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**Dialectal Interference in Qur'anic Recitation: Case of
Tlemcen Qur'anic Schools**

Dissertation submitted to the Department of English as a partial fulfillment of
the requirements for a Master's degree in Language Studies

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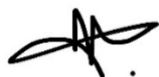
Declaration of Originality

I hereby declare that this dissertation is my own work and that it is entirely performed by me under the guidance and advice of my supervisor. I also certify that it contains no material previously published or written by another person nor has been accepted for the qualification of any other degree or diploma of a university or other institution. The present work contains no plagiarism and is the result of my own investigation, except where the otherwise is stated.

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Abstract

Due to the linguistic phenomenon of diglossia in Algeria, some domains, if not the majority, are influenced by this linguistic phenomenon. Diglossia, being the core linguistic phenomenon in this study, characterises the linguistic realm of Algeria. Given this outlook, this research targeted the manifestation of diglossia in the act of worship of Qur'an recitation by the Algerian Muslim community. The rationale of this study, then, is to explore the impact of dialectal interference, specifically Tlemcen's local dialect, on the accurate implementation of *Tajweed* rules by Qur'an recitation learners in Tlemcen speech community. To this end, an exploratory case study was carried out whereby 82 learners of Qur'an recitation rules in addition to four teachers from four distinct Qur'anic schools were treated as a sample. Data were obtained using two research instruments. A questionnaire was administered to learners to reflect on their journey with the interference of the local dialect when learning Qur'an tajweed rules. To depict their teaching experience, a structured interview was conducted with four teachers. Building on the mixed methods approach, quantitative and qualitative analyses were used to examine the data. The findings revealed that the local dialect in the speech community of Tlemcen indeed leads to interference and impacts the accurate phonetic production of Arabic phonemes among learners of Qur'an recitation rules in Tlemcen. Moreover, the results confirmed the role of the awareness of the articulation points and characteristics of Arabic phonemes. This awareness serves as the therapeutic for overcoming the studied matter. Upon completion of this study, suggestions and recommendations were proposed in addition to suggestions for future studies.

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Dedication

To my father without whom Merwa could never be here...

To my mother and brothers, who have always been there...

To those who love Merwa, and Merwa loves back...

To every stranger, smile, gesture, nature, glimpse of air that once my day
beautified...

List of Tables

Table 1.1: The Nine Rubrics of Diglossia (Britto, 1986)	11
Table 1.2: Ferguson's Distribution of diglossia (1986; as cited in AL-Zahrani, 2017)	15
Table 1.3: The Arabic Consonants (Aljasser & Vitevitch, 2017).....	25
Table 1.4: The Arabic Vowels.....	25
Table 1.5: Table on Arabic Alphabet (Encyclopaedia Britannica, 2024)	26
Table 1.6: The Ten Commonly Accepted Readers, their Transmitted Versions, and their Current Area of Use (Green, 2005)	31
Table 1.7: Differences between Riwayat Warsh and Riwayat Hafs (Source: Riwaq Al-Qur'an)	32
Table 1.8: Makhraj (The Articulation Points) of Arabic Phonemes in Tajweed.....	34
Table1.9: Sifaat with Opposites (Characteristics) of Arabic Letters in Tajweed.....	36
Table1.10: Sifaat without Opposites (Characteristics) of Arabic Letters in Tajweed	37
Table2.1: Frequency and Duration of Qur'anic Sessions.....	47
Table 2.2: The Objectives of the Questionnaire Sections Outline	54
Table 2.3: The Objectives of the Interview Sections Outline.....	54
Table 2.4: Examples of Dialectal Influence on Arabic Phonemes	61

