

Phonological Performance: Bridging Authenticity and Practice among Learners

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Abstract:

Phonological performance, initially emerging as a phenomenon within the realm of Quranic reading and Tajweed rules, has recently transitioned into the domain of phonetics. It is utilized in teaching the articulation of letters, words, and sentences. The current phonological performance among learners is notably deficient for several reasons: the absence of the cognitive aspect in phonological performance, educators' indifference towards the proper pronunciation of learners, their lack of emphasis on pronunciation application during teaching speaking skills, and the significant influence of colloquial language on learners before school age, leading them to practice colloquial language during reading and conversation in the learning phase.

This research aims to explore the phonological performance of novice learners in particular, identify aspects of pronunciation defects, propose solutions to achieve proper phonological performance, and elucidate the role of educational institutions and Quranic schools in evaluating phonological performance.

Keywords : Phonological performance ; Authenticity ; Practice reality ; Learners.

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Résumé : Dans sa première apparition, la performance vocale est un phénomène phonétique tributaire de l'apprentissage de la lecture coranique et des dispositions d'intonation "Tajweed" pour passer récemment à la phonétique ; cette dernière est utilisée pour enseigner comment lire phonétiquement les lettres, les mots et les phrases.

Aujourd'hui, la performance phonétique parmi les apprenants a connue une faiblesse notable, de ses causes : le manque d'aspect cognitif de la performance vocale, l'indifférence des enseignants à l'aspect correct de la prononciation des apprenants et leur manque d'intérêt à appliquer la prononciation tout en leur enseignant la compétence de la parole; il y a aussi le fait que l'apprenant soit, avant sa scolarisation, sévèrement affecté par la langue familière, ce qui lui fait la pratiquer, par la suite, durant la phase d'apprentissage, en lisant et en conversant. La recherche vise à découvrir les pratiques des performances vocales des apprenants novices en particulier, et à identifier les manifestations des défauts de prononciation qu'ils présentent. Elle vise également à fournir des solutions qui permettent une performance vocale correcte, et à indiquer le rôle des institutions éducatives et des écoles coraniques dans l'évaluation des performances vocales.

Mot clés : Performance vocale – originalité – réalité de la pratique – apprenants.

الأداء الصوتي بين الأصالة وواقع الممارسة لدى المتعلمين

الملخص:

الأداء الصوتي في ظهوره الأول ظاهرة صوتية من ظواهر تعلم القراءة القرآنية وأحكام التجويد، لينتقل حديثاً إلى علم الأصوات؛ يستعان به في تعليم كيفية قراءة الحروف، والكلمات، والجمل صوتياً، ويعرف الأداء الصوتي اليوم بين المتعلمين ضعفاً ملحوظاً، من أسبابه: انعدام الجانب المعرفي للأداء الصوتي، ولامبالاة المعلمين بالجانب السليم لنطق المتعلمين، وعدم اهتمامهم بتطبيق النطق أثناء تعليمهم مهارة الكلام، وتأثر المتعلم قبل مرحلة المدرسة باللغة العامية تأثراً شديداً، تجعله يمارسها أثناء القراءة والمحادثة في مرحلة التعلم. ويهدف هذا البحث إلى اكتشاف الأداء الصوتي لدى المتعلمين المبتدئين خاصة، والوقوف على مظاهر عيوب النطق لديهم، وتقديم الحلول التي تمكن من الأداء الصوتي الصحيح، وبيان دور المؤسسات التربوية والمدارس القرآنية في تقويم الأداء الصوتي.

الكلمات المفتاحية: الأداء الصوتي – الظاهرة الصوتية – الأصالة – واقع الممارسة – المتعلمون.

. Introduction:

Throughout history, Arabs have shown great concern for the Arabic language, giving it unparalleled attention. Their aim has been to preserve the purity of the language of the Quran from corruption and distortion. Arabs have been renowned for their linguistic finesse and their avoidance of linguistic corruption. However, with the spread of Islam to various parts of the world and the

interaction with non-Arabic-speaking communities, aspects of linguistic corruption began to infiltrate the Arabic language. This prompted scholars to raise awareness about the dangers of linguistic corruption.

To this day, scholars continue to exert considerable intellectual and linguistic effort in advocating for the necessity of correct and proper Arabic language performance, whether by native speakers or non-native speakers. This advocacy stems from the idea, articulated by Ibn Jinni, that the essence of all languages lies in their spoken sounds, necessitating the learning of Arabic starting from its phonemes.

