

CHAPTER I

INTRODUCTION

This chapter is divided into five subchapters. They are background of the study, statements of research problems, objectives of the study, significances of the study, and the last is scope and limitation of the study. Those subchapters are important to be explained since they will help the readers to understand the study deeper.

1.1 Background of the Study

Language is a gift from God to human. It is given to them to enable them to interact with the others. Therefore, their possession of language distinguishes them from the other creatures. It eases them in delivering their feeling and thought. However, even though language is used as a means of communication and interaction, some difficulties are still faced by human. Due to the existence of many different languages in this world, human is bounded to communicate with those who have different languages. It is because every language has their own system in many aspects. Therefore, learning the other languages is not easy. There will be some difficulties that are found because of the distinction of the languages while the similarity of them will ease people in learning other languages.

A hindrance in learning other languages still becomes an issue which is unavoidable. It is not easy to learn a language which is different from your own. Many people still struggle with that. Gass and Selinker (1994) stated that in

learning other languages, language transfer will exist. It must be considered in any full account of the second language process.

According to Odlin (1989, p.27), language transfer is “the influence resulting from similarities and differences between the target language and any other language that has been previously (and perhaps imperfectly) acquired” (as cited in Huthaily, 2003, p. 9). Many linguists have different argument dealing with language transfer. It is still an on-going debate among applied linguists. However, Lado (1957, p.2) claimed that:

“Individuals tend to transfer the forms and meanings, and the distribution of forms and meanings of their native language and culture to the foreign language and culture—both productively when attempting to speak the Language and to act in the culture, and receptively when attempting to grasp and understand the language and the culture as practiced by natives” (as cited in Gass & Selinker, 1994).

Although language transfer has long been a controversial issue and being debated up to now, we could not deny that in learning other languages, the native language can give affect on it. When people learn other languages, they tend to transfer their first language system to the target language that they learn. It sometimes will produce the different outcome with the target language. The influence of the first language usually makes them pronouncing the target language different with what the native speakers of that language pronounce.

This kind of phenomenon also happens when Madurese recites a Holy Qur'an. Since it is written in Arabic and it is not Madurese first language, they learn it since they were children. It is a need for Madurese who is Muslim to learn Arabic in order to be able to recite their Holy book. Moreover, they mostly use

Arabic when they pray because they believe it is the language that they will use in heaven (Huthaily, 2013). Hence, in their childhood, it is a must for them to learn sincerely to recite the Qur'an well.

Madurese and Arabic are two languages that have different system. Both of them have different sounds. If Arabic has only three vowels, /a/, /i/, and /u/ (Brown & Ogilvie, 2009), Madurese has more complex vowels. According to Davies (2010), Madurese has eight surface vowels, /ɛ/, /ɔ/, /a/, /ə/, /i/, /u/, /ɣ/, and /i/. The different vowels possessed by these two languages could not rule out the possibility that in reciting the Qur'an, Madurese as their mother tongue will affect the way Madurese pronouncing Arabic vowels. Due to the more complex vowels had by Madurese, it is possible for them to realize Arabic vowels based on their Madurese vowels. For examples:

No.	Arabic sentences (Verse)	Madurese Pronunciation
1.	فَالْمُعِيرَاتِ صُبْحًا /falmuʔi:ra:ti s ^ʕ ubħa:/	فَالْمُعِيرَاتِ صُبْحًا [falmuʔi:ra:ti s ^ʕ ubħa:]
2.	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ /tabbat jada: ʔabi: lahabiw watab/	تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ /tabbat jɔdɔ: ʔabi: lahɣbiw wɣtab/

From the first example, we can see that Madurese pronounces the Arabic vowel /a/ as [a]. It is the same as the Arabic vowel. However, from the second example, it is shown that Madurese does not only realize Arabic vowel /a/ as [a] but there is another realization of the vowel [a] that is the vowel [ɣ]. Therefore, the writer conducted a study dealing with the realization of Arabic vowels based on Madurese alternating vowels.

