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Arabic Sound Changes by Local Language Speakers in Indonesia in Reciting Alquran: Phonetic and Phonological Study

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Abstract

This research aims at desccribing the Arabic sound changes by local language speakers in Indonesia in reciting Alquran. There are two main theories used in this article. The first is articulatory phonetic which covers the on how to produce particular sound of Arabic and local language are produced. The second theory is tajweed which rules on how a particular sound must be produces in different environment. The method of the research uses contrastive analysis, namely by (1) collecting the data (2) displaying a comparison in the same units, (3) identifying the different elements and (4) formulating the contrasts becomes rule. The data of this research are the sounds of Quranic Arabic recited by the native of local language speakers in Indonesia. The result shows that there are changes of Quranic Arabic sound produced by local language speakers. The changes consist of (1) deletion of glottal plosive voiced [ʔ], (2) pharyngeal fricative voiceless [ħ] becomes glottal fricative voiceless [h], (3) velar fricative voiceless [χ] becomes glottal fricative voiceless [h], (4) dental fricative voiced [ð] becomes alveolar plosive voiced [d], (5) pharyngeal alveolar plosive voiceless [ţ] becomes alveolar plosive voiceless [t], (6) pharyngeal fricative voiced [ʕ] becomes nasal vowel [˜] (7) velar fricative voiced [ɣ] becomes velar plosive voiced [g], (8) labiodental fricative voiceless [f] becomes bilabial plosive voiceless [p], (9) uvular plosive voiceless [q] becomes velar plosive voiceless [k]. It can be concluded that there are nine sound changes from quranic Arabic produced by local language speakers in Indonesia.

I. INTRODUCTION

Arabic has been used as a religious language for the basic rituals and for technical instruction of specialists in the religious sciences (Madiha Doss, 2006: 1). It can be said that Arabic has been used since the arrival of Islam in the Indonesian archipelago as a religious language for basic rituals and religious scholars but remains limited to the realm of religion. It is evident that Arabic as the Islamic language par excellence has played and still plays a very central role in Indonesia. The introduction and spread of Arabic in Indonesia has however not yet been dealt with comprehensively nor in detail. (Nico J.G. Kaptein, 2017: 240).

One of the main objectives of the establishment of these Islamic educational institutions is to teach Arabic as the language of Islam. Therefore, the relationship between Islamic educational institutions is closely related to Arabic (Sauri, 2020). It also means that In addition to teaching the religion of Islam, Islamic educational institutions also teach Arabic, this has received a positive response because Arabic is also used in several religious rituals, such as the call to prayer, prayers, sermons, prayers, and rituals.

When Quranic Arabic was introduced to the Sundanese' Javanese, and Madurese populations of Java, it was not the first powerful foreign language to arrive strengthened by a "diglossicideology: Sanskrit had for centuries fulfilled that. (Tournal & Zimmer, 2000). It can be said that Quranic Arabic is not the first foreign language introduced to the Sundanese,

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Javanese, and Madurese in Java, based on "diglosicideology: the Sanskrit language that occupied that role for centuries. So it clear that with some evidence the history of arabic language came in some areas in Indonesia, such as Sunda, Java, Padang, Lampung, Kalimantan in line with the study of Islam in Islamic religious education institutions at that time.

The phoneme learning of hijaiyyah letters in Indonesia has long been applied but the rules in hijaiyah letters are not taken seriously, as the common purpose is only to be able to recite the Quran well (Aziz, 2002). It means that the quality of teaching given by teacher of the Qur'an) has not been entirely good, especially in terms of teaching the sounds of Hijaiyah. In line with him, someone else believes that Interference as part of phonological events can occur because of contact between two languages, namely the Interaction of Arabic and Indonesian. It is an error caused by the tendency and habit of narrating another language both from sound, grammar, new vocabulary, and even from a cultural perspective. (Irfan, etc. 2018:81). It also means that the difficulties experienced in teaching the sounds of Hijaiyah are not only the teaching factor, but the unusualness of the Indonesian people, who in fact speak local languages, must know the sounds of Hijaiyah in Arabic.

Despite the difficulty of learning and teaching the Hijaiyah sounds, Herwina (2020:91) suggest at least one solution so that teaching the Hijaiyah sounds is no longer difficult, in the learning process of reading hijaiyah letters, teachers must have a break through or dare to apply new methods and strategies, so that children's interest and enthusiasm for learning increases. So that, the ability of children to read hijaiyah letters can improve. One of the alternatives that the researchers offer is to use the Index Card Match Strategy (matching cards), during the learning activities. It can be said that Hijaiyah sounds teaching which is considered difficult and foreign in the ears of the Indonesian people has found real solutions for easier and more sophisticated teaching. So it clear that although the mother tongue of Indonesians is diverse and it is difficult to recognize a new language, teaching the Hijaiyah sounds can be done successfully as long as the teaching uses the latest methods and is not boring.

II. THEORETICAL FRAMEWORK

Hijaiyah or the Arabic alphabet contains twenty-eight letters, including consonants and long vowels, and fourteen symbols that function as short vowels and pronunciation markers, or as markers of certain grammatical functions. The Arabic alphabet and writing system has four major characteristics, namely (1) Arabic is written from right to left. (2) Letters are connected in both print and script, unlike those of the Latin alphabet, which are connected only in script. (3)Letters have slightly different shapes depending on where they occur in a word. (4) Arabic script consists of two separate "layers" of writing. (Brustat, Al-batal, & Tunisi, 2010). It means that hijaiyah letters or Arabic letters have distinctive characteristics that distinguish them from the Latin letters that we usually use. In line with them, someone else believes that Hijaiyah letters are the letters that arrange the words in Al Qur'an. Hijaiyah letters consist of 28 letters symbolizing consonant sounds. Meanwhile, the vocal sounds are symbolized by harokat/marks. (Wisesty & Mubarok, 2017). It also means that hijaiyah is the name for the Arabic alphabet, which contains twenty-eight letters that represent consonant sounds, while vowel sounds are represented by harokat or marks. There are several differences between the Hijaiyah alphabet and the ordinary alphabet starting from the form and also how to write and read. Hijaiyah letters are very closely related to Muslims around the world because the since the beginning of the bookkeeping of the Qur'an, it was written with written using Arabic and hijaiyah letters. Different from the two opinion, somebody claims that Hijaiyah letters are letters used in the Holy Qur'an which consists of 30 letters with several gifts. Learning hijaiyah letters is a first step to reading the Holy Qur'an (Gunawan, 2019). It can be said that there are still differences of opinion regarding the