The dedication of our early scholars to this subject is evident. Al-Khalil compiled his dictionary "Al-Ain" based on phonetic principles, while Sibawayh dedicated an entire chapter in his grammatical work to the study of phonemes. Ibn Jinni authored "Sirr Sina'at al-l'rab," a specialized book focusing on phonemes.

In modern times, thousands of books have been written specifically on phonetic studies, covering various phenomena, types, and analyses. Scholars recognize that phonemes are among the most crucial elements of the Arabic language system. Attention to phonemes reflects concern for the language's role in our daily lives, facilitating interaction, communication, idea exchange, individual and societal understanding, as **"language is the sounds by which every nation expresses its purposes."**

Given the paramount importance of Arabic language phonemes and the necessity of their correct performance, this research paper seeks to understand the phonetic system of the Arabic language and the imperative of comprehending it for those who wish to learn Arabic. Language and phonemes are two sides of the same coin; one cannot be separated from the other. Thus, teaching Arabic language is inherently linked to learning phonemes and mastering speech performance through educational activities conducted by teachers with learners, such as dialogue, conversation, and reading.

The research begins with the question: What are the reasons behind the phonological performance's weakness or neglect in Arabic language education? How can we achieve proper phonological performance for learners from the earliest stages of education?

Given the nature of the research, a descriptive approach accompanied by analytical mechanisms is adopted: describing the phonological performance phenomenon, analyzing it by identifying the phonetic elements neglected by learners during pronunciation, and proposing means to overcome the deficiencies in phonological performance.

2. Concept of Phonological Performance

Understanding the concept of performance, both linguistically and technically, is crucial to grasp how this phonetic process is executed without error or mispronunciation.

2.1. Performance Linguistically

Linguistically, performance has been defined by Abu Al-Baqa' Al-Lughawi as "fulfillment, according to the understanding of the people of Sharia, of the obligatory duty at its proper time."¹ Its meaning in the lexicon of jurisprudential terms is "executing the action assigned at the appropriate time, not beyond it." Al-Raghib described it as "the delivery of rights and fulfilling what one is commanded to do in the manner prescribed."² In the context of Quranic verses, Allah says: **"So whoever has been given mercy from his Lord and desists, for him is what is acceptable and an act of duty (adherence to the prescribed faith), and to Us is his return"** [Surah Al-Baqarah, 2:178].

The verb **"adda"** (أدى) in Al-Waseet lexicon is defined as "fulfilling, walking at a moderate pace, not fast, and not slow." It also means "to deliver, to perform a duty." In the context of phonetic studies, "performance" refers to recitation, and "performance" refers to judgment and achievement."³

Upon closer examination of the term "performance," it intersects at one fundamental point: carrying out an action in its designated time without haste or delay, fulfilling it naturally and seamlessly. Perhaps for this reason, it has been chosen as a phonetic term to serve the purpose of correct pronunciation of Arabic phonetic linguistic elements in phonetics teaching.

2.2. Performance Technically

The term "performance" was initially associated with the science of Quranic recitation and Tajweed, and then transitioned to the science of phonetics, referring to the method of reciting letters, words, or sentences phonetically according to the phonetic system in phonetics teaching. The concept of Quranic performance in Quranic science is defined as "the science of how to recite the words of the Quran and their variations attributed to their transmitters." It means reading words with the pronunciation conveying the intended meaning according to the verse and its content, providing a phonetic representation of the meaning. It involves the collaboration of the tongue, mind, and heart, with the tongue focusing on correcting letters, the mind on understanding and interpretation, and the heart on reflection and contemplation."⁴

It is noteworthy that Quranic performance is a science that teaches how to pronounce Quranic verses correctly, applying them with proper articulation. This applies to teaching Arabic language by instructing its individual phonetic elements (alphabetical letters) and pronouncing them according

to the descriptive method indicated in phonetic literature. It also involves correctly reciting phonetic segments, emphasizing word intonation, sentence rhythm, and giving due consideration to phonological phenomena.

Performance, when mastered, is an art. IT has the power to influence the listener, especially in public speaking situations such as delivering sermons or poetry. It signifies "the artistic skill in utilizing sound to serve human interaction and communication with others in a beautiful, enjoyable, and stimulating manner."⁵ This is the ultimate goal of teaching and learning performance, enabling individuals to master their art.

