without a particular competitive advantage. As a result, many Javanese people decided to emigrate, looking for opportunities and a better life in other areas such as Jambi. This move reflects their efforts to face economic and social challenges, as well as opening a new chapter in their lives in the overseas land.

Javanese people are known to be polite and kind, both in language and in everyday behavior. They uphold religious values and norms, especially those inherited from their ancestors. Therefore, in Javanese culture, there is a deep respect for ancestral heritage. Javanese people live their lives guided by the teachings and wisdom of their ancestors. Throughout their life journey they consistently carry out various traditional ceremonies. These rituals are not just mere formalities, but are full of meaning. It contains noble moral messages, deep spiritual dimensions, and a wise philosophy of life. Each ceremony carries its own wisdom, becoming a means of learning and reflection for those who perform it. And almost every Javanese cultural ceremony uses Medok language (a very strong Javanese accent).

The entry of Islam into Java brought changes including culture, and in its development there was a cultural transformation between Islam and Javanese culture, so that the Javanese people's interpretation of Islam and culture cannot be separated, Islam itself has universal and absolute values..⁴ The process of Islam entering Java initially faced conflict with local traditions which had long been influenced by Hindu teachings. This clash resulted in intense dialogue and lasted for quite a long period of time. However, as time went by, Islam in Java underwent a process of adaptation to local culture. This acculturation phenomenon is recorded in various ancient texts dating from the Kewalen era - a time when the saints were

² Samodro dkk, JURNAL ADAT-Jurnal Seni, Desain & Budaya Dewan Kesenian Tangerang Selatan, menelusuri asal usul wayang kulit sebagai warisan budaya di indonesia, Volume 5. Nomor 1. 2023

³ Munir Rozi. (2000). Dasar-dasar Demografi. 2000. Lembaga Penerbit UI: Jakarta.

⁴ Imam subqi dkk, islam dan budaya jawa (solo : cetakan I ivory, 2018) hlm.iii

active in spreading Islamic teachings. Concrete examples of this adaptation process can be found in works such as the book *Wejangan Syekh Bari* written by Sunan Bonang, as well as the Javanese *Prinbon* which appeared in the 16th century AD. These manuscripts are historical evidence of how Islam attempted to adapt to the Javanese cultural context, creating a unique synthesis between Islamic teachings and local wisdom.⁵

In the process of conveying religious teachings, the phenomenon of language contact occurs where two or more languages influence each other. This influence can occur at various linguistic levels and other aspects, resulting in changes to language elements. This language adaptation process is something that commonly occurs in daily interactions in every community that uses various languages. One of the real impacts of language contact is changes in the sounds of certain letters. This phonetic change occurs naturally due to differences in the characteristics of the interacting languages. A concrete example can be seen in the case of a mosque imam in Lantak Seribu Village, Renah Pamenang District, Merangin Regency, Jambi Province. In the pronunciation of the Arabic letter /ع/ (ain), the sound changes to /nga/ or other sounds that are more familiar in the local language. This phenomenon illustrates how local languages and foreign languages (in this case Arabic) adapt to each other in the context of religious teaching, creating unique pronunciation variations as a result of the linguistic adaptation process.

This is the reason for researchers to find out whether there is a change in the pronunciation of the sound of the letter ain (ع) in the hijaiyah letters in the Javanese ethnic community in Lantak Seribu village, Renah Pamenang sub-district, Merangin district, Jambi province, seen from sociophonology.

Methods

This study applies a qualitative approach in its research process. The methodology used is divided into three main phases: 1). Data Collection Phase This phase focuses on the process of collecting relevant information for research. 2). Data Analysis Phase At this stage, the data that has been collected is processed and interpreted in depth. 3). Results Presentation Phase This final phase involves the presentation of the findings obtained from the data analysis.

Through these three stages, the research aims to produce a comprehensive understanding of the topic being studied, by utilizing the power of a qualitative approach in exploring and interpreting the phenomenon under study.