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number of letters in the hijaiyah alphabet. So it clear that despite these differences, the Hijaiyah letter is the Arabic alphabet which is also used in the Holy Quran. Therefore, we as Muslims should learn the hijaiyah letters from an early age as our first step to reading and also learning the holy Quran.

Tajweed literally means to adorn and beautify. In the context of the recitation of the Quraan Shareef, tajweed refers to the correct pronunciation of the letters and applying the various rules of Recitation (Jamiatul Ulama, 2010: p 1). It means that Tajweed is the rule to correct pronunciation of Arabic letters in order to make them beautiful and pronounced properly as it supposed to be. Knowledge of Tajweed is (fard kifayah), in other word, some of Muslims have to know it, but applying it is (fard 'ain) means it is required for all Muslims (Akkila et al, 2018). That means not all Muslims must learn Tajweed (require just some Muslims) because Tajweed is fard kifayah, however all Muslims are obliged to apply it because Tajweed is fard 'ain.

Modern Arabic has one of the most elementary types of vowel systems, composed of three cardinal vowels /i/, /u/ and /a/, which are common to a very large majority of natural languages (Hellmuth, 2013). It means that Arabic language has a common vowels others languages have but has a different phonetic system since it only has three vowels meanwhile in language like Bahasa Indonesia has six vowels or English language that categorized having 12 even 20 vowels. In traditional Arabic language system, it also used to have five common vowels based on the proto –Semitic semantic system, but along with the change of linguistic world, Arabic Language collapsing the /e/ and /i/ together with /o/ and /u/ result the three vowels as it is now.

In line with Hellmuth, Mustafwi also believes that the vowel space of MSA is relatively sparse, consisting of three vowel qualities /i/, /u/, and /a/, with contrastive vowel length (Mustafawi, 2017). It also means that although Arabic language is categorized as having 3 vowels, but it also has words that can change based on the additional length sound on its vowels that called harakat. In this lengthen vowels, Arabic language adds alif in front of the fathah harakat for the sound a:, wau in front of the harakat dammah for u: sound, and ya in front of the harakat kasrah for the i: sound. In the native Arabic speaker itseld, harakat is rarely use since native Arabic was born with instinct of which words that contain long vowels and which don't. The harakat is needed for those who learn Arabic language as second language, and also used for teaching in Arabic elementary school until the fourth grade.

Different from Hellmuth and Mustafwi, Khan claims that Scholars classify Arabic vowels into four major types: (1) long vowels (2) short vowels (3) diphthongs, and (4) double vowels (Khan, 2013). It can be said that after the 3 vowels in Arabic language that divided into long vowels and short vowels type, the system of Arabic language vowels is added with the use of diphthong (mad layn) and double vowels (tasjeed). For the diphthong, the collision between vowels occurs between alif, wau, and ya, and the combination between the three while meeting the two others. Meanwhile in the tasjeed type, the vowels get emphasized resulting to a new vowels. Even there's still a controvertion between the use of ta marbutaa at the end of sentence and the glottal hamzah that is categorized as vowels but got rejected by the native Arabic grammarians.

III. METHODOLOGY

Methodology is a research strategy that translates ontological and epistemological principles into guidelines that show how research is to be conducted and principles, procedures, and practices that govern research. (Nayak & Singh, 2019). It means that Methodology is research which is a guiding principle that shows how research principles should be carried out that will govern the research to be carried out. While method is a scientific aproach of how the author conduct research and method used in the research which it includes concepts, prepositions, models, hypotheses, theories, and methods. In another hand, methods is the procedures taken to

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achieve certain goals or in research case means that producdures taken to acheive the reasearch goal which is results and data (Kothari, 2004: 8).

This research employs qualitative approach, by applying contrastive analysis (CA) method. Contrastive analysis method is the comparison of the linguistic system of two languages, for example the sound system or the grammatical system (Di Pietro, 1970; Richards, 1989; Nur, 2018). The data of this research are the quranic Arabic sound that produced by five local language speakers. the local languages that include in this research are Padangnese, Lampungnese, Sundanese, Javanese and Dayaknese. The participants are chosen based on NORMS (Nonmobile, Old, Rural and Males). So there are six sound sources to be compared, the original quranic Arabic sound and those five local sounds. In order to get the data, the researchers recorded three common short surahs, namely Al-ikhlas, Al-falaq and An-naas. There are two main step in alyzing the data, namely 1. Describing the quranic Arabic and local language sound systems; 2. Comparing the sounds based on articulatory phonetic. The analysis perceives the speech organ involvement in producing each sound of quranic Arabic and local language sound systems. Then it potrays the sound changes of those languages. In analyzing the difference between Arabic and local language sound systems, the researchers use International Phonetic Alphabet (IPA) standardization in order to have the nearest similar sound symbols.

