



Analysis of Phonological Errors in the Pronunciation of Shalawat Badar on the Tiktok platform

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Abstract

The rapid development of technology has a major impact on human life, including the emergence of the latest innovations, such as the emergence of Tiktok social media. This platform is not only used for communication and information dissemination, but also as a medium for cultural exchange that is thick with Islamic values such as the recitation of Shalawat badar. This trend is widely followed, both by Arabic and non-Arabic speakers, including Indonesians. However, the difference between Arabic and Indonesian phonemes causes many errors in pronunciation. This study aims to identify phonological errors in six videos of recitation of shalawat badar with non-Arabic speakers, namely speakers with Indonesian as their mother tongue, on the tiktok platform under the account names @elvoacapella, @religi_favoritku, @hits.records, @trisna2704_, @craion31official, and @sigmaent. This research method is qualitative with data collection techniques used are documentation techniques, free listening techniques, and note-taking techniques. Data analysis was carried out through the stages of collecting samples, identifying and classifying, explaining, and evaluating errors. The results found articulation errors between phonemes that have slight differences in *makbraj* and *sifat* as many as 21 forms.

Keywords: *error analysis, phonology, shalawat badar*

Introduction

The internet has brought changes to the way humans access and disseminate knowledge. In this era of globalization, humans and technology are inseparable. Technology, especially the internet, plays a vital role in supporting various aspects

of human life, including in the fields of communication, education, and cultural preservation.¹ One of the most significant forms of technological development is the rapid growth of social media. Social media, such as TikTok, has become a new public space that allows its users to interact, exchange information, and express cultural identity in ways that were previously unimaginable.²

TikTok as a short video-based social media platform has shown great influence on popular culture trends, including in religious contexts. One prominent phenomenon is the emergence of various videos featuring the recitation of Shalawat Badar, a literary work of praise for the Prophet Muhammad and the warriors of the Badr war that is full of spiritual and historical values in the Islamic tradition in the archipelago.³ In the past, this Shalawat was only recited by students and scholars of the Nahdhiyyin group.⁴ Shalawat Badar is not only popular in Indonesia, but also known in several other countries. Therefore, many speakers make an effort to recite it. Although this phenomenon can be seen as a form of revitalization of Islamic culture through new media, the pronunciation practices in this platform are not always in accordance with the rules of Arabic phonology.

Shalawat Badar consists of 28 stanzas in Arabic, and another opinion says it consists of 30 stanzas.⁵ Although it is in Arabic, it is more characteristic of Javanese literature, using Javanese *balaghah* and simple meanings.⁶ In terms of phonological structure, Arabic is a language with a complex and distinctive phonological system,

¹Jill Shepherd, *Social and Economic Transformation in the Digital Era* (New York: IGI GLOBAL, 2004), p 124.

²Abidah Nur Afdhilah and Ida Miftakhul Jannah, "Peran Teknologi TikTok Dalam Mempercepat Akuisisi Bahasa Arab," *Al-Ittijah: Jurnal Keilmuan Dan Kependidikan Bahasa Arab Kebahasaaraban* 16, no. 2 (2024): p 44.

³Ahmad Saehuddin, *Shalawat Badar: Sastra Pesantren Yang Menggerakkan* (Depok: Rajawali Pers, 2022), p 2.

⁴Dhurorudin Mashad and Muhammad Fakhry Ghafur, "Harmony and Friction: The Popularity of Shalawat Badar Among Santri," *Khazanah: Jurnal Studi Islam Dan Humaniora* 22, no. 2 (2024): p 255.

⁵Saehuddin, p 49.