First, in the initial data collection process, researchers applied the observation method or what is known as the listening method. This method is implemented through several interrelated technical stages. The first step involves tapping techniques, in which researchers attempt to capture information indirectly. After that, the research continued using the skillful free-involved listening technique. At this stage, the researcher observes the interactions of the research subjects without being directly involved in the conversation or activity being observed. To ensure data accuracy, researchers utilized recording techniques. This method allows more precise documentation of the phenomenon under study. As a final step, the

⁵ Karim, Abdul. 2009. *Sejarah Pemikiran dan Peradaban Islam*. Jogjakarta. Pustaka Book Publisher.

researcher applied note-taking techniques to document important findings in writing. This set of techniques allows researchers to collect data comprehensively and systematically, providing a strong foundation for subsequent analysis.⁶

Second, the method used is a descriptive method. With a qualitative descriptive approach, data obtained in the form of words, images or behavior is analyzed and presented in the form of narrative descriptions, not in the form of numbers or statistics.⁷

Result and Discussion

Sociophonology

Sociophonology refers to the relationship between sociolinguistics and phonology. Sociolinguistics is a science that emphasizes things outside of language, which are closely related to language speakers in social groups. In sociolinguistics it is seen as a mediator of interaction in social society.⁸ Sumarsono defines sociolinguistics as the study of language which is linked to societal conditions.⁹ Phonology is a fundamental science in linguistics, namely the sounds of language. Sounds in the form of language speech These are not just sounds, these are specific sounds that vary from one language to another. Sounds are studied through phonetics and phonology. Phonetics studies sounds based on their pronunciation and acoustic properties, while phonology studies certain sounds based on their function.

Sociophonological terms are similar to sociolinguistic terms. If sociolinguistics studies language from a sociological lens, then sociophonological research here is defined as studying phonological phenomena from a sociological perspective.¹⁰ Language change is included in studies that are related or closely related to sociophonology, social, cultural, economic and political factors that cause language change.

تغير لغوي : تغير كبير او طفيف يصيب لغة ما عبر مراحل تاريخها بسبب عوامل سياسية او اقتصادية او تاريخية او عسكرية او بسبب احتكاكها بلغات اخرى.خولي

"Language changes, both on a small and large scale, occur because the language leaves its original form. Factors that influence it include elements of politics, economics, history, warfare (military), and interactions with other languages".¹¹

Language changes affect the way people speak. Although the changes that occur in language cover all linguistic structural aspects, the important aspects that influence change are phonology and vocabulary.¹²

⁶ Mahsun, M.S. 2007. Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya. Jakarta: Raja Grafindo Persada.

⁷ Margono, Metodologi Penelitian Pendidikan Cet 2, (Jakarta: Rineka Cipta, 2003), hal.39

⁸ Ahmad mujib, Hubungan bahasa dan kebudayaan (perspektif sosiolinguistik) 2009, ADABIYYAT, Vol.8 (No. 1). pp. 141-154. ISSN 1412-3509

⁹ Sumarsono. 2010. Sociolinguistik. Yogyakarta: Pustaka Pelajar

¹⁰ Soeparno, kerancuan fono-ortografis dan orto-fonologis bahasa indonesia ragam lisan dan tulis, DIKSI Vol.12, No.2, Juli 2005

¹¹ Khuli, Ali M. 1982. A Dictionary of Theoretical Linguistics. Beirut : Librairie du Liban

¹² Crystal, David. 1992. Encyclopedia of Language. Oxford : Oxford Press

Phonological Changes

most language changes follow rules. Therefore, neogrammatists of the 19th century stated that the law provided no exceptions. Gloria also believes that neogrammatists do not recognize causes of change other than (1) regular sound changes, (2) analogies, and (3) the influence of other languages, but that in some cases, the above three causes may not explain the problem. Therefore, structuralists recognize the existence of several types of change which are called sporadic changes.

The term "sporadic change" is usually used to describe changes in the form of a word that are not associated with other changes and do not affect other words. These types of sporadic changes include assimilation, dissimilation, ellipsis, and contamination.

In al-Ashwat's scientific research, assimilation is usually referred to as *mumasala*. According to Kridalaksana, assimilation refers to the process by which a sound changes and becomes the same or almost the same as other sounds around it.¹³ In the scientific dictionary, assimilation means adaptation, harmonization and integration. When referring to the process of morphological change, what is meant is aligning two phonemes that are not identical so that they become identical. Assimilation is a morphophonemic change where a phoneme tends to become more similar to the phonemes in its environment.

