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An Error Analysis of Alphabet Pronunciation Among Orphanage Students at the Banyuanyar Islamic Institute

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Abstract

This study aims to analyze the various forms of pronunciation errors in Hijaiyah letters, as well as their contributing factors and improvement strategies among orphanage students at the Banyuanyar Islamic Institute. The research is motivated by the critical importance of mastering the points of articulation (*makharij*) and the phonetic characteristics (*sifat*) of Hijaiyah letters for the proper and rhythmic recitation of the Holy Quran (*tartil*) and Tajwid. Nonetheless, diverse pronunciation errors persist among non-native Arabic speakers, particularly regarding letters with distinctive Arabic phonetic traits. The methodology employed is a qualitative descriptive approach, utilizing data collection techniques such as observation, in-depth interviews, oral reading tests, and documentation involving ten participants ranging from elementary to advanced levels. The findings reveal four primary types of errors: substitution (replacing letters), addition (inserting sounds), omission (reducing sounds), and distortion (unclear phonetic attributes). Factors contributing to these errors include the influence of the mother tongue (Madurese and Indonesian), a lack of systematic phonetic training, insufficient understanding of letter characteristics, and psychological factors such as low self-confidence. Proposed solutions include intensive phonetic and articulation instruction based on Tajwid theory and articulatory phonetics, the use of audio-visual educational media, repetitive training with direct teacher feedback, and the creation of a supportive and motivating learning environment. This research is expected to provide a scholarly contribution for Quranic instructors, Islamic boarding school educators, and practitioners of Arabic phonology in designing effective strategies for teaching Hijaiyah letters tailored to the characteristics of Indonesian students. Based on the findings at the Banyuanyar Orphanage, it is concluded that the majority of pronunciation errors occur with letters that lack direct equivalents in the students' mother tongue. The highest frequency of errors was observed in the letters Qaf (26.14%), Zha (21.66%), Tha (21.42%), and Sad (20%),

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primarily due to the students' inability to correctly apply phonetic characteristics such as Isti'la, Itbaq, Shiddah, Jahr, or Qalqalah. Letters with moderate error rates, including Thal (13.33%), Dal (12.85%), Kha (10%), 'Ain (8.33%), Dad (7.14%), Shin (6.57%), Tha (6.66%), Ha (5%), and Ta (5%), were mostly associated with the substitution of articulation points and attributes such as Hams and Rakhawah. Meanwhile, letters such as Hamzah, Ba, Jim, Ghayn, Kaf, and Ha' showed error rates below 5%, and the letters Ra, Zay, Sin, Fa, Lam, Mim, Nun, Waw, and Ya were pronounced correctly by all students. This indicates that students tend to master letters that have equivalents or similarities in Madurese and Indonesian, while letters with unique Arabic articulation points and characteristics continue to pose a significant challenge.

***Keywords**: Hijaiyah Alphabet Pronunciation Errors, Arabic Phonology, Points of Articulation and Letter Characteristics*

Introduction

The *Hijaiyah* alphabet comprises the letters utilized in the Arabic language and employed in the writing of the Holy Quran. Proficiency in these letters is fundamental for Muslims, as it serves as a foundational pillar for reciting the Holy Quran (Masdar, 2024, p. 15), particularly for students engaged in the study and comprehension of Islam, where many primary references are sourced from Arabic texts.(Aqil et al., 2025)

Phonology stands as a cornerstone of modern linguistic studies. Scholars across various disciplines agree that it is the science dedicated to the study of linguistic sounds as observable and analyzable phenomena. Nasruddin Idris Jauhar points out that this science is a broad branch of linguistics, encompassing several sub-specialties that vary in methodology and objectives, yet converge on the study of the linguistic sound (Jauhar, 2024, p. 25). In the same vein, the French *Larousse* dictionary defines phonology as the study of phonetic material in its physical form, independent of its function—a distinction emphasized by Trubetzkoy, who separated the purely physical aspect of sound from its functional significance. Furthermore, Abercrombie describes it as the study of the spoken physical "medium," while David Crystal focuses on the mechanisms of sound production and classification.(Baihaqi et al., 2025)

From a more holistic perspective, Hartmann and Stork argue that the field extends to include the anatomical and neurological aspects of the speech process, a view supported by Langacker in his analysis of acoustic sound characteristics. Dr. Muhammad Jawad al-Nuri provides a comprehensive definition, describing it as the science that studies the physical aspect of human sounds through description, interpretation, and classification, based on three main branches: articulatory, physical (acoustic), and auditory (Al-Nuri, 1996, pp. 7-8).