3. The Importance of Phonological Performance

The term "phonological performance" has been referred to by various names, including "the science of Tajweed, the art of recitation, the science of Quranic recitation, the science of teaching, the description of recitation, and the term "performance" is derived from Ibn al-Jazari's statement about Mutarrif ibn Abdul Rahman: "And he has a good book in performance."⁶ When we return to the concepts of these six terms (Tajweed, performance, reading, Quranic recitation, teaching, and the description of recitation), we find that they share several aspects, including:

- Precision in pronouncing each sound/letter individually, then precisely in its composite state.
- Enunciation of letters and words at predetermined speeds or tempos.
- Emulation based on the teachings of scholars.
- Proper and correct recitation.
- Articulation of well-mastered, melodious Quranic recitation.
- These arts represent the phonetic work of the Holy Quran.

The importance of phonological performance in phonetics lies in its use as a term aimed at "studying the sounds of the language from all aspects, and standardizing their performance according to the general system in which the Arabic language is recited, according to proper Arabic taste, in order to ensure its immunity from melody and error, thus expressing the meaning accurately and fully."⁷ Its significance also lies in understanding the various phonetic variables that arise, resulting in diverse phonetic phenomena.

Phonetic phenomena refer to "phonetic changes in performance during recitation; linguistic sounds influence each other during performance, as a result of the natural inclination of humans towards facilitating pronunciation to reduce muscular effort exerted during articulation, leading to replacing some sounds with others that are easier to pronounce and more harmonious with

adjacent sounds, to achieve phonetic harmony during performance."⁸ Thus, errors in pronunciation are avoided, and the goal of mastering pronunciation and perfecting it is achieved.

Paying attention to the phonetic aspect in the elementary stage is essential, as it is a phase where teachers can easily teach phonological performance and the system of linguistic sounds without difficulties, especially with learners who do not suffer from speech problems (such as Stuttering and Stammering). This stage is crucial for building a linguistic foundation, with its basis being linguistic competence that begins with sounds and continues with linguistic knowledge such as morphology and syntax.

3. Ways to Achieve Phonological Performance

The clear means and correct methods that teachers must follow in phonological performance, in order to effectively achieve it among beginner learners, include:

3.1. Utilization of the Reception and Listening Method

Reception, the act of acquiring knowledge from one's teachers, particularly in linguistic contexts, requires learning through proper methods. It ensures that learners pronounce sounds, words, and structures as they were received, adhering to correct pronunciation and becoming accustomed to hearing them. This process enhances the sensitivity of the learner's ear and refines their taste in language.

Understanding the rules of vocal performance necessitates adherence to reception and listening between the teacher and the learner. This interaction facilitates learning the proper recitation of the Quran, as Muslims have traditionally learned it directly from the Prophet Muhammad, peace be upon him.

Al-Dimyati defines a proficient reciter as someone who has learned the recitations through reception and direct observation, stating, "One who is knowledgeable about its [the Quran's] performance and narrates it by direct observation... because in recitation, there are things judged only by hearing and direct observation... and because the intended meaning here is the method of performance."⁹

The method of reception and listening represents the foundation of linguistic education among ancient scholars. They integrated language with listening, extracting its essence through narration and scrutiny. "They considered listening and scrutiny as fundamental elements of linguistic inquiry and the methodology of Quranic sciences in reception and presentation. Moreover, they dedicated specific books to address errors such as distortion and misinterpretation arising from writing."¹⁰

The discourse on the method of reception and the manner of listening serves as the cornerstone for teaching beginners the art of performance. It begins with the individual sound of letters and culminates in the Quranic recitation of the Book of Allah - Exalted and Glorious. How could it not be? The most significant advantage of Quranic recitation lies in its beautiful rendition, as inspired by the saying of the Prophet Muhammad (peace be upon him): "**Beautify the Quran with your voices.**"¹¹ This entails "adhering to correct pronunciation and observing the rules of recitation regarding elongation, pauses, intonation, rhythm, and modulation. Such excellence in recitation embellishes the Quran and highlights the role of these phonetic phenomena in conveying its meanings"¹², captivating the hearts and captivating the minds.

Following the teacher's method enhances vocal improvement through recitation of the Quran with students. Its purpose is to refine and embellish the voice, which is commendable even if done with familiar Arabic melodies. However, this must be done while adhering to the etiquettes of Quranic performance and observing the rules prescribed in the science of Tajweed. It is essential not to violate any of the rules of Quranic recitation as stipulated in the books of recitations and Tajweed. These rules are based on what has been transmitted from the Prophet (peace be upon him) and his companions.