Assimilation, in a general sense, refers to the process of equalization. In a linguistic context, this concept refers to a phenomenon in which two different sounds undergo adjustments so that they become the same or very similar. Another definition emphasizes assimilation as a change in a sound due to the influence of surrounding sounds. This process produces sounds that are identical or have similar characteristics to the sounds that influence them. The phenomenon of assimilation occurs as a natural consequence of pronouncing language sounds sequentially. This order of pronunciation creates the potential for mutual influence between sounds. As a result, these sounds can undergo modification to adapt to their phonetic environment. Thus, assimilation is a mechanism for sound adaptation in language, reflecting the dynamic and flexible nature of the phonological system in oral communication.¹⁴

Dissimilation is a change in sound so that it is different from the sounds in the surrounding environment. The sound that is often affected by dissimilation is [r]. Usually one changes [r] to [l]. For example, in English, Tuttle, comes from the Latin word *turtur*. In addition to phonetic changes where one sound is similar or different to another sound in the same word, there are also cases of sound loss. The loss of a language form is usually called an ellipsis.¹⁵

The term ellipsis is usually used to discuss the loss of meaningful elements of language, such as morphemes, words, phrases, etc. An example in Indonesian is the word "kan" which comes from the word "no". If such a form becomes common and the full form falls out of use, we must assume that changes in tenses will occur and

¹³Kridalaksana, H. 1978. "Keutuhan Wacana" dalam Bahasa dan Sastra, Tahun IV, No. 1. Jakarta: Depdikbud.

¹⁴ Lina marlina, pengantar ilmu ashwat (Fajar Media, Bandung, 2019. ISBN: 978-602-1598-16-0) hal.184

¹⁵ Khasanah, muhammad nanang qosim, (2017), Wacana Sosiofonologis Pelafalan Huruf / ɛ/ dalam huruf Hijaiyah pada Masyarakat Jawa, ISSN 2407-9189

that these changes will be sporadic. Ellipsis symbolizes the use of language economically without reducing the information the speaker or writer wants to convey. Ellipses can be recognized by the removal of sentence elements that fulfill the grammatical form of the language.¹⁶

There are two types of sporadic changes that are never regular. Apart from changing the form of a word with another form of a word, this is called contamination.

Javanese Ethnic Community in Lantak Seribu

The people in Lantak Seribu village, Renah Pamenang sub-district, Merangin district, Jambi province are mostly Javanese, a small part are Malay and Batak, this occurred as a result of the transmigration of people from the island of Java to Sumatra in 1982. In the New Order era, the transmigration program was implemented in very large scale. The main focus of this program is the transfer of residents from the island of Java to various areas on the island of Sumatra. This transmigration policy has full support from the central government, making it one of the leading national programs. As a result, the implementation of transmigration took place with high intensity and had a wide impact. Consistent implementation and strong support from the government have made this program grow rapidly. Transmigration is not only a temporary policy, but has become entrenched in the national development strategy during the New Order period. The impact of this program is not only visible in demographic changes, but also influences social, economic and cultural aspects in transmigration destination areas in Sumatra.

Group living is not only limited to humans, but is based on coexistence with many other living creatures. Group life Humans are also a type of creature that lives in groups. The existence of various forms of human collective unity means that we need some terms to differentiate different types of human unity, or society. "Society" refers to the unit of human life. In English, we use the term "society" which comes from the Latin word "socius" which means "friend". The term community itself comes from the Arabic root word sharakah which means "to participate".

In Javanese society, the pronunciation of the letter /ɛ/ is different from the pronunciation of the original letter. This is unique to Javanese society. The social influence of society also influences social communities other than Javanese society. This can also be seen from the fact that Indonesia has different languages.

One of the impacts of language contact is changes in letter sounds. The process of changing the character of the pronunciation of letter sounds occurs naturally due to language differences. Similar to what happened when the mosque imam in the village of Lantak Seribu Jambi changed the pronunciation character /ɛ/ to /nga.

Table 1. Table of Javanese Consonant Phonemes

Daerah Artikulasi		Labial	Dental / Alveolar	Retroflex	Palatal	Velar	Glottal
Cara Artikulasi							
Nasal		m		ɳ	ɲ	ŋ	
Plosive / Affricate		p, b	t, d	ʈ, ɖ	tʃ, dʒ	k, g	ʔ
Fricative				ʂ			h
Approximant	Central			ɭ	j	w	
	Lateral			ɮ			

¹⁶ Iis Iskar
Ilmu Peng

The table above is a table of Javanese consonant phonemes which are no different from Indonesian phonemes. The picture of the phoneme table for Arabic is as follows.¹⁷