⁶Akhmad Saehuddin, Minatur Rokhim, dan Ahmad Hifni, "Social Semiotic Reading of Shalawat Badar: The Response of The Pesantren Community to Indonesian Politics," *Diman: Jurnal Bahasa Dan Sastra Arab* 8, no. 02 (2022): p 109.

consisting of the smallest sound elements and varying in terms of *makbraj* (place of articulation) and *sifat* (letter characteristics).⁷ Some Arabic phonemes cannot be found in the phonemes of other languages, including Indonesian. As a result, many TikTok users who are not native Arabic speakers or do not have a formal education in Arabic phonetics often have difficulty pronouncing these letters correctly. This is often accompanied by quite noticeable phonological errors.⁸ If these errors are not corrected, they can affect the meaning of the utterance and alter the religious intonation that should be sacred in the recitation of Shalawat Badar. In other words, this problem not only requires correction but also a solution to overcome it.⁹

Through TikTok, the recitation of Shalawat can spread massively, and can potentially preserve phonological errors if not accompanied by proper education.¹⁰ Therefore, social media is not only a platform for cultural distribution, but also a challenging space for users to be more aware of linguistic accuracy.¹¹ On the one hand, this trend reflects how social media opens up new opportunities for cultural preservation. However, on the other hand, it can remind us of the urgency of linguistic understanding to avoid phonological disinformation.

This is interesting to study because language errors in trending videos such as the recitation of shalawat badar can provide insight into the understanding of language that develops among social media users. This study aims to analyze the types of language errors the causes of errors in the video of reciting the shalawat badar on the TikTok platform. The research with the analysis of language errors in

⁷Harun Al-Rasyid, "Kontribusi Ulama Tajwid Terhadap Perkembangan Ilmu Bahasa," *Suhuf* 2, no. 2 (2009): p 200.

⁸Resgi Widati Tria Lis Utami, "Analisis Kesalahan Fonologi Pada Film Bahasa Santri 'Inthiq Rasmiyyatan' Dan Relevansinya Terhadap Pembelajaran Bahasa Arab," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 7, no. 1 (2024): p 330.

⁹Helmi Muzaki and Arief Darmawan, "Analisis Kesalahan Berbahasa Lisan Pada Kanal Youtube Fouly," *Metalingua* 7, no. 1 (2022): p 56.

¹⁰Nasaruddin Idris Jauhar, *Ilm al-Ashwat* (Ke-4: Maktabah Lisan 'Arabi, 2020), p 5.

¹¹Afdhilah and Jannah, "Peran Teknologi TikTok Dalam Mempercepat Akuisisi Bahasa Arab," p 45.

literary works has been conducted by Alim and others entitled Phonological Error Analysis in the Film Uang Panai Mahar (L).¹² Further research using data on digital platforms has been conducted by other researchers, including by Dewi and others entitled Analysis of Phonetic Errors in Learning Arabic Through Social Media Tiktok.¹³ The next research belongs to Anjani and others entitled Phonological language errors on Youtube Sindonews: Kesalahan Berbahasa Bidang Fonologi pada Youtube Sindonews: Wawancara Eksklusif Prabowo Subianto dari Hobi Hingga Sisi Humanis (Prabowo Subianto's Exclusive Interview from Hobby to Humanist Side).¹⁴ Based on some of the studies above, the researchers will position themselves from the previous studies as a novelty in this research. This research will focus on analyzing phonological errors, and raise the video of reciting the Badr prayer on the TikTok platform as the object of research.

Method

This research is a qualitative research. This type of research is designed to collect information about the status of a symptom that exists at the time of research, whether in the form of speech, behavior, and others.¹⁵ The data in this study consisted of six videos of recitation of shalawat badar on the tiktok platform. The data collection methods used involved documentation, listening observation and note-taking techniques. This strategy involves listening attentively to the data source and then analyzing the information obtained from it. The data source of this study comes from fifteen videos of the recitation of Shalawat badar spoken by

¹²Juflyn Alim, Siti Gomo Attas, and Eva Leiliyanti, "Analisis Kesalahan Fonologi Pada Film Uang Panai Mahar(L)," *Prosiding Seminar Nasional Pascasarjana Universitas Negeri Jakarta* 1, no. 01 (2020): p 154.

¹³Azzaria Milda Mustika Dewi, Tukus Musthofa, and Abdul Rauf, "Analysis of Phonetic Errors in Learning Arabic Through Social Media Tiktok," *Jurnal Studi Arab* 14, no. 1 (2023): p 51.

