Contrastive Analysis of Arabic and Javanese (*Ngapak*) Phonology in Student Conversation at the Darussalam Islamic Boarding School in Purwokerto

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Abstract

This study was conducted to analyze and describe a student's pronunciation between Arabic and Javanese (ngapak) at at the Darussalam Islamic boarding school in Purwokerto which was explored using the methods of observation, interviews, and documentation. This data aims to compare the sound system of Arabic and Javanese (ngapak) in Arabic conversation because it causes differences and similarities to the two languages so that using contrastive analysis because the majority of students are from Java so that the accent in speaking Arabic is still attached to the Javanese accent. The researcher conducted an in-depth analysis so that the data obtained could be evaluated using the right method, namely the introduction of hijaiyah letters according to the Arabic dialect so that the researcher's goal was to lead students to be able to pronounce Arabic according to good rules.

Keywords: arabic, javanese, arabic learning, contrastive analysis**.**

1. Introduction

Language is a tool of social communication that requires and involves individuals with each other, so it is necessary to have a close relationship between individuals with one another, in the process individuals need a vehicle or means of communication, namely language. Language connects individuals with other individuals and connects one group with another, language is able to complete the process of social interaction so that they communicate with each other to meet one another's needs (Noermanzah, 2019).

The growth and development of language is influenced by sound, which is a speech tool to get to know humans more deeply, so that it seems clear. Phonology is a science that studies linguistic sounds on the one hand and studies how individuals speak, so that they are able to distinguish sounds from one another that are influenced by a word or sentence in language (Triadi and Emha, 2021).

Language is the most important medium for humans to interact with other people, related to how people assess learning Arabic (Iswanto, 2017), some of them view Arabic as a tool in the form of language used to study sacred Arabic texts. Others say learning Arabic is learning the language. This view focuses more on how people learn Arabic as a language of daily communication. Indonesia has a variety of regional languages, especially those that are widely used by the Indonesian people, namely Javanese.

Javanese is the mother tongue as well as everyday language for communication (Rahayu, 2011). The existence of this language, like other regional languages in Indonesia, has begun to be displaced by Indonesian which is considered the national language. The development of the Java language is very fast because it is easy to understand. The ease with which Javanese is learned by people who are new to it is comparable to learning a foreign language, namely Arabic, both of which are interesting to learn despite the fact that there are still many students who find it difficult to understand it (Dewianti Khazanah, 2018).

Arabic is a foreign language that is usually used by the majority of Muslims to read the Qur'an. Arabic is present as the oldest language in the world. This is the root of the rapid spread of Arabic, especially in Indonesia, which leads to the acceleration of the spread of Arabic learning from the methods, strategies, and curricula that have been set by the government (Pera Aprizal, 2021). That is, Arabic and Javanese have a great influence on the language. Javanese is the language that is usually used by most people in Indonesia (Marfuah, 2012).

The Javanese language has different characteristics in each region, this happens in the Banyumas area (one of the districts in Central Java) which is famous for the ngapak language. Ngapak is followed by districts around Banyumas such as Kebumen, Purbalingga, Banjarnegara, and Cilacap districts. The Javanese language (ngapak) has a very wide distribution. The Javanese language has unique characteristics, departing from this phenomenon, it is necessary to have an in-depth analysis through contrastive analysis.

Contrastive analysis is a branch of the discipline of linguistics, which has bilingual characteristics (Felysianus Sanga, 2008). The process of determining the first language and the second language certainly causes differences and similarities. This analysis can be used as a basis for predicting various language learning difficulties that will be faced by students at school, especially in learning a second language. Aspects that are usually studied are phonology, morphology, syntax, and semantics (Kamsir, 2020).

Departing from the background of the problem above, the writer limits the research only to Darussalam Islamic boarding school in Purwokerto, one of the cities located in Banyumas district, where the first language attached is Javanese (ngapak) but the language used daily is Arabic. The activities carried out every day are muhadhoroh, khot arabiy, and muhadastah. However, the researchers' observations found that the majority of students who spoke Arabic still used Javanese dialect (ngapak). Therefore, the researcher is interested in raising this phenomenon with a contrastive analysis on the application of learning in the Islamic boarding school.