Table 2. Arabic Phonemes

	Labial	Labio-dental	Inter-dental	Dental-alveolar	Palatal	Velar	Uvular	Pharyngeal	Laryngeal
Plosive emphatic	b			t, d	ʃ/ɡʲ	k	q		ʔ
Fricative emphatic		f	t, d	ʃ, z	ç		χ, ʁ	ħ, ʕ	h
Nasal	m		ḏ	ṣ					
Lateral emphatic				n					
Tap				l					
Glide				ṛ	j	w			

a. الحمد لله رب العالمين

It should be read as "Alhamdulillah hirabbil 'alamin" becomes "alhamdulillah rabbil ngalamin". The phenomenon of changing the sound of the Arabic letter /ع/ (ain) to /nga/ occurs because of the position of the letter at the beginning of the word. This is due to the characteristics of the Javanese language which does not have the consonant /ع/ in its phonetic system. In Javanese script, the closest sound is /nga/. The sociolinguistic context in Lantak Seribu Village plays an important role in this phenomenon. The majority of the village population comes from the Javanese tribe and uses Javanese as their daily language. This condition significantly affects the way they pronounce Arabic letters, especially /ع/. As a result, when encountering the letter /ع/ in Arabic words, such as in reading the Koran or pronouncing religious terms, local people tend to adapt it to a more familiar sound in the Javanese phonological system. This adaptation resulted in the pronunciation of /nga/ instead of /ع/, reflecting the linguistic acculturation process that occurred in the context of religious teaching and practice in the community.

The examples discussed illustrate the transformation of the consonant /ع/ (ain) in Arabic. These consonants have the characteristic [+consonant -consonant, +syllable], which can be verified through a diagram or table of Arabic phonemes. The change process that occurs involves modification of the paringual fricative sound [ع] into a velar sound. This shows that there is an adjustment in the point of articulation in the pronunciation effort. To make the articulation of the letter /ع/ easier for unfamiliar speakers, further phonological adaptation occurs. This letter is converted into a phoneme with the characteristic [+consonant, +syllable], and then

¹⁷ Watson, Janet. 2007. The Phonology and Morphology of Arabic. Oxford: Oxford University Press

realized as the consonant /ng/. This series of changes reflects the phonological strategies that speakers employ to accommodate unfamiliar sounds into a sound system that is more familiar to them. This process describes how the local language adapts to the phonetic elements of a foreign language, in this case Arabic.

The pronunciation of /ع/ in Javanese has changed due to cultural and social influences. Sociocultural influences influence the pronunciation of several letter sounds in the hijaiyah letters, because the hijaiyah letters are foreign letters from the first language.

b. إياك نعبد و إياك نستعين

It should be read with "iyyaka Na'budu wa iyyaka Nasta'in" becomes "iyya anakbudu wa iya kanas tangin" the letter / ع / becomes /k/ because it is in the middle.

The Arabic letter /ع/ (ain) has distinctive articulation characteristics. Pronunciation involves vibrations in the center of the throat. In theory, the production of this sound is produced by a combination of air pressure that varies between strong and weak in the middle area of the throat, accompanied by vibrations in the same location.

Regarding the origins of the sound of hijaiyah letters in general, Zaky in his work "Tahsin Guide and Tajwid Rules" presents a comprehensive classification. He identified five main sound-producing areas in the Arabic phonological system:

1. Oral Cavity
2. Throat
3. Tongue
4. Lips
5. Nasal Cavity

This classification provides a systematic understanding of how the various hijaiyah letters are produced in the human vocal apparatus. This knowledge is very useful in learning the correct pronunciation of Arabic letters, including the letter /ع/ which has a specific point of articulation in the throat.¹⁸

The Hijaiyah letters are a group of letters in the Qur'an, numbering 29 and these letters are still used today.¹⁹ During the reign of Abu Bakar, Umar bin Khatab suggested that the qur'an be recorded so that during the reign of Usman bin Affan the development of Islam developed very rapidly.²⁰ Dialectal differences are becoming increasingly common, as are differences in the reading of the qur'an. This is caused by different dialect, social and cultural factors in each region. This of course has a big influence on the pronunciation of the sound of the hijaiyah letters, including the letter ain ع.

¹⁸ Zaky, Abu. 2008. Tuntutan Tahsin dan Kaidah Tajwid. Pustaka Zaky & Wimba

¹⁹ Syaikh Abd Ar'Rabb Nawabuddin. 1991. Kaifa Tahfadzul Qur'anul Karim, Alih Bahasa, SD. Ziyat Abbas, Metode Praktik Hafal Al-Qur'an, Jakarta: CV. Firdaus

²⁰ Karim, Abdul. 2009. Sejarah Pemikiran dan Peradaban Islam. Jogjakarta. Pustaka Book Publisher.