3.2. Training in Sound Pronunciation

It is said: "Knowledge comes through learning," thus diligent and organized practice is necessary to master vocal performance techniques and practically perfect these skills. Khalid ibn Safwan said: "The tongue is a limb that, when exercised, becomes adept; it is like a hand that toughens with practice, and a body that strengthens by lifting weights..."¹³ Training in vocal performance is achieved through consistent and sufficient practice until the learner attains mastery. Additionally, self-application is crucial; the learner should practice what they have learned in class with the teacher themselves at home, for example, to achieve proficiency in performance skills. This method serves as reinforcement for what has been learned, and repetition leads to consolidation.

Training in vocal performance involves exercising the tongue to correct sounds and articulate them properly. This requires a high level of practice, especially when it comes to Quranic recitation, "because some letters share the same articulation points and qualities. Additionally, the proximity of letters to each other can affect their pronunciation, and if the reader does not possess this quality, they may not be able to perform accurately."¹⁴

Training serves as a practical strategy for teaching linguistic sounds, "leading to linguistic proficiency achieved by imitating and repeating sounds multiple times in various audio contexts. It

also emphasizes the importance of focusing on sounds and audio contexts that may seem difficult during training sessions"¹⁵. In the stages of learning, learners need to acquire the language, master its sounds, and perform them by imitating their surroundings. Therefore, training and repetition are considered two essential methods for acquiring linguistic behavior.

4. Phonetic Performance Practice

Mastering the phonetic performance of Arabic letters can be achieved by familiarizing oneself with them through "**taste**," as Al-Khalil ibn Ahmad al-Farahidi did. He was the first to taste the letters to become acquainted with their articulation. "His method of tasting them involved opening his mouth with the letter 'alif' and then articulating the letter, such as 'ab', 'at', 'akh', 'ah', 'a'a', and so forth. He found that the letter 'ain' required the letters to be introduced into the throat, so he placed it first in the alphabet, then what was closest to it, followed by the higher ones until he reached the end, which was 'meem'." "¹⁶

This initial material represents **a linguistic benefit**, as Al-Khalil innovated a method based on analyzing the sounds of the word and observing their articulation in the mouth cavity..Al-Khalil tasted the letters, much like how we taste food for its saltiness, acidity, sweetness, and other characteristics. He began by examining the Arabic letters, pronouncing them with different articulations: open, closed, and broken, while placing his hand on his throat or lips, starting with opening his mouth with the letter 'alif', for example: 'ah', 'ab'. He then practiced articulating them with different vowel sounds: "ha", "hu", "hi", "ba", "bu", "bi", to regulate their articulation. He proceeded through the letters and then turned to their attributes. For instance, the sound of the letter 'ba' in Arabic is 'ba', not 'P', and the sound of 'ra' is 'ra', not 'R'. He divided them into two groups: a group in which the vocal cords do not vibrate due to the weak sound, which he called "**voiceless**," and the second group in which the vocal cords vibrate, which he called "**voiced**." He named these groups with a name that was aptly chosen by the ancients, and what Al-Khalil did requires contemplation, observation, and expression today.

This is how the Arabs pronounced, and through their pronunciation, the Book of Allah - Almighty - was passed down to us from generation to generation. The phonetic performance was manifested through practice, as the mouth pronounces and the ear hears, (the teacher pronounces and the learner hears).

This practice is an inheritance from the greatest teacher of the nation, our noble Prophet - peace be upon him - when he recited the Quran to the honorable companion Abu bin Ka'b - may Allah be pleased with him - who was recognized by the Prophet - peace be upon him - as the best

reciter among the companions, and by that, he was distinguished. Allah - Almighty - praised him, and the Prophet - peace be upon him - was commanded to recite some Quran to him. So, "Anas bin Malik reported: The Prophet - peace be upon him - said to Abu: **'Indeed, Allah has commanded me to recite to you: 'Those who disbelieved from among the People of the Book and the polytheists. ..'** He said: 'And He mentioned me?' He said: 'Yes.' So, he wept."¹⁷

The purpose of this is **instructional reading**. When the teacher recites and the learner listens, it is a stronger reliance on the teacher than if the learner were to read independently. This method ensures good instruction in terms of organization, delivery, proper recitation, and all aspects of reading. One benefit of the noble Hadith in vocal performance (recitation of the Quran) is that the chain of transmission connects from Ubayy bin Ka'b, may Allah be pleased with him, to the Lord of the Worlds. This strengthens the trust of the nation in it, making it, after the Prophet, peace be upon him, an authority in recitation.