The Arabic language has undergone significant development in Indonesia, driven by the pivotal role of local Arabic language experts. Their objective is to position Arabic alongside other foreign languages integrated into the curricula of various institutions. Their efforts are twofold: first, to establish Arabic as a tool for studying and deepening

the understanding of Islam; and second, to produce Arabic language experts capable of utilizing the language effectively (Suroiyah & Zakiyah, 2021, pp. 66–67).

Despite the positive trajectory of Arabic in Indonesia, it has yet to reach all Muslims across the archipelago. The most fundamental aspect of the Arabic language that every Muslim must master is the skill of pronouncing *Hijaiyah* letters correctly. This proficiency is an essential requirement for all Muslims when reciting the Holy Quran and performing the daily prayers (*dhikr*).(Ammar et al., 2025)

Despite the significant progress of the Arabic language in Indonesia, it has yet to become universally accessible to all Muslims in the country. The most fundamental aspect of Arabic that every Muslim must master is the proficiency in pronouncing *Hijaiyah* letters correctly, as this skill is indispensable for reciting the Holy Quran and performing the *dhikr* (supplications) during prayer.(Kodasseri & Kp, 2025)

Among the institutions that play a vital role in the development of Arabic—particularly in the mastery of alphabet pronunciation—is the *Pesantren* (Islamic Boarding School). Within the *Pesantren* system, students study *Tajwid*, which encompasses the science of *Makharij al-Huruf* (points of articulation). *Makharij al-Huruf* refers to the specific anatomical sites from which each of the twenty-nine *Hijaiyah* letters originates; the method of articulation varies significantly depending on the point of origin (Amir, 2019, p. 7).

The instruction of *Makharij al-Huruf* in *Pesantren* aims to facilitate the correct pronunciation of *Hijaiyah* letters for students (*santri*). However, in practice, many students still encounter persistent errors in pronunciation. Consequently, a discrepancy exists between the *Pesantren* institutions that provide articulation lessons and the reality of students who continue to struggle with pronunciation errors.(Mahmudah et al., 2025)

In this study, the researcher is interested in uncovering the issues occurring within this *Pesantren* environment. While the general public often perceives *Pesantren* students as individuals who are inherently proficient in pronouncing *Hijaiyah* letters, there are indirect questions regarding the condition of students who still commit phonetic errors. Therefore, the researcher intends to examine this issue through research conducted at the Orphanage of the Banyuanyar Islamic Boarding School.

The Orphanage is an independent dormitory within the Banyuanyar Islamic Institute that houses students from various educational levels, ranging from Elementary (*Ibtidaiyah*) to Senior High School (*Tsanawiyah*). This setting facilitates the researcher in obtaining a diverse sample of participants. Given the variety of student levels, the researcher hopes that the findings of this study will offer a significant element of "novelty" (*hadathah*) to the field (Sugiyono, 2020, p. 25).

While extensive literature has scrutinized Arabic phonological and phonetic errors among Indonesian native speakers within formal classroom settings or standard pesantren environments (e.g., Munir & Thohir, 2022; Nasution & Aziz, 2024), a significant lacuna persists regarding the phonological development of students within specialized, non-formal residential sub-units, such as orphanage dormitories (panti asuhan) inside major Islamic institutes. Existing research predominantly operates under the assumption of

homogenous student backgrounds and standardized pedagogical timelines. Consequently, current literature overlooks the unique socio-educational and linguistic environment of orphan students who must balance formal schooling with distinct, mandatory non-formal dormitory programs without the direct, day-to-day academic supervision of parents. There is a critical lack of empirical data on how localized phonetic interference interacts with the disparate initial educational baselines typical of institutionalized orphan demographics.

To bridge this empirical gap, this study introduces a dual-layered novelty to the field of Arabic applied linguistics. First, unlike conventional studies that restrict their sample to a single age cohort or grade level, this research evaluates a highly heterogeneous sample of ten participants spanning a wide multi-level spectrum from elementary to advanced master's levels, all living under the same roof at the Banyuanyar Islamic Boarding School Orphanage. This enables an unprecedented cross-sectional observation of whether phonetic errors dissipate or become permanently fossilized as students advance academically within the same institutional environment. Second, this study specifically examines the phonetic outcomes of the "Halaqah Tahsin al-Quran" program, intensive twice-daily remedial articulation circle conducted post-Dhuhr and post-Maghrib. This context provides fresh insights into how localized Madurese phonetic interference is navigated within a non-classroom, peer-assisted community of practice