IV. FINDINGS AND DISCUSSION

The researchers analyzed the sound of three common short surahs, namely Al-ikhlas, Al-falaq and An-naas recited by five local language speakers. The followings are the tables of the analysis of the sound change from Padangnese native speaker. Based on NORMS, the data are take by recording an old man wih initial MB, 70 years old. The table below is the description of the quranic Arabic and Padangnese native speaker's sound in reciting surah al-ikhlas.

Table 1. A. *Al-ikhlas recitation by Padangnese native speaker*

No.	Source	Quranic Arabic	Recording	Padangnese transcription	Sound Changes	To be
1	قُلْ	/qʊl/	🔊	/kʊl/	/q/	/k/
2	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌhʌd/	/ʕʌ/	/ʌ/
3	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌhʌd/	/ḥ/	/h/
4	ٱللَّهُ	/ʕʌllɔ:hʊ/	🔊	/ʌllɔ:hʊ/	/ʕʌ/	/ʌ/
5	ٱلصَّمَدُ	/ṣomʌd/	🔊	/somʌd/	/ṣ/	/s/
6	كُفُوًا	/kʊfʊwʌn/	🔊	/kʊpʊwʌn/	/f/	/p/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Padangnese local sound to be voiceless velar stop [k]. Data number 2 and number 4 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel [ʌ]. Data number 3 is the consonant sound of voiceless emphatic glottal fricative [ḥ]. This sound is changed by native Padangnese local sound to be voiceless glottal fricative without emphatic [h]. Data number 5 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Padangnese local sound to be voiceless alveolar fricative without emphatic [s]. Data number 6 is the consonant sound of voiceless labiodental fricative [f]. This sound is changed by native Padangnese local sound to be voiceless bilabial stop [p].

The table below is the description of the quranic Arabic and Padangnese native speaker's sound in reciting surah al-falaq.

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Table 1. B. *Al- falaq recitation by Padangnese native speaker*						
No.	Source	Quranic Arabic	Recording	Padangnese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/kʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/ãū**d**ʊ/	/ð/	/d/
5	ٱلْفَلَقِ	/**f**ʌlʌq/		/pʌlʌk/	/f/	/p/
5	ٱلْفَلَقِ	/fʌlʌ**q**/		/pʌlʌk/	/q/	/k/
6	شَرِّ	/ʃʌrrI/		/sʌrrI/	/ʃ/	/s/
7	خَلَقَ	/**χ**olʌq/		/holʌk/	/χ/	/h/
8	خَلَقَ	/χolʌ**q**/		/holʌk/	/q/	/k/
9	غَاسِقٍ	/**ɣ**ɔ:sIqIn/		/gɔ:sIkIn	/ɣ/	/g/
10	غَاسِقٍ	/ɣɔ:sI**q**In/		/gɔ:sIkIn/	/q/	/k/
11	إِذَا	/**ʕI**ða:/		/Ida:/	/ʕI/	/ɪ/
12	إِذَا	/ʕI**ð**a:/		/Ida:/	/ð/	/d/
13	ٱلنَّفَّٰثَٰتِ	/nʌ**ff**a:θa:tI/		/nʌppa:sa:tI/	/f/	/p/
14	ٱلنَّفَّٰثَٰتِ	/nʌffa:**θ**a:tI/		/nʌppa:sa:tI/	/θ/	/s/
15	فِي	/fIl/		/pIl/	/f/	/p/
16	ٱلْعُقَدِ	/**ʔʊ**qod/		/ʊkod/	/ʔʊ/	/ʊ/
17	ٱلْعُقَدِ	/ʔʊ**q**od/		/ʊkod/	/q/	/k/
18	حَاسِدٍ	/ħa:sIdIn/		ha:sIdIn	/ħ/	/h/
19	حَسَدَ	/ħʌsʌd/		hʌsʌd/	ħ	/h/

Data number 1, 8, 10 and 17 are the consonant sound of voiceless uvular stop [q]. This sound is changed by native Padangnese local sound to be voiceless velar stop [k]. Data number 2 and 11 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 and 16 are the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 12 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Padangnese local sound to be voiceed alveolar stop [d]. Data number 5, 13 and 15 are the voiceless labiodental fricative [f]. These sounds are changed by native Padangnese local sound to be voiceless bilabial stop [p]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Padangnese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Padangnese local sound to be voiceless glotal fricative [h]. Data number 9 is the consonant sound of voiced velar fricative [ɣ]. This sound is changed by native Padangnese local sound to be voiced

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velar stop [g]. Data number 14 is the consonant sound of voiceless interdental fricative [θ]. This sound is changed by native Padangnese local sound to be voiceless alveolar fricative [s]. Data number 18 and 19 are the consonant sounds of voiceless emphatic glottal fricative [ḥ]. These sounds are changed by native Padangnese local sound to be voiceless glottal fricative without emphatic [h].

The table below is the description of the quranic Arabic and Padangnese native speaker's sound in reciting surah an-nas.

***Table 1. C** An-nas recitation by Padangnese native speaker*

No.	Source	Quranic Arabic	Recording	Padangnese transcription	Sound Changes	To be
1	قُلۡ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ãū**dʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/ãū**d**ʊ/	/ð/	/d/
5	إِلَٰهِ	/ʕIla:hI		/Ila:hI/	/ʕI/	/ɪ/
6	شَرِّ	/ʃʌrrI/		/sʌrrIl/	/ʃ/	/s/
7	ٱلۡخَنَّاسِ	/χonna:s/		/honna:s/	/χ/	/h/
8	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ʕʌ/	/ʌ/
9	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ð/	/d/
10	فِي	/fi:/		/pi:/	/f/	/p/
11	صُدُورِ	/ṣʊdu:rI		/sʊdu:rI/	/ṣ/	/s/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Padangnese local sound to be voiceless velar stop [k]. Data number 2, 5 and 8 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 is the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 9 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Padangnese local sound to be voiceed alveolar stop [d]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Padangnese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Padangnese local sound to be voiceless glotal fricative [h]. Data number 10 is the voiceless labiodental fricative [f]. This sound is changed by native Padangnese local sound to be voiceless bilabial stop [p]. Data number 11 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Padangnese local sound to be voiceless alveolar fricative without emphatic [s].