List of Figures

Figure 1.1: Arabic Varieties Continuum	9
Figure 1.2: Djennane's (2014) Characterisation of Diglossia in Algeria	18
Figure 1.3: Arabic Vowel Inventory Diagram (taken from FavPNG. website)	24
Figure 2.1: The participants' Qur'anic Tajweed Rules Proficiency Levels Distribution	45
Figure 2.2: Years of Experience and Number of Learners Taught by each Teacher	46
Figure 2.3: Research Methodology	49
Figure 2.4: Sampling Methods.....	51
Figure 2.5: Statistics of the Participants' Age and Gender.....	52
Figure 2.6: Participants' Main Objective of Attending Qur'anic sessions	56
Figure 2.7: Frequency of Teacher Mistakes Correction During Recitation	57
Figure 2.8: Participants' Views on Dialect as a Reason for Pronunciation Correction	58
Figure 2.9: Impact of Local Dialect on Arabic Phonemes Pronunciation.....	59
Figure 2.10: Respondent Perceptions of the Local Dialect Influence on Qur'an Recitation	60
Figure 2.11: Respondent Awareness of Makhaarij and Sifaat of Arabic Phonemes	62
Figure 2.12: Effectiveness of Studying Makharij and Sifat al-Huruf in Reducing Dialectal Influence	63

List of Abbreviations and Acronyms

AA: Algerian Arabic

ADA: Algerian Dialectal Arabic

CA: Classical Arabic

DA: Dialectical Arabic

EA: Enlightened Arabic

ESA: Educated Spoken Arabic

H: High

L: Low

L1: First Language

L2: Second Language

MSA: Modern Standard Arabic

Q: Question

SA: Standard Arabic

SLA: Second Language Acquisition

Table of Contents

Declaration of Originality	ii
Abstract	iii
Acknowledgements	iv
Dedication	v
List of Tables	vi
List of Figures	vii
List of Abbreviations and Acronyms	viii
Table of Contents	ix
General Introduction	2
CHAPTER ONE: LITERATURE REVIEW	5
1.1. Introduction.....	6
1.2 Diglossia in the Arab World	6
1.2.1 Arabic Language from a Closer Look	6
1.2.1.1 An Overview of Arabic	7
1.2.1.2 Arabic Varieties	7
1.2.2 Diglossia	10
1.2.2.1 Classical Diglossia.....	10
1.2.2.2 Extended Diglossia	12
1.2.3 Arabic Diglossia	13
1.2.3 Algerian Diglossia	17
1.3 Language Transfer	18
1.3.1 Types of Language Transfer.....	19
1.3.1.1 Positive Transfer.....	19
1.3.1.2 Negative Transfer	20
1.3.2 Main Axes of Language Transfer	20
1.3.2.1 Phonological Transfer	21
1.3.2.2 Lexical Transfer.....	21
1.3.2.3 Morphological Transfer.....	22
1.3.2.4 Syntactic Transfer.....	23
1.3.2.5 Pragmatic Transfer	23
1.4 Arabic Phonology and Orthography	24
1.4.1 Arabic Consonant Inventory.....	25
1.4.2 Arabic Vowel Inventory	25
1.4.3 Unique Features of Arabic Orthography	25

1.5 The Holy Qur'an.....	27
1.5.1 Recitation of the Holy Qur'an	28
1.5.2 Tajweed vs. Tarteel.....	29
1.5.3 The Ten Authentic Qira'at.....	29
1.5.3.1 The Readers Vs The Transmitters of Qira'at.....	30
1.5.3.2 The Recitation of Warsh from Nafi'	32
1.6 Tajweed Rules	33
1.6.1 Makhaarij: The Articulation Points of Arabic Phonemes.....	33
1.6.2 Sifaat: The Characteristics of Arabic Phonemes	35
1.7 Conclusion	38
CHAPTER TWO: RESEARCH METHODOLOGY AND DATA ANALYSIS	39
2.1 Introduction.....	40
2.2 Research Objectives.....	40
2.3 The Locus Analysis	41
2.3.1 Qur'anic Schools in Algeria.....	41
2.3.1.1 Defining Qur'anic Schools.....	41
2.3.1.2 Evolution of Qur'anic Schools in Algeria.....	42
2.3.1.3 Qur'anic Schools in Tlemcen, Algeria.....	43
2.3.2 The Study's Locus Analysis	44
2.4 Research Design	47
2.5 Sampling Population.....	49
2.5.1 Qur'an Learners	51
2.5.2 Qur'an Teachers	52
2.6 Data Collection Instruments	53
2.6.1 Learners' Questionnaire	53
2.6.2 Teachers' Interview	54
2.7 Data Analysis and Interpretation	55
2.7.1 Questionnaire Analysis and Interpretation	55
2.7.2 Interview Analysis and Interpretation	64
2.8 Discussion of the Main Results	69
2.9 Suggestions and Recommendations	71
2.10 Conclusion	72
General conclusion.....	74
Bibliography	77
Appendices.....	82