On the other hand, there comes the reading for learning (the mouth of the learner articulates = and the ear of the teacher hears). The teacher either confirms the correctness of what the learner has pronounced or corrects it. This practice (Sunnah) is in emulation of the Prophet Muhammad, peace be upon him. Abdullah bin Mas'ud reported: "The Prophet, peace be upon him, said to me, 'Recite to me.' I said, 'O Messenger of Allah, should I recite to you while it was to you that the Quran was revealed?' He replied, 'Yes.' Therefore, I recited Surah An-Nisa until I reached this verse: **'So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad], against these [people] as a witness?'** He said, 'That is sufficient for you now.' I turned to look at him and saw his eyes streaming with tears."¹⁸ This narration was not verbatim, rather he said to him, "That is sufficient for you now." Thus, he, peace be upon him, thereby approved of Ibn Mas'ud's recitation. Practice leads to mastering vocal performance through accurate and proper reading. This involves giving sounds, words, and sentences their rightful articulation and characteristics, as well as identifying sentence patterns and vocal variations.

5. Manifestations of Defects and Errors during the Performance of Arabic Linguistic Sounds

When discussing defects during the performance of Arabic linguistic sounds among proficient learners who do not suffer from physiological, psychological, or hereditary speech disorders, we are referring to learners who possess all the abilities enabling them to speak fluently, with clear pronunciation, and comprehensible language. However, due to poor formation, weak teaching or lack of attention in the environment, deficiencies in their performance may arise. These may be observed as deviations in sounds, with their speech lacking eloquence and clarity. Good vocal

performance is achieved by the speaker through various factors, as identified by Al-Jahiz, who stated, "Eloquence requires distinction, policy, arrangement, exercise, perfect tools for perfect craftsmanship, ease of articulation, logical clarity, complete articulation, establishing rhythm, and the need for logic to be as charming and delightful as it is elegant and grand."¹⁹

Before delving into the manifestations of errors in vocal performance, it is necessary to address the types of disorders that appear in learners' spoken language, which can be easily identified by a language specialist²⁰:

- **Articulation Disorders:** Including deletion, substitution, addition, and distortion.
- **Phonological Disorders:** Such as whispering, speaking loudly, voice pitch fluctuations (high or low), vocal hoarseness, intensity, and nasality.
- **Speech Disorders:** Stuttering, stammering, blocking, delayed speech, dysfluency, slurring, repetition of sounds or syllables, exertion during speech, or tension, and rapid speech.
- **Language Disorders:** Delayed language development, inability to comprehend language (speech delay), and difficulty understanding words, sentences, reading, writing, and expression.

If family members or teachers notice these disorders in a child's/learner's speech, it is necessary to subject them to examination and treatment, especially if the condition is in its early stages, i.e., before it worsens and progresses. These are problems that can be recognized by a speech and language expert, who can provide suitable treatment through appropriate diagnostic tests for each medical condition.

Among the aspects of errors in phonetic performance are the following:

5.1. Mispronunciation of Individual Sounds:

This refers to the learner's inability to properly articulate the sounds and their characteristics according to their corresponding positions, leading to their ambiguity and confusion. The reason lies in the lack of practice in pronouncing them correctly in their environment. Therefore, attention must be given to the phonetic aspect and taught to beginner learners because "phonetic study of individual sounds, in terms of articulation and characteristics, follows specific rules regarding their adjacency, associations, and positions,"²¹ aiding in distinguishing between correctness and error.

In this context, it is noteworthy that many sounds are lost from the tongues of children/learners in western Algeria. One finds them pronouncing sounds like **ذال**, **ضاد**, **ظاء** (Dh, D, Zh) as (D), and when they join school, these mentioned sounds are not corrected because even their teachers pronounce them in the same manner. Consequently, the entire community loses sounds like **ذال**, **ضاد**, **ظاء**, and loses the sound of **ثاء** (Thaa) pronounced **as تاء** (Taa). Similarly, the sound

of القاف (Qaf) is lost in some regions of western and eastern Algeria, as well as in the Arab East, where some pronounce it as a glottal stop ʾ (Hamzat Qat'), while others pronounce it as كاف (Kaaf).

One of the errors learners commit during their sound performance is not paying attention to the correct articulation point or the accurate characteristic of the letter, resulting in mispronunciation. "The proximity of articulation points causes confusion among some letters. If one becomes accustomed to this confusion, it becomes difficult for them to avoid it in the future."²² For example, pronouncing قاف (Qaf) as (G) instead of (Qaf), or pronouncing فاء (Fa) as (V) in the word "حفظتم" pronounced as "ح٧تم" (Havitum) or pronouncing جيم (Jeem) as شين (Sh) in words like "اجتمعوا" pronounced as "اشتمعوا" (Ishtamau'u) or pronouncing ضاد (Dhaad) as تاء (Taa) in words like "أفضتتم - أفتتم".