¹⁴Givara Firdausa Vidi Anjani, Tantri Galih Romadona, and Sri Muryati, "Analisis Kesalahan Berbahasa Pada Youtube Sindonews: Wawancara Eksklusif Prabowo Subianto Dari Hobi Hingga Sisi Humanis," *Journal Of Social Research* 5, no. 1 (2025): p 1518.

¹⁵Arikunto S., *Metode Penelitian Kualitatif* (Jakarta: Bumi Aksara, 2006), p 12.

native Indonesian speakers (non-Arabic speakers) on the TikTok platform, then the researcher selected six videos to analyze, namely on behalf of Indonesian citizen accounts @elvoacapella, @religi_favoritku, @hits.records, @trisna2704_, @craion31official, @sigmaent by limiting only the pronunciation of the first six verses of the verse recited. The methodology used in analyzing data is corrective analysis or error analysis . Error analysis is a systematic approach to identifying, categorizing, and understanding errors based on language theory and methodology. The stages carried out in this study are data collection, error identification, error description, error classification, and evaluation of existing errors.¹⁶

Results and Discussion

Phonological errors are language errors that are often made by speakers or learners in learning their native language or foreign languages, including Arabic. Phonological errors in Arabic are a form of error in linguistic taxonomy that includes the sound level of words, phrases, and clauses. These errors often occur in spoken language, both productively (speaking) and receptively (listening).¹⁷ These errors are natural and often encountered by speakers or learners of foreign languages.¹⁸ In this study, only one type of error was found, namely phoneme change. Phoneme sound change is a condition where the phoneme sound is close to the sound of another phoneme, thus affecting the way it is pronounced.¹⁹

¹⁶Tarigan H. G., *Pengajaran Kompetensi Bahasa* (Bandung: Penerbit Angkasa, 1990), p 24.

¹⁷Hafidzotun Nafi'ah et al., "Taḥlīl Al-Akḥṭā' Aṣ-Ṣautiyyah Fī Fidyuhāt al-Kalām Bi al-Lughah al-'Arabiyyah 'ala Qana'ī al-Yūtūb MAPK Solo," *Al Mahāra Jurnal Pendidikan Bahasa Arab* 10, no. 1 (2024): p 149.

¹⁸Wahyu Hanafi Putra, *Analisis Kesalahan Berbahasa Arab (Teori, Metodologi, Dan Implementasi)* (Indramayu: Penerbit Adab, 2022), p 20.

¹⁹Muhammad Afif Amrullah, "Analisis Perubahan Fonologis Dalam Pembentukan Kalimat Mu'arrabah," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 4, no. 2 (2017): p 221.

Analysis of Phonological errors in the pronunciation of Shalawat Badar on the Tiktok Platform

Table 1. Forms of Phoneme Change in Six Videos of Shalawat Badar Recitation on the Tiktok Platform

No.	Account Name	Minute	Pronunciation should be	Wrong Pronunciation	Identification
1.	@elvoacapella	00:13	عَلَى	أَلَى	Change of phoneme (ع) to (ء)
2.		00:17	حَبِيبِ اللَّهِ	حَبِيبِ اللَّح	Change of phoneme (هـ) to (ح)
3.	@religi_favoritku,	00:30	هَمِّ	حَمِّ	Change of phoneme (هـ) to (ح)
4.	@hits.records,	00:14	طَهَ	طَحَ	Change of phoneme (هـ) to (ح)
5.		00:29	عَلَى	أَلَى	Change of phoneme (ع) to (ء)
6.		00:47	الْهَادِي	الْحَادِي	Change of phoneme (هـ) to (ح)
7.		00:59	بِأَهْلٍ	بِأَحْلٍ	Change of phoneme (هـ) to (ح)
8.		01:05	إِلَهِي	إِلْجِي	Change of phoneme (هـ) to (ح)
9.		01:12	الْأُمَّة	الْعُمَّة	Change of phoneme (ء) to (ع)
10.		01:16	الْأَقَاتِ	الْعَاقَاتِ	Change of phoneme (ء) to (ع)