List of Phonetic Symbols

Consonants:

Arabic Transcript	IPA	Arabic Transcript	IPA
أ	/ʔ/	ض	/dˤ/
ب	/b/	ط	/tˤ/
ت	/t/	ظ	/ðˤ/
ث	/θ/	ع	/ʕ/
ج	/d͡ʒ/	غ	/ɣ/
ح	/ħ/	ف	/f/
خ	/x/	ق	/q/
د	/d/	ك	/k/
ذ	/ð/	ل	/l/
ر	/r/	م	/m/
ز	/z/	ن	/n/
س	/s/	و	/w/
ش	/ʃ/	ه	/h/
ص	/sˤ/	ي	/j/

Vowels:

Short Vowels	Equivalent	Long Vowels	Equivalent
/a/	َ	/a:/	ا
/ɪ/	ِ	/u:/	و
/u/	ُ	/i:/	ي

General Introduction

General Introduction

In Islam, the recitation of the Holy Qur'an is considered as a central act of worship and a source of spiritual guidance. In this regard, a fundamental concept related to Qur'an comes to be known as the *Tajweed* rules, the science of Qur'an recitation. This science emphasises the precise articulation of each phoneme and commitment to specific rules. However, in many Arabic-speaking communities, diglossia, a linguistic phenomenon, is prevalent in almost all literary and literacy domains, whereby Modern Standard Arabic (henceforth MSA) and a local dialect coexist. In fact, while being innocuous in some domains, this linguistic duality might be considered as a barrier in others. Qur'an recitation, for instance, is one of the scopes whereby diglossia comes as a hurdle that prevents Qur'an recitation rules learners to reach an accuracy in the production of specific phonemes.

Algeria, being an Arab country, is a diglossic speech community where rich tradition of Qur'anic education is provided through institutions like Qur'anic schools. Against this background, learners whose mother tongue is their local Algerian dialect might face difficulties in achieving accurate phonetic production of Arabic phonemes due to their local dialects, leading to dialectal transfer. In this vein, this study focuses on the diglossic community of Tlemcen in Algeria, which contains its own distinct local dialect. More specifically, this study addresses the potential influence of Tlemcen's local dialect on the phonetic accuracy of Qur'anic recitation among learners in tajweed rules.

From a linguistic perspective, the rationale behind this study is to deeply understand the mechanisms of phonetic transfer in diglossic environments, by investigating the impact of Tlemcen local dialect on Qur'anic recitation. Besides, this study will shed light on the nature and extent of the phonetic divergence between the two linguistic systems. Furthermore, it can provide a broader theoretical framework in second language acquisition, specifically the intricate ways whereby native language system interacts with the learning of a target language's sound system (or a

GENERAL INTRODUCTION

variety). From an educational standpoint, on the other hand, the findings of this study have direct inclusions for the improvement of teaching Qur'an recitation in Tlemcen, potentially in other similar diglossic regions. More precisely, the identification of the specific phonemes that are most subject to dialectal interference can inform the development of targeted pedagogical solutions to enhance the overall quality of teaching Qur'anic recitation among learners in addition to a more accurate engagement with the Holy Qur'an. All in all, this study aims to intensively explore the nuances of the specific instance of language contact in a religious setting and to provide insight to both the theoretical understanding of language transfer and the practical improvement of Qur'anic instruction.

Driven by these purposes, this study attempts to answer the following research questions:

1. Does Tlemcen local dialect influence the accurate phonetic production of Arabic phonemes among learners of tajweed rules in Qur'anic schools?
2. What are the phonetic phonemes whose accurate production is most influenced by the local dialect of Tlemcen?
3. What are the potential solutions that allow these learners to overcome this issue.