The urgency of this investigation is underscored by profound pedagogical, psychological, and spiritual necessities. In the Islamic tradition, precise articulation *(makharij)* and adherence to phonetic traits (sifat) are mandatory prerequisites for the validity of Quranic recitation and daily ritual prayers (dhikr). Empirically, orphan students often enter the institute with fragmented, highly unequal early educational backgrounds, making them highly susceptible to deeply ingrained articulation errors. Without immediate diagnostic intervention, these phonetic deviations risk permanent cognitive fossilization. Furthermore, because these students face distinct non-linguistic vulnerabilities-such as psychological barriers including low self-confidence and physical fatigue from rigorous dormitory routines-there is an urgent need to map these exact pressures. Characterizing these errors is vital for developing a localized, empathetic, and structurally sound remedial framework tailored specifically to protect and enhance the linguistic competencies of vulnerable student populations in Islamic boarding institutions.

Method

This study employs a qualitative descriptive research design to diagnose, classify, and interpret the nuances of speech production and phonetic errors among orphanage students at the Banyuanyar Islamic Institute. A purposive sampling technique was strictly applied to select ten participants from a total pool of 46 orphanage students, guided by precise linguistic and pedagogical inclusion criteria. To properly isolate localized phonological interference, all selected participants were required to be native speakers of Madurese and/or Indonesian and active attendees of the institutional *"Halaqah Tahsin al-Quran"* remedial articulation program. Furthermore, to facilitate a comparative

developmental analysis of phonetic error persistence versus dissipation, the participants were selected to represent a heterogeneous cross-section of educational levels stratified across three distinct institutional baselines. The elementary level (Ibtidaiyah stage) comprised young learners focused on basic literacy who were highly susceptible to baseline mother-tongue interference. The secondary level (Tsanawiyah/Aliyah stage) consisted of intermediate students exposed to structured textual studies and text memorization, such as Nazm al-Imriti, representing a transitional phase where phonetic habituation is still developing. Finally, the advanced level (Master's/Higher Academic stage) included mature senior students engaging in advanced classical text analysis, such as Alfiyyah ibn Malik, whose deeper meta-linguistic knowledge was critical to monitoring whether phonetic errors become permanently fossilized or naturally resolve within the institute's linguistic environment.

The primary diagnostic instrument utilized for the oral reading tests was adapted directly from the authoritative textbook "Mabadi' Ilm al-Tajwid" authored by Sheikh Muhammad Basori Alwi Murtadho. This instrument consists of a structured matrix of 28 reading exercises tailored for each Hijaiyah letter, evaluating them through 10 distinct vocalization environments embedded within standard phonetic contexts-such as fathah, kasrah, dhummah, sukun/sakinah, tanwin configurations, and specific morpho-phonemic placements within words like minal-mubni and mabiiban-thereby ensuring that student performance was tested under varying phonetic weights and articulatory pressures. Data collection was executed through an integrated four-step protocol spanning a three-day period from July 16 to July 18, 2025. First, participant observation was conducted systematically during the twice-daily "Halaqah Tahsin al-Quran" sessions post-Dhuhr and post-Maghrib to capture errors in their natural context. Second, in-depth interviews were held with the students and their 10 mentors to uncover individual educational backgrounds, linguistic histories, and psychological factors like self-confidence. Third, oral reading tests were administered in an isolated, quiet room using a high-fidelity digital audio recorder positioned exactly 15 centimeters from the participant's mouth to capture precise acoustic nuances as they read the Mabadi' Ilm al-Tajwid matrix. Fourth, academic records and periodic reports from the institute's Education Department were reviewed to corroborate the students' institutional progress.

The recorded audio data underwent a detailed auditory phonetic analysis advancing through three rigorous stages, beginning with careful listening and transcription of phonetic deviations against standard Arabic articulatory phonetics and Tajwid parameters. Next, errors were categorized into four distinct structural typologies consisting of substitution, addition, omission, and distortion. To accurately measure the distribution of errors across the entire corpus of data, the error percentage (P) for each letter was calculated using the formal mathematical formula:

$$P = \frac{f}{n} \times 100\%$$

where f represents the absolute frequency of observed errors for a specific letter, and n denotes the total number of analytical observations, which represents the total opportunities for pronunciation across the sample size. To ensure strict academic rigor and eliminate subjective bias from this phonetic analysis, three validation mechanisms were enforced. Methodological triangulation was achieved by cross-verifying findings from the oral reading tests with empirical logs from participant observations, testimonial data from the in-depth interviews, and institutional academic documents. Inter-rater reliability was maintained by having the auditory transcriptions and error classifications evaluated independently by both the primary researcher and an expert phonetic mentor from the Banyuanyar Halaqah Tahsin program, resolving any discrepancies through a joint consensus review and acoustic re-verification. Finally, as an acoustic objectivity safeguard to ensure that subjective hearing did not compromise data integrity, a comparative phonetic baseline was established by re-analyzing every detected error against a standard reference framework derived from At-Tajwid al-Muṣawwar, matching the observed physical jaw and tongue movements against established anatomical descriptions of *makharij al-huruf*.