2. Research Methods

2.1. Types of research
The research uses qualitative methods. The focus of the research is on students who come from the Javanese community at the Darussalam Islamic boarding school in Purwokerto. Data collection techniques carried out by the author are observation, interviews, and documentation. Observation activities to participatory recording resulted from a combination of seeking information, listening and then asking questions. All types are analyzed based on integrative skills.

2.2. Data Collection Techniques
Interview is the process of obtaining information for research purposes by means of question and answer while face to face between the interviewer and (respondents) assisted by a tool called an interview guide. Interviews were conducted with principals, teachers, and students to find out how far the students' ability in contrastive analysis of Arabic and Javanese is. Documentation, which is looking for data about things or variables, usually in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, lengger, and agendas (Hayati et al., 2015).

3. Results and Discussion

3.1. Linguistic Analysis
Analysis comes from the English "Analysis" which means: analysis of separation, and careful examination. The word contrastive comes from English contrastive in the form of an adjective, derived from the verb to contrast in Arabic known as at-Taqabul. According to Henry Guntur Tarigan, contrastive analysis is in the form of work procedures, activities or activities that try to compare the structure of the source language (B1) with the target language (B2) to identify the differences between the two languages. The differences between the two languages obtained and generated through contrastive analysis can be used as a basis for predicting language learning difficulties that will be faced by students in school (Tarigan, 1984).

Contrastive analysis is also called contrastive linguistics, Hamied revealed that contrastive analysis is a synchronous method in language analysis to show similarities and differences between languages and dialects to find principles that can be applied, such as in language learning and translators (Marlina, 2019). The paradigm of contrastive analysis is to systematically examine the similarities and differences between the source language and the destination language. This can be studied through two aspects, namely: first, the microlinguistic aspect, in this aspect the components consisting of phonology, morphology, vocabulary, and syntax are studied, second, the macroliguistic aspect, which causes researchers to reach an understanding with their environment, humans interact with humans in language and culture (Nandang Sarip Hidayat, 2014).

The purpose of contrastive linguistics is to analyze the differences between the mother tongue and the language being studied so that language teaching is successful, to analyze the differences between the mother tongue and the language being studied so that language errors can be predicted which in turn errors due to the influence of the mother tongue can be

corrected immediately, the results of the analysis are used. to complete students' language skills, and help students to realize language errors so that they can master the language they are learning in a short time (Kamsir, 2020).

3.2. *Arabic and Javanese*

Arabic is a language that has an important role in Islam, considering that Arabic is the language of communication related to Islam. Arabic is one of the foreign languages studied in Indonesia, both from Islamic boarding schools, foundations, public schools, and private schools. Especially in the madrasa environment, Arabic is a compulsory subject and is tested on the national standard madrasa final exam. Arabic learning is essentially the development of social communication skills using Arabic. However, learning Arabic is considered difficult by most students, even though Arabic is actually easy (Hasna Qonita Khansa, 2016).

The Javanese language consists of several dialects with their own characteristics, one of which is the Banyumasan dialect. There is a fundamental difference between the Banyumasan dialect and the old Javanese language, namely Jogjakarta. The difference is the use of the letter 'a' in the Banyumas dialect like the original Javanese letters ha, na, ca, ra, ka. While the Javanese dialect (eastern dialect) is read ho, no, co, ro, ko. The difference for the same vocabulary on the last vowel. There is a tendency for the Banyumas community, especially the millennial group, to be embarrassed to use this penginyongan language. The views and treatment of some members of the community towards the Banyumas language as a second-class language further exacerbates the existence of the Banyumasan language. The students are more proficient in speaking Indonesian and other foreign languages. The Banyumas government's efforts to include it in the local content curriculum are a step forward as an effort to save and preserve the Banyumasan language from extinction (Sri, 2020).

3.3. *Arabic Conversation*

Arabic conversation or called mufrodat which is one of the very important language elements, functions as a form of expressions, sentences, and discourses. Vocabulary is so important, that some argue that learning a foreign language should begin by introducing and learning the mufrodat itself, either by memorizing or other means. However, vocabulary learning is not identical with the language itself, because vocabulary will not be meaningful and give understanding to the listener or reader if it is not assembled in a correct and contextual sentence according to the new grammar and systematic system (Mufradât, 1985).