11.		01:21	النَّقْمَة	النِّكْمَة	Change of phoneme (ك) to (ق)
12.		01:25	هَمَّ	حَمَّ	Change of phoneme (ه) to (ح)
13.		01:31	عُمَّة	أُمَّة	Change of phoneme (غ) to (ء)
14.	@trisna2704_	01:00	بِأَهْلٍ	بِأَحِلٍ	Change of phoneme (ه) to (ح)
15.		01:02	مِنْ الْأَفَاتِ	هُوَ الْأَفَاتِ	Change of phoneme (م) to (ه)
16.					Change of phoneme (ن) to (و)
17.		01:47	النَّقْمَة	النِّعْمَة	Change of phoneme (ق) to (ع)
18.		01:59	عُمَّة	أُمَّة	Change of phoneme (غ) to (ء)
19.	@craion31official	01:04	الِهَادِي	الْحَادِي	Change of phoneme (ه) to (ح)
20.		01:16	بِأَهْلٍ	بِأَحِلٍ	Change of phoneme (ه) to (ح)
21.	@sigmaent	00:10	سَلَام	صَلَام	Change of phoneme (س) to (ص)

From the results of data analysis, the researchers then recapitulated the forms of phonological errors in the field of phoneme changes in the following table:

Table 2. Number of Phoneme Changes

No.	Form of Error	Number of Words
1.	Change of phoneme (ع) to (ء)	2 Words
2.	Change of phoneme (ه) to (ح)	10 Words
3.	Change of phoneme (ء) to (ع)	2 Words
4.	Change of phoneme (ق) to (ك)	1 Word
5.	Change of phoneme (غ) to (ء)	2 Words
6.	Change of phoneme (م) to (ه)	1 Word
7.	Change of phoneme (ن) to (و)	1 Word
8.	Change of phoneme (ق) to (ع)	1 Word
9.	Change of phoneme (س) to (ص)	1 Word
Total		21 words

The table above shows that all the errors that occur in the six videos of the pronunciation of shalawat badar are in the form of phoneme changes. The changes occur in some phonemes that have similar pronunciation in Arabic and some others occur in phonemes that do not have phoneme equivalents in Indonesian. The following is an explanation of the error:

1. Changes the phoneme (ع) to (ء)

This error occurs in the word عَلَى. The sound of the phoneme (ع) comes from *wasath al-halq* (rooto pharyngeal) and has the *sifat* of *al-Jabr* (clear sound) and *al-*

Tawassut (phoneme sound that does not flow so fast and is not completely cut off).²⁰ The way it is pronounced is that the base of the tongue approaches the base of the throat, air waves move from the lungs by friction and the vocal cords vibrate.²¹ While the phoneme sound (ء) comes out of the *aqsha al-halq* (glottal). It has the sound *sifat* of *al-Syiddah* (sound with obstructed airflow), *al-Hams* (sound with breath flow), and *al-Tawassut*.²² The way it is pronounced is that the base of the throat is tightly closed, the air wave is retained, then the base of the throat opens, and the air blows out quickly.²³ Thus, in the existing data, there are 2 errors in changing the phoneme (ع) to (ء), namely in the word عَلَى in table 1 data 1 and 5.

2. Changes the phoneme (ه) to (ح)

This error occurs in the words خَيْبِ اللَّهِ, هَمْ, طَهْ, الْهَادِي, يَا هَلِي, الْهَيْ, and الْهَيْ. The phoneme (ه) comes out of the part with *aqsha al-halq* (glottal), is *al-Hams*, and *al-Rakhawah* (soft sound with continuous breath).²⁴ It comes out of the base of the throat open, simultaneously, with the flow of air, and the mouth in an open position because of the sign of the vowel (*harakat*) that occurs when the pronunciation on the *harakat fathah* and vocal cords do not vibrate.²⁵ While the sound of the phoneme (ح) comes from *makhradj wasath al-halq* (rooto-pharyngeal) with the same *sifat* as the phoneme (ه) namely *al-Hams*, and *al-Rakhawah*.²⁶ The way of pronunciation is that the base of the tongue approaches the base of the throat, so that the throat narrows, and air

²⁰Ibrahim Anis, *Al-Aswat al-Lughawiyah* (Kairo: Maktabah Nahdet Misr, 1975), p 75.