Results And Discussion

The evaluation of Hijaiyah letter pronunciation in this study was conducted through oral reading tests involving 10 participants from the Banyuanyar Orphanage. To ensure analytical precision, the error percentage was not calculated based on the ratio of individuals who made mistakes, but rather utilized the total analytical observations of the reading items as the unit of analysis. The error percentage (P) was calculated using the formula:

$$P = \frac{f}{n} \times 100\%$$

where f represents the frequency of errors (the total number of observed errors) and n represents the total number of analytical observations. This approach allows for a more accurate mapping of the persistence of phonological errors across specific letters based on the empirical records.

Based on the data analysis, the highest frequency of errors occurred with letters that lack direct equivalents in the students' mother tongue (Madurese and Indonesian). The most dominant errors were observed in the letters Qaf /ق/ 26.14(%, Zha / /ظ 21.66(%, Tha /ط/ 21.42(%, and Sad /ص/ 20(%.

This high error rate is primarily driven by the students' inability to correctly apply distinct Arabic phonetic characteristics, such as Isti’la (elevation of the back of the tongue

toward the palate), Itbaq, Shiddah, Jahr, or Qalqalah. For instance, in the case of the letter Sad /ص/, seven students substituted its pronunciation with the alveolar phoneme Sin /س/ and failed to apply Isti'la. Similarly, for the letter Qaf /ق/, two students replaced it with Kaf /ك/ due to a failure to maintain the attributes of Jahr (vocalness/voiced) and Shiddah (intensity/stop). Linguistically, these emphatic (heavy) letters demand anatomical adjustments of the speech organs that are foreign to native speakers of local languages. Consequently, students automatically simplified the articulation by shifting the makhraj to a more familiar area, such as substituting Zha /ظ/ with Dal /د/, an error committed by six students.

Errors with moderate frequencies were identified in the pronunciation of the letters Thal /) /ذ13.33(%, Ghayn /) /غ13.33(%, Dal /) /د12.85(%, Kha /) /خ10(%, and 'Ain /) /ع8.33(%. The errors in this category were mostly rooted in the substitution of articulation points (makharij) and the neglect of the attributes Hams (whisper) and Rakhawah (softness/fricative).

The interference of the mother tongue is highly evident in the pronunciation of the pharyngeal letter 'Ain /ع/, where five students substituted it with the glottal articulation point of Hamzah /ء/. Since the local phonological system does not possess pharyngeal sounds, students shifted the articulation point from the middle of the throat (wasath al-halq) to the deepest part of the throat (aqsha al-halq). Furthermore, structural difficulties arose regarding interdental sounds. For the letter Thal /ذ/, four students substituted its articulation with Dal /د/, while two students inversely substituted Dal /د/ with Thal /ذ/. The close proximity of these articulation points triggered phonetic confusion (distortion) for students who were not yet habituated to the precise nuances of Arabic phonology.

On the other hand, the highest success rate was demonstrated in letters that have direct sound equivalents or strong structural similarities in Indonesian or Madurese. Letters such as Hamzah /ء/, Ba /ب/, Jim /ج/, Kaf /ك/, and Ha' /ه/ showed minimal error rates below 5%.

Furthermore, all ten participants (reflecting a 0% error rate) were able to perfectly pronounce the letters Ra /ر/, Zay /ز/, Sin /س/, Fa /ف/, Lam /ل/, Mim /م/, Nun /ن/, Waw /و/, and Ya /ي/. This fact confirms that the students tend to more rapidly master and accurately reproduce letters that align with their innate phonological muscle memory, whereas letters with unique makharij and distinctive Arabic phonetic attributes continue to pose a significant structural challenge.

The Banyuanyar Islamic Boarding School Orphanage offers various programs designed to enhance the intellectual and spiritual development of its students, ranging from devotional (*ubudiyah*) programs to structured educational initiatives. Among these are several flagship programs, including Quranic Memorization (*Tahfiz*), the *Juz Amma*

program, the *Al-Iktisyaf* program (kitab analysis), and the memorization of classical linguistic texts such as *Nazm al-Imriti* and *Alfiyyah ibn Malik*.