Building on the aforementioned questions, the subsequent hypotheses are put forward:

1. Learners in Tlemcen city Qur'an centers, whose mother tongue is the local Tlemcen dialect, will confront challenges in the accuracy of their phonetic production of specific Arabic phonemes.
2. The phonetic phonemes whose accurate production is most influenced by the local dialect are predicted to be the emphatic phonemes, including /d^s/, /ð^s/ and its counterpart /ð /, and the plain /θ/, which are absent in the local dialect. Additionally, the feature alteration phenomenon of velarisation/pharyngealisation (tafkheem) and non-velarisation/non-pharyngealisation (tarqeeq) in certain sounds in

addition to the phoneme /t/, which is hypothesised to be produced as an affricate [ts] are also predicted.

3. Focusing on the articulation points (Makhaarij) and characteristics (Sifaat) of Arabic phonemes and the practice of listening to competent reciters who demonstrate accurate pronunciation might lead to improvement in the phonetic accuracy of Qur'anic recitation.

In this investigation, an exploratory case study is used. It concentrates on learners at Qur'anic schools in Tlemcen that learn proper Qur'anic tajweed rules. Besides, for the sake of collecting qualitatively and quantitatively data, the mixed-method approach is employed. This is archived through the use of two research instruments, a questionnaire administrated to learners of Qur'anic schools and an interview conducted with their teachers.

Structurally, this research is presented through two principal chapters. The first chapter, on the one hand, provides the theoretical background of the study, including theories presentation and concepts definitions. Firstly, it gives an overview about diglossia in the Arab world, particularly in Algeria. Then, a review of language transfer concept is tackled, along it types and main axes. Moreover, as being the investigated code of this study, it is necessitated to explore Arabic phonology and orthography. Last but not least, a section that examines the Holy Qur'an, covering its recitation, and the articulation points and characteristics of Arabic phonemes related to tajweed rules are lastly depicted.

The second chapter, on the other hand, addresses the set of the methodological framework, including the research locus analysis, the practical phase, and data analysis and interpretation. It outlines the research design, sampling methods, and data collection instruments. Most importantly, data analysis and discussion of the main results are then presented, where the research hypotheses are whether validated or rejected.

CHAPTER ONE: LITERATURE REVIEW

1.1. Introduction

Due to the linguistic phenomena existing in Algeria, some domains, if not the majority, are influenced by these linguistic phenomena. Diglossia, as a linguistic phenomenon that characterises the linguistic realm of Algeria, noticeably impacts the practice of Qur'an recitation, which is an act of worship by the Algerian Muslim community. Therefore, this chapter is willing to tackle the necessary theoretical foundations of this topic, starting firstly by providing an overview of the Arabic language and the significant distinction between its standard and dialectal varieties, alongside the concept of diglossia and its manifestation within the Arabic-speaking world, particularly in Algeria. After this, the theory of language transfer will be also explored, including its various types and, more specifically, the potential for phonological transfer from the first language to the target language. Subsequently, for understanding the specific phonetic and phonological features that may be subject to influence, an overview of Arabic phonology and orthography will be presented. Lastly, the Holy Qur'an and the rules that govern the *Tajweed* that preserves the necessity of correct recitation of the Holy Qur'an, joint with the articulation points and characteristics of Arabic phonemes related to tajweed rules will be identified.

1.2 Diglossia in the Arab World

This section is dedicated to the topic of diglossia within the Arabic-speaking world. More specifically, it will initially examine the fundamental concept of diglossia and its unique manifestations across the linguistic landscape of the Arab world. Prior to this, the section will briefly talk about the Arabic language, as being the studied code in this study, alongside its distinct varieties and their functional distribution within the region.

1.2.1 Arabic Language from a Closer Look

The language that has left a linguistic giant like Noam Chomsky regrets not learning is surely a language worth of discovery. In this light, in one of his webinars with Waleed Khaled, Chomsky (2021) admitted that he regretted not devoting his time for learning Arabic enough as he allowed his skills to lapse. He expressed that this fact presented a gap in his understanding of the world. He further mentioned that

it is a mistake he shouldn't have made, and one that he does not advise others to repeat nor to commit. This section, therefore, is devoted to providing an overview of this language, along with its distinct varieties.