5.2. Error in Performing Sound Segments:

Errors in pronouncing individual phonemes lead to mistakes in performing sound segments, as a segment may consist of two sounds or a group of phonemes. If a learner finds it difficult to accurately pronounce individual sounds, it will also be challenging for them to correctly perform sound segments. This can be understood through the concept of a sound segment as "an independent or detached sound unit pronounced separately from what precedes and follows it, produced in a single articulatory gesture, which may be preceded or followed by a silence, or a short or long movement, and may be followed by a consonant or two, with its movement being the apex of audibility compared to other sounds that make up the segment."²³

Learners often do not differentiate between extended and non-extended segments, "they tend to read the vowel (fatha, damma, kasra) as extended vowels (Alif, Waw, Ya), or vice versa. This is due to the teaching approach where children are taught letters as vocalized and pronounced them as extended vowels in isolation from words."²⁴ Additionally, they neglect the pronunciation of emphatic letters, fail to differentiate between solar and lunar "Alif", and are unaware of the necessity to pronounce the final "Nun" in speech or during loud reading. All these errors pose challenges for learners to avoid and difficulties in learning their pronunciation, indicating problems in acquiring the correct phonological system.

5.3. Error in Articulating Words:

Naturally, errors in pronouncing individual phonemes and in the performance of phonetic segments can significantly affect the pronunciation of a single word. This is because a word consists of a combination of phonemes and segments, making the impact clear and the error compounded. The mispronunciation of words is not limited to complex phonetic structures but also includes errors

in "adjusting the endings of words according to their grammatical positions, which may lead to replacing one vowel with another, often resulting in a change in meaning ... This often stems from a lack of practice in vocalization and proper oral reading."²⁵

5.4. Error in Sentence Performance:

This refers to errors in sentence delivery that neglect the phonetic nuances it carries, such as intonation, rhythm, and pauses. Neglecting these aspects results in a monotonous speech lacking the varied meanings conveyed by informative, interrogative, exclamatory, or imperative sentences. The cause of this erroneous performance can be attributed to the teacher's neglect of such nuances, merely focusing on the learner's verbalization of empty sentences devoid of contextual significance.

In Arabic language, sentence intonation takes diverse forms to serve various purposes, including informing, alerting, promising, describing, and providing diverse responses. Therefore, it is neither natural nor correct for sentences serving different purposes to be pronounced with the same intonation.²⁶

Moreover, the phenomenon of errors in performance and incorrect intonation has become more prominent and concerning in our era. Observing incorrect intonation is distressing and perplexing for both teachers and learners alike. However, the presence of intonation in the Arabic language, across various forms of speech, both ancient and contemporary, is undeniable. "Even if learners of Tajweed do not find comprehensive explanations of intonation rules in modern textbooks, they can still master proper pronunciation, including intonation, through oral reception from proficient teachers and listening to skilled reciters"²⁷. Thus, there is a pressing need for a revival akin to that undertaken by the early scholars in preserving the Quran and safeguarding the Arabic language and its integrity.

5.5. Influences of Foreign Languages

Al-Jahiz coined the term "Luknah" to describe the phenomenon of having a foreign accent, which means "having an accent in one's tongue, when some foreign letters are introduced into Arabic letters, and his tongue is drawn to the first pronunciation."²⁸ The reason behind this phenomenon is the influence of learning a foreign language within one's family environment, through television programs, or electronic applications.

6. The Role of Phonological Instruction in Teaching Arabic Language Performance

It is well known that phonological instruction is based on understanding the components of the human vocal apparatus. This knowledge facilitates the teacher in explaining the role of this

apparatus in performance and enables them to train the learner on how to use the vocal apparatus according to the sounds it produces. Because "the human speech apparatus in its entirety does not vary from one individual to another, unless there is a congenital defect, but rather the difference is attributed to the method of employing and utilizing this apparatus, ... the variation in utilizing the potential of the vocal apparatus is a major factor in distinguishing a learner's performance. This difference in utilizing the capabilities of the vocal apparatus is a main reason for a learner to be distinguished by the beauty of their performance, attracting attention and engaging minds"²⁹.