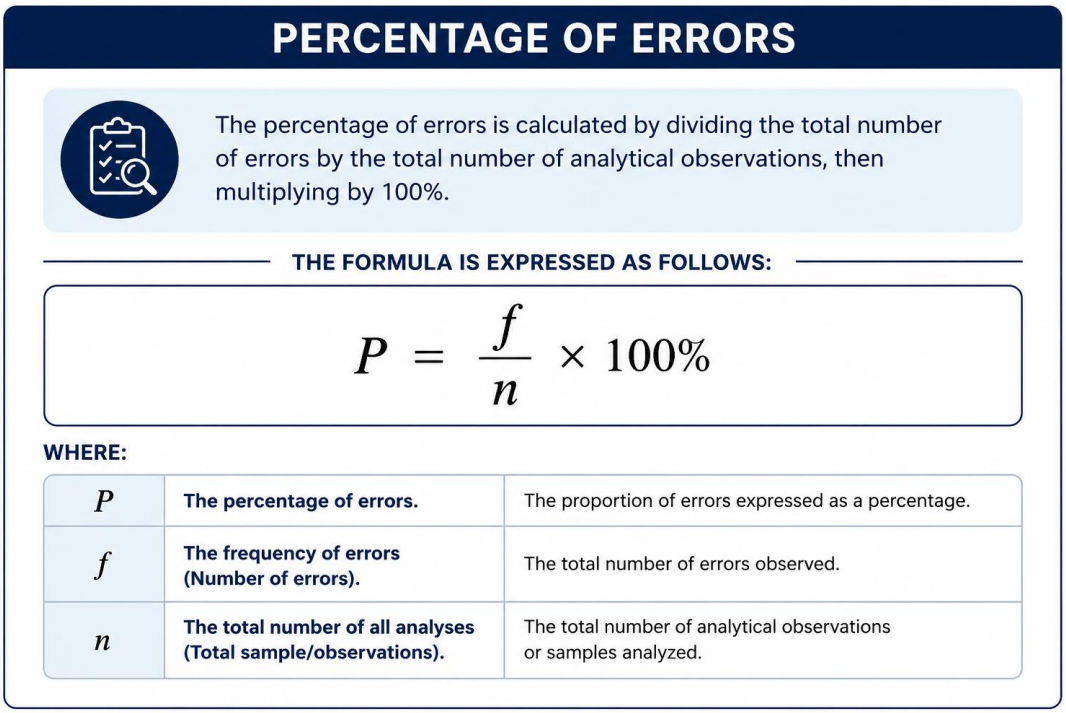
Additionally, there is a dedicated initiative to refine the students' Quranic recitation skills known as the "Halaqah Tahsin al-Quran" (Quranic Recitation Improvement Circle). This program aims to rectify students' recitation by teaching the rules of *Tajwid*, as well as the points of articulation (*makharij*) and the phonetic attributes (*sifat*) of the letters. These sessions are conducted twice daily, following the congregational *Dhuhr* and *Maghrib* prayers.The following data presentation is derived from interviews and assessments conducted with ten students from the orphanage between July 16 and July 18, 2025. The results from these ten participants serve as the primary samples for analyzing *Hijaiyah* alphabet pronunciation errors within the Banyuanyar Orphanage environment.

The data for these interviews were gathered by evaluating the students' performance in reading exercises focused on the articulation and characteristics of letters found in the book *"Mabadi'Ilm al-Tajwid"* by Sheikh Muhammad Basori Alwi Murtadho (Murtaḍā, 2009, pp. 14–16). The reading exercises are as follows:

الحرف	التمارين
أ	أَ إِ أُ بَأْ أُوْأَنْ أَنِ أَأْنَ مِنَ الْمُؤْنِ مَئِيْأً أَنِئًا
ب	بَ بِ بُ بَبْ بُوْبَنْ بَنِ بَبْنَ مِنَ الْمُبْنِ مَبِيْبًا بَنِبًا
ت	تَ تِ تُ بَتْ تُوْتَنْ تَنِ تَتْنَ مِنَ الْمُتْنِ مَتِيْتًا تَنِتًا
ث	ثَ ثِ ثُ بَثْ ثُوْثَنْ ثَنِ ثَثْنَ مِنَ الْمُثْنِ مَثِيْثًا ثَنِثًا
ج	جَ جِ جُ بَجْ جُوْجَنْ جَنِ جَجْنَ مِنَ الْمُجْنِ مَجِيْجًا جَنِجًا
ح	حَ حِ حُ بَحْ حُوْحَنْ حَنِ حَحْنَ مِنَ الْمُحْنِ مَحِيْحًا حَنِحًا
خ	خَ خِ خُ بَخْ خُوْخَنْ خَنِ خَخْنَ مِنَ الْمُخْنِ مَخِيْخًا خَنِخًا
د	دَ دِ دُ بَدْ دُوْدَنْ دَنِ دَدْنَ مِنَ الْمُدْنِ مَدِيْدًا دَنِدًا
ذ	ذَ ذِ ذُ بَذْ ذُوْذَنْ ذَنِ ذَذْنَ مِنَ الْمُذْنِ مَذِيْذًا ذَنِذًا
ر	رَ رِ رُ بَرْ رُوْرَنْ رَنِ رَرْنَ مِنَ الْمُرْنِ مَرِيْرًا رَنِرًا
ز	زَ زِ زُ بَزْ زُوْزَنْ زَنِ زَزْنَ مِنَ الْمُزْنِ مَزِيْزًا زَنِزًا
س	سَ سِ سُ بَسْ سُوْسَنْ سَنِ سَسْنَ مِنَ الْمُسْنِ مَسِيْسًا سَنِسًا
ش	شَ شِ شُ بَشْ شُوْشَنْ شَنِ شَشْنَ مِنَ الْمُشْنِ مَشِيْشًا شَنِشًا
ص	صَ صِ صُ بَصْ صُوْصَنْ صَنِ صَصْنَ مِنَ الْمُصْنِ مَصِيْصًا صَنِصًا

ض	ضَ ضِ ضُ بَضْ ضُوْضَنْ ضَنِ ضَضْنَ مِنَ الْمُضْنِ مَضِيْضًا ضَنِضًا
ط	طَ طِ طُ بَطْ طُوْطَنْ طَنِ طَطْنَ مِنَ الْمُطْنِ مَطِيْطًا طَنِطًا
ظ	ظَ ظِ ظُ بَظْ ظُوْظَنْ ظَنِ ظَظْنَ مِنَ الْمُظْنِ مَظِيْظًا ظَنِظًا
ع	عَ عِ عُ بَعْ عُوْعَنْ عَنِ عَعْنَ مِنَ الْمُعْنِ مَعِيْعًا عَنِعًا
غ	غَ غِ غُ بَغْ غُوْغَنْ غَنِ غَغْنَ مِنَ الْمُغْنِ مَغِيْغًا غَنِغًا
ف	فَ فِ فُ بَفْ فُوْفَنْ فَنِ فَفْنَ مِنَ الْمُفْنِ مَفِيْفًا فَنِفًا
ق	قَ قِ قُ بَقْ قُوْقَنْ قَنِ قَقْنَ مِنَ الْمُقْنِ مَقِيْقًا قَنِقًا
ك	كَ كِ كُ بَكْ كُوْكَنْ كَنِ كَكْنَ مِنَ الْمُكْنِ مَكِيْكًا كَنِكًا
ل	لَ لِ لُ بَلْ لُوْلَنْ لَنِ لَلْنَ مِنَ الْمُلْنِ مَلِيْلاً لَنِلاً
م	مَ مِ مُ بَمْ مُوْمَنْ مَنِ مَمْنَ مِنَ الْمُمْنِ مَمِيْمًا مَنِمًا
ن	نَ نِ نُ بَنْ نُوْنَنْ نَنِ نَنْنَ مِنَ الْمُنْنِ نَنِيْنًا نَنِنًا
و	وَ وِ وُ بَوْ وُوْوَنْ وَنِ وَوْنَ مِنَ الْمُوْنِ مَوِيْوًا وَنِوًا
ه	هَ هِ هُ بَهْ هُوْهَنْ هَنِ هَهْنَ مِنَ الْمُهْنِ مَهِيْهًا هَنِهًا
ي	يَ يِ يُ بَيْ يُوْيَنْ يَنِ يَيْنَ مِنَ الْمُيْنِ مَيِيْيًا يَنِيًا

In the discussion of the data presentation and the analysis of interview results involving ten students from the Banyuanyar Orphanage, we will examine the errors committed by the participants in a general context. Furthermore, we will provide a percentage distribution of these errors. The percentage formula employed in this discussion is as follows:



The following is the formal English translation of the data presentation and analysis table, utilizing standard linguistic and Tajwid terminology:

Data Analysis and Discussion of Findings

Letter	Analysis of Pronunciation Errors	Error Percentage
أ (Hamzah)	One student pronounces the *Hamzah* (ء) as *'Ain* (ع).	1.66%
ب (Ba)	Three students fail to apply *Qalqalah* (vibration) when the *Ba* (ب) is *Sakinah* (stationary).	4.28%
ت (Ta)	Three students fail to apply *Hams* (whisper/breathiness) to the letter *Ta* (ت).	5%
ث (Tha)	Four students misplace the articulation of *Tha* (ث), substituting it with the articulation point of *Sin* (س).	6.66%
ج (Jim)	Three students fail to apply *Qalqalah* when the *Jim* (ج) is *Sakinah*.	4.28%
ح (Ha)	Three students misplace the articulation of *Ha* (ح), substituting it with the articulation point of *Ha'* (ه).	5%
خ (Kha)	Two students misplace the articulation of *Kha* (خ), substituting it with the articulation point of *Ha'* (ه).	10%
د (Dal)	Two students substitute *Dal* (د) with the articulation of *Thal* (ذ), and five students fail to apply *Qalqalah* when it is *Sakinah*.	12.85%

ذ (Thal)	Four students substitute the articulation of *Thal* (ذ) with that of *Dal* (د).	13.33%
ر (Ra)	All students pronounced this letter correctly.	0%
ز (Zay)	All students pronounced this letter correctly.	0%
س (Sin)	All students pronounced this letter correctly.	0%
ش (Shin)	Four students substitute the articulation of *Shin* (ش) with that of *Sin* (س).	6.57%
ص (Sad)	Seven students substitute *Sad* (ص) with *Sin* (س) and fail to apply *Isti'la* (elevation of the tongue).	20%
ض (Dad)	Four students substitute *Dad* (ض) with *Dal* (د), and one student fails to apply *Isti'la*.	7.14%
ط (Ta)	Three students fail to apply *Shiddah* and *Isti'la*, while nine students fail to apply *Qalqalah* when the letter is *Sakinah*.	21.42%
ظ (Tha)	Six students substitute *Tha* (ظ) with *Dal* (د), five fail to apply *Rakhawah* (softness), and two fail to apply *Isti'la*.	21.66%
ع ('Ain)	Five students substitute the articulation of *'Ain* (ع) with that of *Hamzah* (ء).	8.33%
غ (Ghayn)	Three students substitute *Ghayn* (غ) with the articulation of *Waw* (و) and fail to apply *Isti'la*.	13.33%
ف (Fa)	All students pronounced this letter correctly.	0%
ق (Qaf)	Two students substitute *Qaf* (ق) with *Kaf* (ك), five fail to apply *Jahr* (vocalness), and six fail to apply *Shiddah* and *Qalqalah*.	26.14%
ك (Kaf)	Two students fail to apply *Hams* to the letter *Kaf* (ك).	3.33%
ل (Lam)	All students pronounced this letter correctly.	0%
م (Mim)	All students pronounced this letter correctly.	0%
ن (Nun)	All students pronounced this letter correctly.	0%
و (Waw)	All students pronounced this letter correctly.	0%
ه (Ha')	Two students substitute the articulation of *Ha'* (ه) with that of *Ha* (ح).	3.33%
ي (Ya)	All students pronounced this letter correctly.	0%

Analysis of Hijaiyah Letter Pronunciation Errors Among Orphanage Students at the Banyuanyar Islamic Institute This study aims to analyze the various forms of pronunciation errors in Hijaiyah letters, as well as their contributing factors and improvement strategies among orphanage students at the Banyuanyar Islamic Institute. The research is motivated by the critical importance of mastering the points of articulation and the phonetic characteristics of Hijaiyah letters for the proper and rhythmic recitation of the Holy Quran according to the rules of Tajwid. Nonetheless, diverse pronunciation

errors persist among non-native Arabic speakers, particularly regarding letters with distinctive Arabic phonetic traits.

The methodology employed follows a qualitative descriptive approach, utilizing data collection techniques such as participant observation, in-depth interviews, oral reading tests, and documentation. The research sample consists of ten participants selected through purposive sampling to include various educational levels, ranging from elementary to advanced master's levels. This diversity is intended to monitor the persistence or dissipation of phonetic errors as students progress through higher academic levels and gain linguistic proficiency within the institute's environment.