The followings are the tables of the analysis of the sound change from Lampungnese native speaker. Based on NORMS, the data are take by recording an old man wih initial JHM, 73 years old. The table below is the description of the quranic Arabic and Lampungnese native speaker's sound in reciting surah Al-ikhlas.

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Table 2. A *Al-ikhlas recitation by Lampungnese native speaker*						
No.	Source	Quranic Arabic	Recording	Lampungnese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/kʊl/	/q/	/k/
2	أَحَدٌ	/ʕʌḥʌd/		/ʕʌḥʌd/	/ʕʌ/	/ʌ/
3	أَحَدٌ	/ʕʌḥʌd/		/ʕʌḥʌd/	/ḥ/	/h/
4	ٱللَّهُ	/ʕʌllɔ:hʊ/		/ʌllɔ:hʊ/	/ʕʌ/	/ʌ/
5	ٱلصَّمَدُ	/ṣomʌd/		/somʌd/	/ṣ/	/s/
6	كُفُوًا	/kʊfʊwʌn/		/kʊpʊwʌn/	/f/	/p/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Lampungnese local sound to be voiceless velar stop [k]. Data number 2 and number 4 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel [ʌ]. Data number 3 is the consonant sound of voiceless emphatic glottal fricative [ḥ]. This sound is changed by native Lampungnese local sound to be voiceless glottal fricative without emphatic [h]. Data number 5 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Lampungnese local sound to be voiceless alveolar fricative without emphatic [s]. Data number 6 is the consonant sound of voiceless labiodental fricative [f]. This sound is changed by native Lampungnese local sound to be voiceless bilabial stop [p].

Based on NORMS, the data are take by recording an old man wih initial JHM, 73 years old. The table below is the description of the quranic Arabic and Lampungnese native speaker's sound in reciting surah al-falaq.

Table 2. B *Al- falaq recitation by Lampungnese native speaker*						
No.	Source	Quranic Arabic	Recording	Lampungnese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ãū**dʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/ãū**d**ʊ/	/ð/	/d/
5	ٱلْفَلَقِ	/**f**ʌlʌq/		/pʌlʌk/	/f/	/p/
5	ٱلْفَلَقِ	/fʌlʌ**q**/		/pʌlʌk/	/q/	/k/
6	شَرِّ	/ʃʌrrI/		/sʌrrI/	/ʃ/	/s/
7	خَلَقَ	/**χ**olʌq/		/holʌk/	/χ/	/h/
8	خَلَقَ	/χolʌ**q**/		/holʌk/	/q/	/k/
9	غَاسِقٍ	/**ɣ**ɔ:sIqIn/		/gɔ:sIkIn	/ɣ/	/g/
10	غَاسِقٍ	/ɣɔ:sI**q**In/		/gɔ:sIkIn/	/q/	/k/
11	إِذَا	/**ʕI**ða:/		/Ida:/	/ʕI/	/ɪ/
12	إِذَا	/ʕI**ð**a:/		/Ida:/	/ð/	/d/
13	ٱلنَّفَّٰثَٰتِ	/nʌ**ff**a:θa:tI/		/nʌppa:sa:tI/	/f/	/p/
14	ٱلنَّفَّٰثَٰتِ	/nʌffa:**θ**a:tI/		/nʌppa:sa:tI/	/θ/	/s/
15	فِي	/fIl/		/pIl/	/f/	/p/

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16	ٱلْعُقَدِ	/**ʔʊ**qod/		/ʊkod/	/ʔʊ/	/ʊ/
17	ٱلْعُقَدِ	/ʔʊ**q**od/		/ʊkod/	/q/	/k/
18	حَاسِدٍ	/ħa:sIdIn/		ha:sIdIn	/ħ/	/h/
19	حَسَدَ	/ħʌsʌd/		hʌsʌd/	ħ	/h/

Data number 1, 8, 10 and 17 are the consonant sound of voiceless uvular stop [q]. This sound is changed by native Lampungnese local sound to be voiceless velar stop [k]. Data number 2 and 11 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 and 16 are the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 12 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Lampungnese local sound to be voiceed alveolar stop [d]. Data number 5, 13 and 15 are the voiceless labiodental fricative [f]. These sounds are changed by native Lampungnese local sound to be voiceless bilabial stop [p]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Lampungnese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Lampungnese local sound to be voiceless glotal fricative [h]. Data number 9 is the consonant sound of voiced velar fricative [ɣ]. This sound is changed by native Lampungnese local sound to be voiced velar stop [g]. Data number 14 is the consonant sound of voiceless interdental fricative [θ]. This sound is changed by native Lampungnese local sound to be voiceless alveolar fricative [s]. Data number 18 and 19 are the consonant sounds of voiceless emphatic glottal fricative [ḥ]. These sounds are changed by native Lampungnese local sound to be voiceless glottal fricative without emphatic [h].

Based on NORMS, the data are take by recording an old man wih initial E, 67 years old. The table below is the description of the quranic Arabic and Lampungnese native speaker's sound in reciting surah an-nas.