The purpose of learning vocabulary is to understand the source of the language and be able to communicate well, in terms of the context of proficiency there are passive skills (listening and reading) and active skills (speaking and writing). There are several objectives of Arabic vocabulary, namely a) introducing and adding new vocabulary to students, both through text and speech, b) training students to pronounce vocabulary properly and correctly because it leads to good and correct speaking and reading skills, c) understanding the meaning vocabulary, either denotatively or lexically (stand alone) or when used in the context of certain sentences, d) able to appreciate and function vocabulary in oral (speaking) and written (composing) expressions properly and correctly (Aflisia and Hazuar, 2020).

3.4. *Data Collection Contrastive Analysis of Javanese and Arabic Languages on Phonology*

The language differences in the Darussalam Islamic boarding school in Purwokerto both in terms of dialect, sound, and word order, because students have two languages, namely the mother tongue of various regions such as Sundanese, Madurese, and Javanese. The Javanese language also varies, such as krama alus, krama inggil, and ngoko, while the Javanese language ngapak or banyumasan is used by the majority of students at the Darussalam Islamic boarding school in Purwokerto. The majority of Darussalam students come from the Javanese Ngapak community, namely Banyumas, Purbalingga, Banjarnegara, Kebumen, Cilacap, Brebes and Tegal. Some of the areas above all use the ngapak language which is the mother tongue and the second language used is Arabic. Arabic is used by students in every lesson in the Darussalam Islamic boarding school area of Purwokerto.

From some of them, there are dialects in Javanese that are different when reciting Arabic, namely the "ع" and "ب" and other lafadz. When the learning activities took place, the authors found differences other than lafadz, namely the wording. It is still common to find a mixture of mother tongue dialects in the wording when students learn a second or target language. So there is a clear difference in the two languages. The following are the results of research that have been written by researchers:

    a. ***The results of contrastive analysis data on conversations at the Darussalam Islamic boarding school in Purwokerto***

        The difference in language among students at the Darussalam Islamic boarding school in Purwokerto has two different languages. The first language is the native language used since childhood, namely ngapak language, then in the cottage area it is mandatory to use a foreign language. The language used is Arabic as a second language. In terms of dialect, sound, and rules, there are many differences between the two languages. The emergence of differences in these two languages in terms of sentences into different sounds, namely lafadz "ع" and "ب", this has become a habit when learning Arabic using the Javanese dialect ngapak.

The data is presented using contrastive analysis which means that it has a comparison between two different languages so that it is analyzed to find out more deeply and find out the differences between the two languages from various sides, the method in terms of similarities between the two languages, namely the way of delivery with the aim of simplifying and knowing the difficulties of the two languages.

b. *The development of contrastive analysis on student conversations at the Darussalam Islamic boarding school in Purwokerto*

The language movement will last when the environment supports it from time to time. Darussalam Islamic boarding school in Purwokerto is present as one of the places where language development occurs. Environmental support has created good habits so that there is a mixture of all languages into one language, the mixing of languages is from the first language B1 (Javanese ngapak) then the second language (Arabic).

In this development, the teacher provides new Arabic sentences or vocabulary before entering learning. One of the methods used is the analysis of explanations in language. It is believed that through good habituation in reciting Arabic sounds according to the rules, this method is able to deliver students proficient in the language.

c. *Objectives of Contrastive Analysis on Student Conversations at the Darussalam Islamic boarding school in Purwokerto*

Every activity has a purpose and this goal becomes the main principle in an activity. The author finds the purpose of the contrastive analysis of the two languages studied at the Darussalam Islamic boarding school in Purwokerto, namely to find out the differences in the first language and the second language (target/destination). The cottage is very suitable for research. This cottage is a place where languages mix because all students come from different regions and have different languages. And it has a difference with the mixing of these languages so that this boarding school requires to practice directly and seriously in reciting the second language (Arabic) for Darussalam Islamic boarding school students.

d. *Arabic sound system in Darussalam Islamic Boarding School students in Purwokerto*

Activities in Darussalam Islamic boarding schools are required to use Arabic every day, the aim is to improve students' ability to speak Arabic and be able to increase their vocabulary every day. However, to distinguish an Arabic sound system it depends on the effort. Therefore, students are not allowed to use Javanese ngapak every day, students are accustomed to reciting Arabic so that they are proficient in speaking well.

Ustadz Enjang Burhanudin Yusuf as the head of the Darussalam Islamic boarding school as well as an Arabic teacher said that all students in speaking Arabic still use the Javanese dialect of ngapak, for example "ع" becomes "nga" and all the letters "Hijaiyah" are all emphasized.