²¹Nasaruddin Idris Jauhar, *Ilm al-Ashwat* (Ke-4: Maktabah Lisan 'Arabi, 2020), p 95.

²²Hazim Aly Kamaluddin, *Dirasat Fi 'Ilm al-Aswat* (Kairo: Maktabah al-Adab, 1999), p 36.

²³Jauhar, *Ilm al-Ashwat*, p 96.

²⁴Kamaluddin, *Dirasat Fi 'Ilm al-Aswat*, p 36.

²⁵Jauhar, *Ilm al-Ashwat*, p 97.

²⁶Anis, *Al-Aswat al-Lughawiyah*, p 26.

waves flow from the lungs by friction, the vocal cords do not vibrate.²⁷ From the data collected, there are 10 words in which the pronunciation of the phoneme sound (هـ) is changed with the phoneme sound (ح), namely in the words هَمَّ, حَبِيبُ اللَّهِ, بِأَهْلٍ, الْهَادِي, طَه, and إِلَهِي found in table 1 data 2, 3, 4, 6, 7, 8, 12, 14, 19, and 20.

3. Changes the phoneme (ء) to (ع)

This error occurs in the words الْأُمَّة and الْأَقَات. The sound of the phoneme (ء) comes from the *aqsha al-halq* (glottal) part with the sound *sifat* of *al-Syiddah*, *al-Hams*, and *al-Tawassut*.²⁸ The pronunciation comes from the base of the throat which is tightly closed, and the air wave is held, then the base of the throat opens, the air blows out quickly.²⁹ While the phoneme sound (ع) comes out of *wasath al-halq* (rooto-pharyngeal) and has the *sifat* of *al-Jabr* and *al-Tawassut*.³⁰ The way of pronunciation is that the base of the tongue approaches the base of the throat, air waves move from the lungs with friction and vocal cords vibrate.³¹ From the data collected, there are 2 mistakes in pronouncing the sound (ء) into (ع), namely in the words الْأُمَّة and الْأَقَات in table 1 data 9 and 10.

4. Changes the phoneme (ق) to (ك)

This error occurs in the word الْبَقْمَة. The phoneme (ق) has the sound *sifat* of dorso-uvular (the sound produced when the back of the tongue comes into contact with the back soft palate), *al-Syiddah*, and *al-Hams*. It is pronounced by lifting the back of the tongue and meeting the velum and the air comes out after the two

²⁷Jauhar, *Ilm al-Ashwat*, p 94.

²⁸Kamaluddin, *Dirasat Fi 'Ilm al-Ashwat*, p 36.

²⁹Jauhar, *Ilm al-Ashwat*, p 96.

³⁰Anis, *Al-Ashwat al-Lughawiyah*, p 75.

³¹Jauhar, *Ilm al-Ashwat*, p 95.

separate.³² The *sifat* of the sound of the phoneme (ك) is dorso-velar (the sound produced when the base of the tongue comes into contact with the middle upper palate), *al-Syiddah*, and *al-Hams*. The pronunciation is that the back of the tongue meets the soft palate and air is held there, the tongue separates from the soft palate, and air flows out.³³ When viewed, the *makbraj* point between the two phonemes has a slight difference. The phoneme (ق) has a deeper *makbraj* point than the phoneme (ك).³⁴ Likewise in sound *sifat*, both have the same two sound *sifat*, namely *al-Syiddah* and *al-Hams*, but there is one distinguishing characteristic, namely *al-Qalqalah* (bouncing sound) which is owned by the phoneme (ق) but not owned by the phoneme (ك).³⁵ From the data collected, there is 1 error in the change of phoneme (ق) to (ك) in the word النِقْمَة in table 1 data 11.

5. Changes the phoneme (غ) to (ء)

This error is found in the word غُمَّة. The sound of the phoneme (غ) comes from the dorso-velar part (the base of the tongue with the soft palate). It has the *sifat* of *al-Jahr*, *al-Rakbawah*,³⁶ *al-Ithbaq* (thicker sound).³⁷ As for how to pronounce it with the position of the back of the tongue almost against the palate of the end of the throat, the air passes through a narrow space, and the vocal cords vibrating.³⁸ In addition, this phoneme is also categorized as *Isti'la* (the base of the tongue is raised to the roof of the mouth).³⁹ The phoneme (ء) comes out of the *aqsha al-halq* (glottal)

³²Jauhar, p 93.