***Table 2. C** An-nas recitation by Lampungnese native speaker*

No.	Source	Quranic Arabic	Recording	Lampungnese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/ãū**d**ʊ/	/ð/	/d/
5	إِلَهِ	/ʕIla:hI		/Ila:hI/	/ʕI/	/ɪ/
6	شَرّ	/ʃʌrrI/		/sʌrrIl/	/ʃ/	/s/
7	ٱلْخَنَّاسِ	/χonna:s/		/honna:s/	/χ/	/h/
8	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ʕʌ/	/ʌ/
9	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ð/	/d/
10	فِي	/fi:/		/pi:/	/f/	/p/
11	صُدُورِ	/ṣʊdu:rI		/sʊdu:rI/	/ṣ/	/s/

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Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Lampungnese local sound to be voiceless velar stop [k]. Data number 2, 5 and 8 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 is the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 9 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Lampungnese local sound to be voiceed alveolar stop [d]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Lampungnese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Lampungnese local sound to be voiceless glotal fricative [h]. Data number 10 is the voiceless labiodental fricative [f]. This sound is changed by native Lampungnese local sound to be voiceless bilabial stop [p]. Data number 11 is the consonant sound of voiceless emphatic alveolar fricative [ʂ]. This sound is changed by native Lampungnese local sound to be voiceless alveolar fricative without emphatic [s].

The followings are the tables of the analysis of the sound change from Sundanese native speaker. Based on NORMS, the data are take by recording an old man wih initial E, 67 years old. The table below is the description of the quranic Arabic and Sundanese native speaker's sound in reciting surah Al-ikhlas.

Table 3. A *Al-ikhlas recitation by Sundanese native speaker*

No.	Source	Quranic Arabic	Recording	Sundanese transcription	Sound Changes	To be
1	قُلْ	/qʊl/	🔊	/kʊl/	/q/	/k/
2	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌḥʌd/	/ʕʌ/	/ʌ/
3	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌḥʌd/	/ḥ/	/h/
4	ٱللَّهُ	/ʕʌllɔ:hʊ/	🔊	/ʌllɔ:hʊ/	/ʕʌ/	/ʌ/
5	ٱلصَّمَدُ	/ʂomʌd/	🔊	/somʌd/	/ʂ/	/s/
6	كُفُوًا	/kʊfʊwʌn/	🔊	/kʊpʊwʌn/	/f/	/p/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Sundanese local sound to be voiceless velar stop [k]. Data number 2 and number 4 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel [ʌ]. Data number 3 is the consonant sound of voiceless emphatic glottal fricative [ḥ]. This sound is changed by native Sundanese local sound to be voiceless glottal fricative without emphatic [h]. Data number 5 is the consonant sound of voiceless emphatic alveolar fricative [ʂ]. This sound is changed by native Sundanese local sound to be voiceless alveolar fricative without emphatic [s]. Data number 6 is the consonant sound of voiceless labiodental fricative [f]. This sound is changed by native Sundanese local sound to be voiceless bilabial stop [p].

Based on NORMS, the data are take by recording an old man wih initial E, 67 years old. The table below is the description of the quranic Arabic and Sundanese native speaker's sound in reciting surah al-falaq.

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Table 3. B *Al- falaq recitation by Sundanese native speaker*						
No.	Source	Quranic Arabic	Recording	Sundanese transcription	Sound Changes	To be
1	قُلْ	/qʊl/	🔊	/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/	🔊	/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/	🔊	/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/	🔊	/ãū**d**ʊ/	/ð/	/d/
5	ٱلْفَلَقِ	/**f**ʌlʌq/	🔊	/pʌlʌk/	/f/	/p/
5	ٱلْفَلَقِ	/fʌlʌ**q**/	🔊	/pʌlʌk/	/q/	/k/
6	شَرِّ	/ʃʌrrI/	🔊	/sʌrrI/	/ʃ/	/s/
7	خَلَقَ	/**χ**olʌq/	🔊	/holʌk/	/χ/	/h/
8	خَلَقَ	/χolʌ**q**/	🔊	/holʌk/	/q/	/k/
9	غَاسِقٍ	/**ɣ**ɔ:sIqIn/	🔊	/gɔ:sIkIn	/ɣ/	/g/
10	غَاسِقٍ	/ɣɔ:sI**q**In/	🔊	/gɔ:sIkIn/	/q/	/k/
11	إِذَا	/**ʕI**ða:/	🔊	/Ida:/	/ʕI/	/ɪ/
12	إِذَا	/ʕI**ð**a:/	🔊	/Ida:/	/ð/	/d/
13	ٱلنَّفَّٰثَٰتِ	/nʌ**ff**a:θa:tI/	🔊	/nʌppa:sa:tI/	/f/	/p/
14	ٱلنَّفَّٰثَٰتِ	/nʌffa:**θ**a:tI/	🔊	/nʌppa:sa:tI/	/θ/	/s/
15	فِي	/fIl/	🔊	pIl	/f/	/p/
16	ٱلْعُقَدِ	/**ʔʊ**qod/	🔊	/ʊkod/	/ʔʊ/	/ʊ/
17	ٱلْعُقَدِ	/ʔʊ**q**od/	🔊	/ʊkod/	/q/	/k/
18	حَاسِدٍ	/ħa:sIdIn/	🔊	ha:sIdIn	/ħ/	/h/
19	حَسَدَ	/ħʌsʌd/	🔊	hʌsʌd/	ħ	/h/

Data number 1, 8, 10 and 17 are the consonant sound of voiceless uvular stop [q]. This sound is changed by native Sundanese local sound to be voiceless velar stop [k]. Data number 2 and 11 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 and 16 are the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 12 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Sundanese local sound to be voiceed alveolar stop [d]. Data number 5, 13 and 15 are the voiceless labiodental fricative [f]. These sounds are changed by native Sundanese local sound to be voiceless bilabial stop [p]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Sundanese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Sundanese local sound to be voiceless glotal fricative [h]. Data number 9 is the consonant sound of voiced velar fricative [ɣ]. This sound is changed by native Sundanese local sound to be voiced velar stop [g]. Data number 14 is the consonant sound of voiceless interdental fricative [θ]. This

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sound is changed by native Sundanese local sound to be voiceless alveolar fricative [s]. Data number 18 and 19 are the consonant sounds of voiceless emphatic glottal fricative [ḥ]. These sounds are changed by native Sundanese local sound to be voiceless glottal fricative without emphatic [h].