In this case, it is required of the teacher to encourage the beginner learner to utilize the vocal apparatus effectively, as it is one of the fundamental factors leading to producing accurate and beautiful performance. As mentioned earlier, some learners' performances are not organic but may be psychological disorders or unhealthy habits in using their voice or related to misuse of the vocal apparatus, resulting in rapid, excessive speech, abnormal, or overly elevated levels, or "speech accompanied by tension, and all of this can harm the throat and vocal cords."³⁰ Therefore, the teacher's intervention in guiding the learner to effectively utilize the vocal apparatus undoubtedly leads to correcting and beautifying phonetic performance.

The teacher develops the child's ability to pronounce some simple sounds and expressions through continuous training and imitating the voice of their teacher. This process enriches the learner's linguistic repertoire with words and phrases expressed verbally. Then, by using them in communication with others, aiming to develop the ability to articulate, using what they have learned with others during their conversation. Since learning a language is akin to craftsmanship, and acquiring language through learning is similar to how a person learns a craft, it is imperative for the teacher to follow a method of repetition and practice with the learner until they master their performance. This is what Ibn Khaldun referred to in his introduction, stating: "Abilities are not attained merely through repeated actions, because the action happens first, and it returns to the self as a quality, then repetition occurs and it becomes a condition, and the meaning of the condition is that it's not a firmly established quality, then repetition increases until it becomes a skill, meaning: a firmly established quality."³¹

There are indications in our Arab heritage on how to correct pronunciation for those aspiring to improve their performance and articulation. For instance, Al-Jahiz narrates that Abu Hudhayfah sought to improve his eloquence by omitting the "r" sound from his speech, struggling with it, wrestling with it, and striving to overcome it, until what he attempted became regular for him, and he found comfort in it"³². Moreover, learners straighten their tongues through perseverance in

learning sound production, exerting double the effort to achieve their goal. It is said: "If the only obstacle is this excuse, I doubt that if you endured this effort and persistence for just one month, your tongue would straighten." "It is said that if the person exerts himself, straightens his tongue, and practices the correct articulation of the "r" sound, openly and without hesitation, it is not far-fetched that nature would respond to him, and such commitment would have a positive impact on his abilities."³³

7. The Acquisition of Phonological Performance in Early Education Stages

As learners possess the ability to acquire performance and learn proper pronunciation, schools play a significant role in modifying phonological performance in beginners, following programs outlined by the curriculum:

7.1. Oral Reading

Oral reading is a crucial activity in Arabic language learning and phonological performance. It involves pronouncing written symbols by converting them into spoken sounds. Learners perform reading as they hear it from their teacher, imitating them in correct performance and pronunciation without errors. With repetition and consistency, mastery is achieved. This requires adhering to several guidelines, including³⁴:

- Initiating the vocal apparatus and understanding sound layers.
- Considering the articulation of letters from their original points of articulation and adjusting the movement of letter emission leading to the appearance of proper sound.
- Adjusting words that require knowledge of vowel marks such as fatha, damma, kasra, tanween, and sukuun, as improper adjustment would lead to phonetic interference and structural disruption.
- Achieving linguistic accuracy and clear expressive performance while utilizing vocal utilization.
- Sequencing sound and pronunciation naturally.
- Giving speech its due pause, questioning, and astonishment, among others.
- Ensuring that tone and intonation express the meaning present in the text read.

7.2. Oral Expression Activity (Conversation)

Oral expression represents a fundamental educational activity in developing phonological performance among learners, receiving considerable attention from school curricula. This aims to make beginner learners proficient in proper performance and to consider the art of public speaking, whether in lectures, sermons, dialogues, or conversations in their future lives. This is only achieved through language, and it has been emphasized by righteous predecessors the necessity of learning language as part of religion. Abu Ka'b said, "Learn Arabic as you learn the Quran."³⁵ Learning Arabic

language and practicing conversation enhances learners' ability to express their feelings and thoughts verbally, releasing their tongues, and revealing sound and performance mannerisms by considering sound layers. "The speaker doesn't realize the changes in their voice layers while speaking. They feel the sharpness and intensity that come over them, and the articulation of letters involves both refinement and magnification, signaling the nature of conversation through listening to phonetic performance, such as whispering and vocalization."³⁶

Al-Jahiz pointed out the method our ancestors followed to train children to improve their voice, refine it, and bring them out of prolonged silence, saying: "Prolonged silence is a restraint (...) When a person stops speaking, his thoughts die, his soul becomes dull, and his senses corrupt. They used to teach their children eloquence and instruct them in vocal modulation, encourage them to raise their voices, and ensure proper articulation because doing so sharpens the intellect, opens the mind, and enhances articulation"³⁷. Through Al-Jahiz's statement, it becomes evident that speaking has numerous benefits, the most important of which is the formation of a strong personality. This enables learners to face situations requiring them to express opinions, present arguments, or introduce ideas confidently, and interact with others without fear or shyness.