³³Jauhar, p 92.

³⁴Anis, *Al-Aswat al-Lughawiyah*, p 74.

³⁵Kamal Bisyr, *Ilm al-Aswat* (Kairo: Dar Ghareib, 2000), p 16.

³⁶Athif Fadhl Mohammad, *Al-Ashwat al-Lughawiyah* (Oman: Dar al-Masiroh, 2013), p 124.

³⁷Kamaluddin, *Dirasat Fi 'llm al-Aswat*, p 44.

³⁸Jauhar, *Ilm al-Ashwat*, p 91.

³⁹Yuni Lestari, "Analisis Kesalahan Fonologi Dialek Etnis Lampung dalam Membaca Q.S Al-Fatihah dan Al-Zalzalah," *Lahjah Arabiyah: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab* 3, no. 1 (2022): p 67.

part and has the *sifat* of *al-Syiddah*, *al-Hams*, and *al-Tawassut*.⁴⁰ The way it is pronounced is that the base of the throat is tightly closed, the air wave is held, then the base of the throat opens, and the air blows out quickly.⁴¹ The data shows that there are 2 forms of phoneme change errors, namely in the word عُمَّة in different videos shown in table 1 data 12 and 16.

6. Changes the phoneme (م) to (ه)

This error occurs in the word مِّنَ الْأَفَات. The *sifat* of the sound of the phoneme (م) is *syafawi* (bilabial), *al-Jahr*, and *al-Tawassut*.⁴² The pronunciation method is the mouth closed, with the vocal cords slightly touching and the air flowing out through the nasal cavity.⁴³ While the phoneme sound (ه) comes out of the part with *aqsha al-halq* (glottal), is *al-Hams*, dan *al-Rakbawah*.⁴⁴ This phoneme comes out of the open base of the throat (*Infithah*),⁴⁵ This phoneme comes out of the base of the throat open, simultaneously, with the flow of air, and the mouth in an open position because of the *harakat* that occurs when pronunciation on the *harakat fathah* and vocal cords do not vibrate.⁴⁶ According to the data shown by the table, this phoneme change is only found 1 form of error, namely in the word مِّنَ الْأَفَات in table 1 data 15.

7. Changes the phoneme (ن) to (و)

This error occurs in the word مِّنَ الْأَفَات. The sound *sifat* of the phoneme (ن) (ن)

⁴⁰Kamaluddin, *Dirasat Fi 'Ilm al-Ashwat*, p 36.

⁴¹Jauhar, *'Ilm al-Ashwat*, p 96.

⁴²Mohammad, *Al-Ashwat al-Lughawiyah*, p 129.

⁴³Jauhar, *'Ilm al-Ashwat*, p 85.

⁴⁴Kamaluddin, *Dirasat Fi 'Ilm al-Ashwat*, p 36.

⁴⁵Muhammad Wahyu and Zulfahmi Lubis, "Kesalahan Fonetik Dalam Pidato Bahasa Arab (Muhadoroh) Santri Pondok Pesantren Modern Ta'dib Al-Syakirin," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* 12, no. 1 (2023): p 96.

⁴⁶Jauhar, *'Ilm al-Ashwat*, p 97.

are Apico-alviodental (the sound produced by the tip of the tongue in contact with the upper teeth or gums), *al-Jabr*, and *al-Tawassut*.⁴⁷ The sound comes out of the meeting between the tip of the tongue and the upper gums (Lamino Alveolar),⁴⁸ so that the air is held and flows out through the nasal cavity, and the vocal cords vibrate.⁴⁹ While the sound of the phoneme (و) is dorso-velar (the base of the tongue with the soft palate), *al-Jabr*, and *al-Tawassut*.⁵⁰ it comes out of the contact of the back of the tongue with the palate, and the lips form a round and released slowly.⁵¹ Based on the table above, this phoneme change is only found 1 form of error, namely in the word مِنَ الْأَفَات in table 1 data 16.