Classification of Arabic sounds for students at the Darussalam Islamic Boarding School in Purwokerto			Results
Vocal Voice	Loud noise	Loud voices in Arabic are divided into thirteen sounds : الباء، الجيم، الدال، الذال، الرء، الزاي، الضاد، الظاء، العين، الغين، اللام، الميم، النون.	The sound of the letter "ع" is having difficulties for students at the Darusalam Islamic boarding school in Purwokerto because of the mixing of ngapak dialects so that pronouncing the letter becomes "nga" and the letter is one of the hard letters, how to adjust the letter.
	Soft Voice	The soft voice of the Arabic language is divided into 12 voices, namely : السين، الزي، الصاد، الشين، الذال، التاء، الظاء، الفاء، الهاء، الحاء، الخاء، العين.	To pronounce the letter "ع" students have difficulty because the majority come from Banyumas and use Javanese ngapak. The letter is one of the soft sounds and how to make that sound.
Silent Voice	Whispering Voice	The Arabic whispering voice has twelve sounds, namely: التاء، الثاء، الحاء، الخاء، السين، الشين، الصاد، الطاء، الفاء، القاف،	

		الكاف، الهاء	
	Sound Intensity	The sound intensity of Arabic has four sounds, namely: الباء، التاء، القاف، الكاف.	

3.5. *Sounds of Javanese Language Students of Darussalam Islamic Boarding School Purwokerto*

Ngapak language is one of the branches of Javanese language, this ngapak language is also the mother tongue (first language) for students of Darussalam Islamic boarding school in Purwokerto. The existence of this ngapak language is well known, where the ngapak language makes it easy for people to guess other people and will be easily recognized compared to the Javanese manners. Another privilege is that it can be accepted by the people of Central Java, East Java, and West Java to outside Java.\

Ngapak language has a big influence in learning a second language (Arabic) because ngapak language is the first language as well as an intermediary language that is easily accepted. In terms of language accents, rules, and sounds, ngapak language is predictable and famous for its dialect. The accent of ngapak is characteristic in terms of vowels and silent sounds. The Banyumas people pronounce the letter "ع" into "nga" and this is one of the specialties of the Banyumas community which has become a habit until now. Ngapak language is also the emphasis of all Arabic hijaiyah letters. The following is what the researchers succeeded in writing about the students' Javanese sounds:

a. *Development of the Javanese language of students at the Darussalam Islamic boarding school in Purwokerto*

The development of the ngapak language is like any other language, the ngapak language is a mixture of many languages so that it becomes one language. The author found in data collection that this ngapak language did not come purely by itself, but this ngapak language came from a mixture of Javanese Ngoko language with Indonesian so that it was easily understood by the surrounding community.

b. *Contrastive sounds between Arabic and Javanese in the conversations of students at the Darussalam Islamic boarding school in Purwokerto*

Get to know more in ngapak language, in it there are no rules for long and short sounds, but the accent has a specificity when in recitation. This does not mean that everyone understands the ngapak language, but this language is very unique so that it has its own characteristics which the Javanese people can quickly recognize and guess. The difference between Arabic and Ngapak can be seen in terms of rules or sentences related to the length and shortness of the sound. The letters are also different so the meaning is different. Students are still confused in pronouncing the letters "ث"، "س" "ح" "ه".

4. Conclusion

Departing from the articles and analyzes that have been done previously, the author's ability culminates in analyzing between Arabic and Javanese in Arabic conversation at the Darussalam Islamic boarding school in Purwokerto. During the process of analyzing, the writer found a difference in the two languages. Darussalam Islamic boarding school in Purwokerto is one of the cottages that uses Arabic every day, located in Banyumas, Central Java. Most students come from Central Java and use their mother tongue (ngapak), because the mixing of the two languages eventually creates differences. The difference is very visible when students recite the hijaiyah letter, for example the letter "ع" becomes "Nga" and there is an excessive emphasis on the hijaiyah letter when it is sounded so that it violates linguistic rules. This overemphasis is caused by the habit of recitation of the mother tongue. Therefore, the researcher found several hijaiyah letters that were analyzed so that they could be improved again through the right method, namely the teacher had to introduce students extra regarding the hijaiyah letters that were in accordance with the rules and linguistic order so as to minimize errors in pronunciation both in terms of dialect and rules, with the ultimate goal of students being able to speak Arabic proficiently and precisely.

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