Based on NORMS, the data are take by recording an old man wih initial E, 67 years old. The table below is the description of the quranic Arabic and Sundanese native speaker's sound in reciting surah al-falaq.

***Table 3. C** An-nas recitation by Sundanese native speaker*

No.	Source	Quranic Arabic	Recording	Sundanese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ãū**dʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/ãū**d**ʊ/	/ð/	/d/
5	إِلَٰهِ	/ʕIla:hI		/Ila:hI/	/ʕI/	/ɪ/
6	شَرِّ	/ʃʌrrI/		/sʌrrIl/	/ʃ/	/s/
7	ٱلْخَنَّاسِ	/χonna:s/		/honna:s/	/χ/	/h/
8	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ʕʌ/	/ʌ/
9	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ð/	/d/
10	فِي	/fi:/		/pi:/	/f/	/p/
11	صُدُورِ	/ṣʊdu:rI		/sʊdu:rI/	/ṣ/	/s/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Sundanese local sound to be voiceless velar stop [k]. Data number 2, 5 and 8 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 is the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 9 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Sundanese local sound to be voiceed alveolar stop [d]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Sundanese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Sundanese local sound to be voiceless glotal fricative [h]. Data number 10 is the voiceless labiodental fricative [f]. This sound is changed by native Sundanese local sound to be voiceless bilabial stop [p]. Data number 11 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Sundanese local sound to be voiceless alveolar fricative without emphatic [s].

The followings are the tables of the analysis of the sound change from Javanese native speaker. Based on NORMS, the data are take by recording an old man wih initial TC, 85 years old. The table below is the description of the quranic Arabic and Javanese native speaker's sound in reciting surah Al-ikhlas.

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Table 4. A *Al-ikhlas recitation by Javanese native speaker*						
No.	Source	Quranic Arabic	Recording	Javanese transcription	Sound Changes	To be
1	قُلْ	/qʊl/	🔊	/kʊl/	/q/	/k/
2	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌḥʌd/	/ʕʌ/	/ʌ/
3	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌḥʌd/	/ḥ/	/h/
4	ٱللَّهُ	/ʕʌllɔ:hʊ/	🔊	/ʌllɔ:hʊ/	/ʕʌ/	/ʌ/
5	ٱلصَّمَدُ	/ṣomʌd/	🔊	/somʌd/	/ṣ/	/s/
6	كُفُوًا	/kʊfʊwʌn/	🔊	/kʊpʊwʌn/	/f/	/p/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Javanese local sound to be voiceless velar stop [k]. Data number 2 and number 4 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel [ʌ]. Data number 3 is the consonant sound of voiceless emphatic glottal fricative [ḥ]. This sound is changed by native Javanese local sound to be voiceless glottal fricative without emphatic [h]. Data number 5 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Javanese local sound to be voiceless alveolar fricative without emphatic [s]. Data number 6 is the consonant sound of voiceless labiodental fricative [f]. This sound is changed by native Javanese local sound to be voiceless bilabial stop [p].

Based on NORMS, the data are take by recording an old man wih initial TC, 85 years old. The table below is the description of the quranic Arabic and Javanese native speaker's sound in reciting surah al-falaq.

Table 4. B *Al- falaq recitation by Javanese native speaker*						
No.	Source	Quranic Arabic	Recording	Javanese transcription	Sound Changes	To be
1	قُلْ	/qʊl/	🔊	/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/	🔊	/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/	🔊	/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/	🔊	/ãū**d**ʊ/	/ð/	/d/
5	ٱلْفَلَقِ	/**f**ʌlʌq/	🔊	/pʌlʌk/	/f/	/p/
5	ٱلْفَلَقِ	/fʌlʌ**q**/	🔊	/pʌlʌk/	/q/	/k/
6	شَرِّ	/ʃʌrrI/	🔊	/sʌrr**I**/	/ʃ/	/s/
7	خَلَقَ	/**χ**olʌq/	🔊	/holʌk/	/χ/	/h/
8	خَلَقَ	/χolʌ**q**/	🔊	/holʌk/	/q/	/k/
9	غَاسِقٍ	/**ɣ**ɔ:sIqIn/	🔊	/gɔ:sIkIn	/ɣ/	/g/
10	غَاسِقٍ	/ɣɔ:sI**q**In/	🔊	/gɔ:sIkIn/	/q/	/k/
11	إِذَا	/**ʕI**ða:/	🔊	/Ida:/	/ʕI/	/ɪ/
12	إِذَا	/ʕI**ð**a:/	🔊	/Ida:/	/ð/	/d/
13	ٱلنَّفَّٰثَٰتِ	/nʌ**ff**a:θa:tI/	🔊	/nʌppa:sa:tI/	/f/	/p/
14	ٱلنَّفَّٰثَٰتِ	/nʌffa:**θ**a:tI/	🔊	/nʌppa:sa:tI/	/θ/	/s/

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15	فِي	/fIl/		pIl	/f/	/p/
16	ٱلْعُقَدِ	/**ʔʊ**qod/		/ʊkod/	/ʔʊ/	/ʊ/
17	ٱلْعُقَدِ	/ʔʊ**q**od/		/ʊkod/	/q/	/k/
18	حَاسِدٍ	/ħa:sIdIn/		ha:sIdIn	/ħ/	/h/
19	حَسَدَ	/ħʌsʌd/		hʌsʌd/	ħ	/h/