8. Changes the phoneme (ق) to (ع)

This error occurs in the word النَّفْثَة. The sound of the phoneme (ق) has the *sifat* of dorso-uvular (the sound produced when the back of the tongue comes into contact with the back soft palate), with the characteristics of a semi-thick vowel,⁵² *al-Syiddah*, *al-Qalqalah*,⁵³ and *al-Hams*. Pronounced by lifting the back of the tongue and meeting the velum and the air comes out after the two separate.⁵⁴ While the phoneme sound (ع) comes out of *wasath al-halq* (rooto pharyngeal) and has the *sifat* of *al-Jabr* and *al-Tawassut*.⁵⁵ The way of pronunciation is that the base of the tongue approaches the base of the throat, air waves move from the lungs by friction and

⁴⁷Kamaluddin, *Dirasat Fi 'Ilm al-Aswat*, p 37.

⁴⁸Miliah Arrusydah Falsinah and Saefullah Azharu, "Analisis Kontrasif Fonem Bahasa Arab Dan Bahasa Indonesia," *Lisan An Nathiq: Jurnal Bahasa Dan Pendidikan Bahasa Arab* 6, no. 2 (2024): p 13.

⁴⁹Jauhar, *Ilm al-Ashwat*, p 84.

⁵⁰Mohammad, *Al-Ashwat al-Lughawiyah*, p 129.

⁵¹Jauhar, *Ilm al-Ashwat*, p 93.

⁵²Tazkiyatul Amanah and Puspita Herwening, "Karakteristik Lagu-Lagu Kebangsaan Arab : Analisis Fonologi," *Lughawiyah* 3, no. 1 (2021): p 62.

⁵³Anis, *Al-Aswat al-Lughawiyah*, p 74.

⁵⁴Jauhar, *Ilm al-Ashwat*, p 93.

⁵⁵Anis, *Al-Aswat al-Lughawiyah*, p 75.

the vocal cords vibrate.⁵⁶ From the existing data shows the existence of 1 form of this phoneme change error, namely in the word النَّفْثَة in table 1 data 17.

9. Changes the phoneme (س) to (ص)

This error occurs in the word سَلَام. Between the sound of the phoneme (س) and the phoneme (ص) comes from the same exit place, namely apico-alveolar. The pronunciation of the phoneme (س) is by means of the tip of the tongue meeting the tips of the two lower incisors, the air passes through a narrow field and the condition of the vocal cords does not vibrate.⁵⁷ The way to pronounce the phoneme (ص) is when the tip of the tongue meets the tip of the two lower incisors, the air passes through a narrow space and the base of the tongue rises to the soft palate.⁵⁸ According to Anis, both have several *sifat* in common, namely *al-Rakbawah*, *al-Hams*, and *al-Shafir* (hiss sound) which causes the sound of both to sound the same at a glance. However, there are also *sifat* that distinguish between the two, namely *al-Ithbaq* which is owned by the phoneme (ص) and not owned by the sound of the phoneme (س). That is what makes the sound of phoneme (س) sound thinner (*tarqiq*) than the sound of phoneme (ص).⁵⁹ From the data collected, there is 1 mispronunciation of this phoneme sound, namely in the word سَلَام in table 1 data 21.

Factors Causing Phonological Errors in the Pronunciation of Shalawat Badar on the TikTok Platform Based on the data analysis results, the

⁵⁶Jauhar, *’Ilm al-Ashwat*, p 95.

⁵⁷Jauhar, p 85.

⁵⁸Jauhar, p 86.

⁵⁹Anis, *Al-Aswat al-Lughawiyah*, p 67–69.

mispronunciation of Shalawat Badar by non-Arabic speakers (Indonesians) in the six videos was caused by:

1. Mother Tongue Interference: the influence of the sound system of the mother tongue (Indonesian) on the correct sounds in Arabic (foreign language). Interference is a dominant factor in the learning or speaking of a foreign language.⁶⁰ This occurs because speakers tend to equate unfamiliar Arabic phonemes (which are more difficult to pronounce) with the easiest sounds in their mother tongue. Thus, they directly replace these phonemes, without realizing that Arabic and Indonesian phonemes are only similar and have fundamental differences in their phonemic elements.⁶¹ Examples include the change of the phoneme (ء) to (ع) and vice versa, the phoneme (ح) to (ه), and the phoneme (ق) to (ك).
2. Lack of Mastery in the Correct Articulation of Arabic Phonemes: In Arabic, there are several phonemes that have no equivalent in Indonesian. In terms of makhraj, Arabic phonemes tend to require more control in the throat area (*al-Halq*)⁶² and tongue (*al-Lisan*) position, which affects the pressure of the phoneme (*tafkhim* or *tarqiq*) when pronouncing it.⁶³ Indonesian does not have consonants that require complex and specific articulation in the throat area (*al-Halq*), making it difficult for non-Arabic speakers to imitate their pronunciation. Examples include the phonemes (ء) and (ع), (س) and (ص), and (ق) and (ك).
3. Lack of Proper Educational Background: speakers have minimal knowledge of

⁶⁰Aziz Akhmad Najib, "Ruang Lingkup Struktur Fonologi Bahasa Arab," *Jurnal Ilmu Keislaman Dan Pendidikan* 3, no. 2 (2022): p 27.

⁶¹Yahana Almajudha et al., "Phonetics Errors in Arabic Speech of Students Arabic Language," *Al Maqayis: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 11, no. 1 (2024): p 41.

⁶²Abdul Chaer, *Linguistik Umum* (Rineka Cipta Kamus Besar Bahasa Indonesia, 1994), p 153.

⁶³Cutri A. Tjilau and Saida Gani, "Physiological Aspect Dalam Bahasa Arab; Kajian Psikolinguistik," *Ajamiy: Jurnal Bahasa Dan Sastra Arab* 11, no. 2 (2022): p 505.

the basic rules of Arabic phonology. They do not have formal education in *Tajwid* or *Makharrij al-Hurf*. Therefore, they cannot pronounce Arabic phonemes according to the rules of phonology. In addition, incorrect pronunciation models that have gone viral on TikTok also have an influence. TikTok users watch and imitate videos with incorrect pronunciation without verifying the accuracy of the pronunciation. This is then internalized and spread further, creating a cycle of phonological misinformation. TikTok, as a digital public space⁶⁴ that emphasizes rhythm, audio quality, and vibe, indirectly makes users and audiences focus more on artistic and social aspects rather than maintaining linguistic and religious aspects.

Conclusion

Based on the results of the data analysis that has been described, it can be concluded that phonological errors in the pronunciation of Shalawat Badar in the six video samples on the Tiktok Platform all show phonological errors in the field of phoneme changes, namely in the pronunciation of phonemes. The informants replaced the phoneme sound with another phoneme sound in 21 forms, namely the phoneme (ع) with (ء) in 2 words and the phoneme (ء) with (ع) in 2 words with differences between *makehraj* and its *sifat*. The most errors are in the replacement of phoneme (هـ) with (ح) which is found in 10 words.

This phenomenon is caused by a combination of three factors. First, interference from the mother tongue, where the Indonesian sound system influences and replaces Arabic sounds. Second, the inability of non-Arabic speakers (Indonesians) to articulate Arabic phonemes correctly, namely difficulty in

⁶⁴ Aji WN and Setiyadi D. PB, "Aplikasi TikTok Sebagai Media Pembelajaran Bersastra," *Metafora* 6, no. 2 (2020): p 150.

controlling the speech organs to produce the appropriate Arabic phoneme sounds, resulting in the simplification of complex sounds. Third, the lack of proper education, so that users or speakers imitate incorrect pronunciation models, leading to internalization.

Considering that these errors risk affecting the sacred meaning of the shalawat, a solution that can be applied is to use the TikTok platform as an educational medium to minimize these errors, using an appropriate micro-learning education strategy. This can be realized through continuous visual correction content, with each video lasting 20-30 seconds. These videos focus on the differences in the pronunciation of Arabic phonemes that are almost identical (in a "Wrong vs. Right" format). Additionally, interactive features such as "collab challenges" can be utilized to actively encourage pronunciation improvement among users or non-Arabic speakers who are merely following trends.

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