The findings reveal several primary types of errors, including substitution, addition of sounds, omission, and distortion. Through the data analysis of ten students, specific errors were identified, such as the substitution of Hamzah with 'Ain, the failure to apply Qalqalah on stationary letters like Ba, Jim, and Dal, and the lack of Hams on letters such as Ta and Kaf. Significant challenges were also observed in maintaining the Isti'la characteristic for heavy letters like Sad, Dad, Ta, and Ghayn, where students often substituted them with their lighter counterparts or failed to elevate the tongue correctly. The highest frequency of errors occurred with the letter Qaf, where students struggled with both Jahr and Shiddah attributes, and the letter Tha, which was frequently substituted with the articulation point of Dal. Conversely, letters such as Ra, Zay, Sin, Fa, Lam, Mim, Nun, Waw, and Ya were pronounced correctly by all participants.

These pronunciation errors are driven by both linguistic and non-linguistic factors. Linguistically, the primary cause is the influence of the mother tongue, specifically Madurese and Indonesian. The phonetic disparity between Arabic and these local languages creates difficulty, as many Arabic phonemes have no direct equivalents in the students' native speech. Furthermore, the phonetic similarity between various points of articulation leads to confusion for students who are not yet accustomed to the precise nuances of Arabic phonology.

Beyond linguistics, several internal and external factors contribute to these challenges. Internally, low student motivation, insufficient consistent practice, and psychological barriers—such as a lack of self-confidence—inhibit the students' ability to pronounce letters boldly and correctly. Externally, physical fatigue often reduces concentration during lessons, while a student's educational background plays a decisive role; those with early exposure to Tajwid tend to perform better. Additionally, social environments and peer dynamics significantly affect a student's commitment to learning, where positive social circles foster better attendance and engagement.

To address these issues, several remedial solutions are proposed. These include intensive, direct articulation training where students repeatedly imitate the instructor's pronunciation to build muscle memory, particularly for letters that do not exist in their

native languages. Instructors are encouraged to provide targeted psychological support to build student confidence and to foster intrinsic motivation by emphasizing the spiritual importance of correct recitation. Pedagogically, the learning process should be adapted to be more engaging to prevent mental exhaustion. Furthermore, providing remedial Tajwid instruction for new students and establishing peer-assisted learning circles can create a supportive and collaborative atmosphere. This research provides a scholarly contribution for Quranic instructors and practitioners of Arabic phonology in designing effective teaching strategies tailored specifically to the characteristics of Indonesian students

Conclusion

In conclusion, pronunciation errors among orphanage students at the Banyuanyar Islamic Institute are heavily concentrated on unique Arabic phonemes that lack direct equivalents in Madurese and Indonesian—most notably the letters Qaf, Zha, Tha, and Sad. These errors stem from structural difficulties in executing distinct phonetic attributes such as Isti'la, Itbaq, Shiddah, and Jahr. The theoretical implications of these findings enrich Arabic applied linguistics and contrastive phonology by demonstrating how localized mother-tongue interference interacts with disparate educational backgrounds within a closed residential sub-unit, revealing that phonetic deviations risk permanent cognitive fossilization across multiple academic levels if systematic diagnostic intervention is absent.

Practically, this study underscores the necessity for non-formal educational bodies to transcend generalized reading methods. Instead, institutions must implement structured, intensive articulation models—such as the Halaqah Tahsin al-Quran—that couple repetitive muscular habituation with targeted psychological motivation to effectively dismantle non-linguistic barriers like low self-confidence and physical fatigue among vulnerable student demographics. To advance the findings of this study, future research should focus on two specific directions: First, Longitudinal Acoustic Analysis: Future studies should employ a longitudinal approach utilizing specialized speech analysis software (such as Praat) to objectively measure and track the exact acoustic timelines of phonetic error dissipation or fossilization among institutionalized students over an extended academic period. Two, Comparative Experimental Designs: Researchers are encouraged to implement comparative experimental studies to scientifically evaluate the efficacy of digital audio-visual articulatory media versus traditional peer-assisted learning circles specifically in mitigating heavy articulation errors (Isti'la and Itbaq) among non-native Arabic speakers.

Declaration Of Ai And Ai Assisted Technologies In The Writing Process

In the preparation of this manuscript, the authors utilized ChatGPT to assist with translating the original Arabic research text. All outputs were subsequently reviewed and revised by the authors, who assume full responsibility for the final content of the publication.

Author Contribution Statement

Mabrurrosi was responsible for data collection and drafting the manuscript. Khoirul Umam conducted the data analysis and literature review.

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The authors declare that there are no financial, personal, professional, or other competing interests related to this study.

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