Data number 1, 8, 10 and 17 are the consonant sound of voiceless uvular stop [q]. This sound is changed by native Javanese local sound to be voiceless velar stop [k]. Data number 2 and 11 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 and 16 are the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 12 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Javanese local sound to be voiceed alveolar stop [d]. Data number 5, 13 and 15 are the voiceless labiodental fricative [f]. These sounds are changed by native Javanese local sound to be voiceless bilabial stop [p]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Javanese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Javanese local sound to be voiceless glotal fricative [h]. Data number 9 is the consonant sound of voiced velar fricative [ɣ]. This sound is changed by native Javanese local sound to be voiced velar stop [g]. Data number 14 is the consonant sound of voiceless interdental fricative [θ]. This sound is changed by native Javanese local sound to be voiceless alveolar fricative [s]. Data number 18 and 19 are the consonant sounds of voiceless emphatic glottal fricative [ḥ]. These sounds are changed by native Javanese local sound to be voiceless glottal fricative without emphatic [h].

Based on NORMS, the data are take by recording an old man wih initial TC, 85 years old. The table below is the description of the quranic Arabic and Javanese native speaker's sound in reciting surah an-nas

***Table 4. C** Al- falaq recitation by Javanese native speaker*

No.	Source	Quranic Arabic	Recording	Javanese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/āū**d**ʊ/	/ð/	/d/
5	إِلَٰهِ	/ʕIla:hI		/Ila:hI/	/ʕI/	/ɪ/
6	شَرِّ	/ʃʌrrI/		/sʌrrIl/	/ʃ/	/s/
7	ٱلْخَنَّاسِ	/χonna:s/		/honna:s/	/χ/	/h/
8	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ʕʌ/	/ʌ/
9	ٱلَّذِي	/ʕʌllʌði:		/ʌllʌdi:	/ð/	/d/
10	فِي	/fi:/		/pi:/	/f/	/p/
11	صُدُورِ	/ṣʊdu:rI		/sʊdu:rI/	/ṣ/	/s/

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Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Javanese local sound to be voiceless velar stop [k]. Data number 2, 5 and 8 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 is the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 9 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Javanese local sound to be voiceed alveolar stop [d]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Javanese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Javanese local sound to be voiceless glotal fricative [h]. Data number 10 is the voiceless labiodental fricative [f]. This sound is changed by native Javanese local sound to be voiceless bilabial stop [p]. Data number 11 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Javanese local sound to be voiceless alveolar fricative without emphatic [s].

The followings are the tables of the analysis of the sound change from Dayaknese native speaker. Based on NORMS, the data are take by recording an old man wih initial MS, 85 years old. The table below is the description of the quranic Arabic and Dayaknese native speaker's sound in reciting surah Al-ikhlas.

Table 5. A *Al-ikhlas recitation by Dayaknese native speaker*

No.	Source	Quranic Arabic	Recording	Dayaknese transcription	Sound Changes	To be
1	قُلْ	/qʊl/	🔊	/kʊl/	/q/	/k/
2	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌḥʌd/	/ʕʌ/	/ʌ/
3	أَحَدٌ	/ʕʌḥʌd/	🔊	/ʕʌḥʌd/	/ḥ/	/h/
4	ٱللَّهُ	/ʕʌllɔ:hʊ/	🔊	/ʌllɔ:hʊ/	/ʕʌ/	/ʌ/
5	ٱلصَّمَدُ	/ṣomʌd/	🔊	/somʌd/	/ṣ/	/s/
6	كُفُوًا	/kʊfʊwʌn/	🔊	/kʊpʊwʌn/	/f/	/p/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Dayaknese local sound to be voiceless velar stop [k]. Data number 2 and number 4 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel [ʌ]. Data number 3 is the consonant sound of voiceless emphatic glottal fricative [ḥ]. This sound is changed by native Dayaknese local sound to be voiceless glottal fricative without emphatic [h]. Data number 5 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Dayaknese local sound to be voiceless alveolar fricative without emphatic [s]. Data number 6 is the consonant sound of voiceless labiodental fricative [f]. This sound is changed by native Dayaknese local sound to be voiceless bilabial stop [p].

Based on NORMS, the data are take by recording an old man wih initial MS, 85 years old. The table below is the description of the quranic Arabic and Dayaknese native speaker's sound in reciting surah al-falaq.

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Table 5. B *Al- falaq recitation by Dayaknese native speaker*						
No.	Source	Quranic Arabic	Recording	Dayaknese transcription	Sound Changes	To be
1	قُلْ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/ãū**d**ʊ/	/ð/	/d/
5	ٱلْفَلَقِ	/**f**ʌlʌq/		/pʌlʌk/	/f/	/p/
5	ٱلْفَلَقِ	/fʌlʌ**q**/		/pʌlʌk/	/q/	/k/
6	شَرِّ	/ʃʌrrI/		/sʌrrI/	/ʃ/	/s/
7	خَلَقَ	/**χ**olʌq/		/holʌk/	/χ/	/h/
8	خَلَقَ	/χolʌ**q**/		/holʌk/	/q/	/k/
9	غَاسِقٍ	/**ɣ**ɔ:sIqIn/		/gɔ:sIkIn	/ɣ/	/g/
10	غَاسِقٍ	/ɣɔ:sI**q**In/		/gɔ:sIkIn/	/q/	/k/
11	إِذَا	/**ʕI**ða:/		/Ida:/	/ʕI/	/ɪ/
12	إِذَا	/ʕI**ð**a:/		/Ida:/	/ð/	/d/
13	ٱلنَّفَّٰثَٰتِ	/nʌ**ff**a:θa:tI/		/nʌppa:sa:tI/	/f/	/p/
14	ٱلنَّفَّٰثَٰتِ	/nʌffa:**θ**a:tI/		/nʌppa:sa:tI/	/θ/	/s/
15	فِي	/fIl/		pIl	/f/	/p/
16	ٱلْعُقَدِ	/**ʔʊ**qod/		/ʊkod/	/ʔʊ/	/ʊ/
17	ٱلْعُقَدِ	/ʔʊ**q**od/		/ʊkod/	/q/	/k/
18	حَاسِدٍ	/ħa:sIdIn/		ha:sIdIn	/ħ/	/h/
19	حَسَدَ	/ħʌsʌd/		hʌsʌd/	ħ	/h/