7.3. Quranic Performance

The educational system aims to develop distinguished learners in vocal performance from the early stages of education. This is achieved in practice by incorporating Quranic performance sessions into daily educational programs. This systematic approach teaches eloquence and articulation rules for the Holy Quran's recitation and the rules of Quranic readings. This educational application teaches eloquence and tongue fluency, as evidenced by clear verses from the Noble Quran. For instance, Allah says: "**The Most Merciful, Taught the Qur'an, Created man, [And] taught him eloquence.**"(Surah Ar-Rahman, verses 1-4)"**And untie the knot from my tongue, that they may understand my speech.**"(Surah Taha, verses 27-28) "**And my brother Aaron is more fluent than me in tongue, so send him with me.**"(Surah Al-Qasas, verse 34).

Educating learners in Quranic recitation with proper pronunciation responds to the divine command: "**And recite the Qur'an with measured recitation.**"(Surah Al-Muzzammil, verse 4). The term "measured recitation refers to proper pronunciation of letters and words, mastering their pronunciation, and knowing the correct pauses"³⁸. This is the safest measure to enable them to master the art of vocal performance and public speaking, utilizing their voice to serve them in

various communication and interaction fields. Moreover, Quranic performance provides even more than that, as it offers a broad platform “for these elements to be clearer. It necessitates the continuous modulation of vocal intensity, segments, and words within sentences, as well as the progression of melody or pitch, the temporal dimension, and the linearity of duration. It also encompasses various speeds at which words and sentences are pronounced, the continuity of tonal quality, and the system of pauses in terms of their frequency and duration within speech, all while maintaining rhythmic integrity.”³⁹

The necessity of learning Quranic recitation serves multiple purposes. From a linguistic perspective, it ensures clarity and prevents deviation into melodious chanting. In terms of recitation rules, it applies the fundamentals of Quranic readings. Moreover, from a performance aspect, it completes the noble recitation that has been passed down through generations from our beloved Prophet Muhammad (peace be upon him). He said: "Recite the Quran with the melodies and tones of the Arabs, and avoid the melodies of sinners and those who commit major sins, for there will come after me a people who will turn the Quran into singing and wailing."⁴⁰

Quranic recitation works towards refining the voice, starting with optimal breath usage and control. Quranic recitation has its unique requirements, as some Quranic verses demand a significant amount of breath energy to be recited properly without interruption⁴¹. The importance of delivering the verse and its expressions implies the necessity of a complete understanding of the meaning along with the appropriate vocal performance.

The Prophet Muhammad (peace be upon him) was keen on reciting the Quran to his companions with the aim of teaching them the intricacies of Quranic performance, such as proper pausing, intonation, and rhythm. This was done to protect the Quranic text from alteration, distortion, or melodious chanting, “Abu al-Laith al-Samarqandi documented this wisdom in the context of his narration regarding the Prophet's instruction to Abu Bakr al-Ka'ab. He stated: "As for the wisdom behind his command to recite upon Abu Bakr, it is for him to learn its words, forms of delivery, pausing places, and intonation. The melodies of the Quran are in a style formulated and ordained by divine law, unlike other melodies used elsewhere. Each type of melody has a specific effect on the souls, so the recitation was taught for him to teach, not for him to learn."⁴² This method of oral transmission in learning Quranic recitation was chosen by the Prophet as the safest and most effective way to preserve the proper performance of the Holy Quran.

8. CONCLUSION

- Linguistic sound is the lifeblood and the sustenance of language. A language that is not spoken becomes a dead language.
 - Learning vocal performance elevates proper Arabic aesthetics and mitigates melodic deviations and errors.
 - The focus on sound and its proper execution aims at receiving the Quran audibly, with the attribute of contemplation during reception, a condition stipulated by Muslim scholars to preserve its integrity and purity.
- Quranic performance serves as a methodological approach in the study of Quranic sciences, encompassing recitation and the art of Tajweed. It aids in embodying the meaning of the Quranic text and highlights the phonetic phenomena that convey its significance through pronunciation.
- The Quran relies on this phonetic feature embodied in the excellence of recitation.

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