Qur'an is the Holy Book of Muslims all over the world. It is the sacred book that is believed as the guidance of life. Due to its sacredness, reciting Holy Book precisely is a must for them. It is because it can affect the meaning. Therefore, a study dealing with the way people pronouncing Arabic in Qur'an is totally crucial. It will help many people to learn and make sure to recite Qur'an precisely thus they will not make mistakes in reciting it. Despite the right or wrong the realization of Arabic vowels pronounced by Madurese, the writer believes that this kind of phenomenon should be investigated thus people will be aware of this and reassess it.

A lot of research dealing with the non-native Arabic pronunciation in reciting the Qur'an has been conducted. Most of them deal with the contrastive analysis of Arabic and other languages and also the error analysis of non-native Arabic pronunciation especially in terms of the Arabic consonant. In this study, the writer conducted a research dealing with non-native Arabic that is Madurese in reciting the Qur'an. The writer focused on the realization of Arabic vowels that was based on the realization of Madurese phonology itself since the writer believes that there will be language transfer in which the first language will affect the target language. Beside the use of phonological realization theory, the writer also analyzed the phonological environment of the realization to fill the gap of the previous studies.

1.2 Statements of the problems

In relation to the background study above, this study seeks to address the following questions:

1. What are the realizations of Arabic vowels pronounced by Madurese in reciting the Qur'an?
2. What are the phonological environments of the realization of Arabic vowels pronounced by Madurese in reciting the Qur'an?

1.3 Objectives of the Study

The primary objective of this study is to explain the Arabic vowels pronounced by Madurese. There are two aims of this study based on the statements of the research problems:

1. To explain the realization of Arabic vowels pronounced by Madurese in reciting the Qur'an
2. To explain the phonological environments of Arabic vowels realization pronounced by Madurese in reciting the Qur'an.

1.4 Significances of the Study

The significances of the study are to convey benefits both theoretically and practically.

1) Theoretical Significance

Theoretically, the finding of this study could make an important contribution to the field of phonetic and phonology. It provides an exciting

opportunity to advance our knowledge in that field. This study is expected to be a reference for further studies dealing with the same issue. It is important to be observed since it can fill the gap of the previous study dealing with Madurese production of Arabic phonology in reciting the Qur'an. It is also expected to enrich the study of Madurese as a means of conserving and cultivating that language.

2) Practical Significance

Practically, the writer hopes that this study can gain people's awareness of this phenomenon. Madurese will be aware of the realization of Arabic vowels they pronounce thus if it is considered to be incorrect then they can start to change it by pronouncing them as exact as Arabic vowels inventory since correct pronunciation is crucial in reciting the gorgeous Holy Qur'an. The analysis of its phonological environment will give benefit for those who teach Madurese in reciting the Qur'an because by knowing in what environments the realizations occur they can focus on that environment to ensure that it will be pronounced correctly. However, if those who are expert in ascertaining the correctness of the pronunciation on the way people recite Qur'an still consider this phenomenon to be correct then it can become one of characteristics and uniqueness of Madurese when they recite the Qur'an.

1.5 Scope and Limitations of the Study

With the intention of specifying and avoiding broad investigation, the writer makes some burdens on the study. The scope of the study is phonetic and

phonology in which both two disciplines focus on sounds production. It also focuses particularly in the analysis of phonological realization and phonological environments. This study observes the Arabic vowels produced by Madurese. However, to make this study more specific and to fill the gap from the previous study, the writer limits the data only on Arabic short vowels realization and its phonological environments. Moreover, the writer also limits the study only on segmental features and dispenses with the super segmental features. In this study, the subjects' speech or pronunciation of Arabic is analyzed in terms of broad transcription rather than narrow transcription. It is often used to select a transcription that uses a simple set of symbols rather than uses more phonetic details.