Data number 1, 8, 10 and 17 are the consonant sound of voiceless uvular stop [q]. This sound is changed by native Dayaknese local sound to be voiceless velar stop [k]. Data number 2 and 11 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 and 16 are the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 12 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Dayaknese local sound to be voiceed alveolar stop [d]. Data number 5, 13 and 15 are the voiceless labiodental fricative [f]. These sounds are changed by native Dayaknese local sound to be voiceless bilabial stop [p]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Dayaknese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Dayaknese local sound to be voiceless glotal fricative [h]. Data number 9 is the consonant sound of voiced velar fricative [ɣ]. This sound is changed by native Dayaknese local sound to be voiced velar stop [g]. Data number 14 is the consonant sound of voiceless interdental fricative [θ]. This sound is changed by native Dayaknese local sound to be voiceless alveolar fricative [s]. Data number 18 and 19 are the consonant sounds of voiceless emphatic glottal fricative [ḥ]. These sounds are changed by native Dayaknese local

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sound to be voiceless glottal fricative without emphatic [h].

Based on NORMS, the data are take by recording an old man wih initial MS, 85 years old. The table below is the description of the quranic Arabic and Dayaknese native speaker's sound in reciting surah an-nas.

***Table 5. C** An-nas recitation by Dayaknese native speaker*

No.	Source	Quranic Arabic	Recording	Dayaknese transcription	Sound Changes	To be
1	قُلۡ	/qʊl/		/qʊl/	/q/	/k/
2	أَعُوذُ	/**ʕʌ**ʔʊðʊ/		/**ã**ūdʊ/	/ʕʌ/	/ã/
3	أَعُوذُ	/ʕʌ**ʔʊ**ðʊ/		/ã**ū**dʊ/	/ʔʊ/	/ū/
4	أَعُوذُ	/ʕʌʔʊ**ð**ʊ/		/āū**d**ʊ/	/ð/	/d/
5	إِلَٰهِ	/ʕIla:hI		/Ila:hI/	/ʕI/	/ɪ/
6	شَرِّ	/ʃʌrrI/		/sʌrrIl/	/ʃ/	/s/
7	ٱلۡخَنَّاسِ	/χonna:s/		/honna:s/	/χ/	/h/
8	ٱلَّذِي	/ʕʌllʌði:/		/ʌllʌdi:/	/ʕʌ/	/ʌ/
9	ٱلَّذِي	/ʕʌllʌði:/		/ʌllʌdi:/	/ð/	/d/
10	فِي	/fi:/		/pi:/	/f/	/p/
11	صُدُورِ	/ṣʊdu:rI		/sʊdu:rI/	/ṣ/	/s/

Data number 1 is the consonant sound of voiceless uvular stop [q]. This sound is changed by native Dayaknese local sound to be voiceless velar stop [k]. Data number 2, 5 and 8 are the consonant sounds of voiced glottal stop [ʕ]. In this case, this Arabic voiced glottal stop are omitted. The recitations are directly pronounced to be vowel. Data number 3 is the consonant sounds of voiced pharyngeal fricative [ʔ]. Similar to the previos one, this Arabic voiced pharyngeal fricative are omitted. The recitations are directly pronounced to be vowel. Data number 4 and 9 are the consonant sounds of voiceless voiced interdental fricative [ð]. These sounds are changed by native Dayaknese local sound to be voiceed alveolar stop [d]. Data number 6 is the consonant sound of voiceless palatal fricative [ʃ]. This sound is changed by native Dayaknese local sound to be voiceless alveolar fricative [s]. Data number 7 is the consonant sound of voiceless velar fricative [χ]. This sound is changed by native Dayaknese local sound to be voiceless glotal fricative [h]. Data number 10 is the voiceless labiodental fricative [f]. This sound is changed by native Dayaknese local sound to be voiceless bilabial stop [p]. Data number 11 is the consonant sound of voiceless emphatic alveolar fricative [ṣ]. This sound is changed by native Dayaknese local sound to be voiceless alveolar fricative without emphatic [s].

V. CONCLUSION

The research concludes that almost all local languages in the research have the similarity of producing the Quranic Arabic sounds. Although they have different local language sounds, the sound change patterns tend to be similar. Here are the 12 sound changes of Arabic Quran recited by local language native speaker. They are (1) the deletion of glottal plosive voiced [ʔ], (2) dental fricative voiceless [θ] becomes alveolar fricative voiceless [s], (3) pharyngeal fricative voiceless [ħ] becomes glottal fricative voiceless [h], (4) velar fricative voiceless [χ] becomes glottal fricative voiceless [h], (5) dental fricative voiced [ð] becomes alveolar plosive voiced [d], (6) palato alveolar fricative voiceless [ʃ] becomes alveolar fricative voiceless [s], (7) pharyngeal alveolar fricative voiceless [ṣ] becomes alveolar fricative voiceless [s], (8) pharyngeal plosive voiced [ḍ]

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becomes plosive voiced [d], (9) pharyngeal fricative voiced [ʕ] becomes nasal vowel [ ], (10) velar fricative voiced [ɣ] becomes velar plosive voiced [g], (11) labiodental fricative voiceless [f] becomes bilabial plosive voiceless [p], (12) uvular plosive voiceless [q] becomes velar plosive voiceless [k].

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