Conclusion

Based on the discussion above, sociophonological analysis reveals a significant change in the pronunciation of the letter ain (ع) among the Javanese community in Lantak Seribu Village, Renah Pamenang District, Merangin Regency, Jambi Province. This phenomenon is the result of natural adaptation due to linguistic differences and is influenced by dialect variations, social factors and local cultural context.

A concrete example can be seen in the pronunciation of the local Mosque Imam, where the letter ع tends to be pronounced as /nga/ or other variants. This transformation reflects the phonological acculturation process that occurs when Arabic interacts with the Javanese sound system. This change in pronunciation is not only a linguistic phenomenon, but also a product of social and cultural dynamics. The hijaiyah letters as a foreign element in the Javanese language have undergone adjustments to make it easier to pronounce by local speakers. In particular, the letter ain (ع) which should be pronounced as a paringual fricative sound adapts to the velar sound /nga/ which is more familiar in Javanese phonetics.

This phenomenon illustrates how language continues to evolve to adapt to the social and cultural context of its users, creating unique variations in the pronunciation of Arabic letters in the Javanese community.

References

- Ahmad mujib, Hubungan bahasa dan kebudayaan (perspektif sosiolinguistik) 2009, ADABIYYAT, Vol.8 (No. 1). pp. 141-154. ISSN 1412-3509
- Crystal, David. 1992. Encyclopedia of Language. Oxford : Oxford Press
- Iis Iskandar; Thoyib Ibnuzain Main, supervisor, Elipsis dalam bahasa Arab suatu analisis sintaksis, (Fakultas Ilmu Pengetahuan dan Budaya Universitas Indonesia, 1991)
- Imam subqi dkk, islam dan budaya jawa (solo : cetakan I ivorie, 2018) hlm.iii
- Karim, Abdul. 2009. Sejarah Pemikiran dan Peradaban Islam. Jogjakarta. Pustaka Book Publisher.
- Karim, Abdul. 2009. Sejarah Pemikiran dan Peradaban Islam. Jogjakarta. Pustaka Book Publisher.
- Khasanah, muhammad nanang qosim, (2017), Wacana Sosiofonologis Pelafalan Huruf / ع/ dalam huruf Hijaiyah pada Masyarakat Jawa, ISSN 2407-9189
- Khuli, Ali M. 1982. A Dictionary of Theoretical Linguistics. Beirut : Librairie du Liban
- Koentjaraningrat. 1990. Pengantar Ilmu Antropologi. Jakarta : PT.Rineka Cipta
- Kridalaksana, H. 1978. "Keutuhan Wacana" dalam Bahasa dan Sastra, Tahun IV, No. 1. Jakarta: Depdikbud.
- Lina marlina, pengantar ilmu ashwat (Fajar Media, Bandung, 2019. ISBN: 978-602-

1598-16-0) hal.184

Mahsun, M.S. 2007. Metode Penelitian Bahasa: Tahapan Strategi, Metode, dan Tekniknya. Jakarta: Raja Grafindo Persada.

Margono, Metodologi Penelitian Pendidikan Cet 2, (Jakarta: Rineka Cipta, 2003), hal.39

Munir Rozi. (2000). Dasar-dasar Demografi. 2000. Lembaga Penerbit UI: Jakarta.

Samodro dkk, JURNAL ADAT-Jurnal Seni, Desain & Budaya Dewan Kesenian Tangerang Selatan, menelusuri asal usul wayang kulit sebagai warisan budaya di indonesia, Volume 5. Nomor 1. 2023

Soeparno, kerancuan fono-ortografis dan orto-fonologis bahasa indonesia ragam lisan dan tulis, DIKSI Vol.12, No.2, Juli 2005

Sri wintala achmad, asal-usul dan sejarah orang jawa (yogyakarta : cetakan I Araska, 2017) hlm.9

Sumarsono. 2010. Sociolinguistik. Yogyakarta: Pustaka Pelajar

Syaikh Abd Ar"Rabb Nawabuddin. 1991. Kaifa Tahfadzul Qur'anul Karim, Alih Bahasa, SD. Ziyat Abbas, Metode Praktik Hafal Al-Qur'an, Jakarta: CV. Firdaus

Watson, Janet. 2007. The Phonology and Morphology of Arabic. Oxford: Oxford University Press

Zaky, Abu. 2008. Tuntutan Tahsin dan Kaidah Tajwid. Pustaka