1.2.1.1 An Overview of Arabic

Besides Chomsky, other linguists have shown much appreciation to this language by emphasising its linguistic complexity, including grammar and root system, vocabulary, flexibility, adaptability, clarity, etc. Most importantly, for many centuries, the Arabic language has kept its status as a means of communication that bridges the gap between people, a language of culture and science, and a tool for mutual human values. Besides, this language has affected other languages in terms of vocabulary, allowing for a more recognisable reputation. Additionally, Arabic is considered as one of the oldest Semitic languages that has vastly contributed to the development of many famous, ancient civilisations throughout the history, and still. Its importance also manifests in its centre stage during the Golden Age, where this treasure was considered as a *lingua franca*, being the language of science, stars, beauty and art, poetry, literature (1001 inventions, 2017). In fact, Arabic is still given the status of a *lingua franca* in the current times as many individuals seek to learn it, according to their needs. This includes Chinese people that learn Arabic for the sake of commerce and trade in the Arab world, namely the gulf region, in addition to reverted people to the religion of Islam, and/or those non-Arabic speakers Muslims and Arab-language speakers Muslims living abroad, and many other cases. Crucially, under this umbrella of the Arabic language, numerous varieties are found.

1.2.1.2 Arabic Varieties

Considering this general overview, the discussion now turns to the diverse varieties of Arabic, which is an important pattern that shapes communication among its speakers. Indeed, Arabic language is spoken by more than 362 million people and is therefore considered as the world's fourth major language, ahead of Mandarin, Spanish, and English (Babbel, 2025). In this vein, being the official language in almost 25 states, including Algeria, alongside other special status in around 6 nations,

Arabic enjoys such status, leading to the so-called Arabic world, stretching from the west at the Atlantic Ocean, with Morocco, to the Gulf, with Oman and UAE.

However, even though Arabic is thought to be one variety by laymen, many varieties are manifested throughout these nations in real life. In other words, while non-Arabs believe only one variety is used in the whole Arab world, Arabs use distinct varieties in reality, which are more or less mutually unintelligible and region dependent. A reason for which non-Arabs struggle to depict one variety to learn when aiming to learn Arabic. In fact, the existence of these varieties calls for Max Weinreich's (1940) imperishable phrase "a language is a dialect with an army and navy." To illustrate, due to its complex sociolinguistic landscape, the aforementioned citation is used to describe Arabic and its varieties, which are seen as one language despite their diversity.

Moreover, the Arabic term is often used as an umbrella term that covers distinct varieties. Though people might superficially think Arabic has only two forms including the standard form and the non-standard form. The former is used and found in books and formal settings on the one hand, and, on the other hand, the latter is mostly used on a daily basis. However, many distinct varieties are found under the Arabic code. Badawi (1973) and Ennaji and Sadiqi (1991) classified Arabic in a continuum whereby various varieties fall.

The continuum commences with Classical Arabic (henceforth CA), known as the language of the Qur'an, i.e., Allah's words that were revealed to the Prophet Mohammed, peace be upon him, and thus learnt for religious purposes. Noteworthy, CA is considered a conservative language that preserved many features of Proto-Semitic languages and became the foundation for later forms of Arabic. Moving along the continuum, the subsequent variety is Standard Arabic (thus SA), also called Modern Standard Arabic (MSA). It is the modern, codified, and simplified form of CA, a reason for which the former term 'modern' is sometimes used, resulting in MSA. Indeed, MSA is the direct descendant of CA and is used today throughout the Arab world in formal writing and speech, such as prepared speeches, news broadcasts, and official documents.

The penultimate variety on the continuum is Educated Spoken Arabic (ESA), also referred to as Enlightened Arabic (EA). It is a more recent sociolinguistic term describing a form of Arabic that blends elements of MSA with colloquial dialects. Besides, it is used in the everyday colloquial style of educated people with their friends and colleagues. For example, Algerian Dialectal Arabic (ADA) contains many terms derived from CA and MSA. The continuum culminates in Dialectal Arabic (DA) that refers to the various regional spoken varieties of Arabic that differ significantly from CA and SA. Moreover, it is known as the colloquial form used among Arabs in informal gatherings. The following figure illustrates this continuum of Arabic varieties.

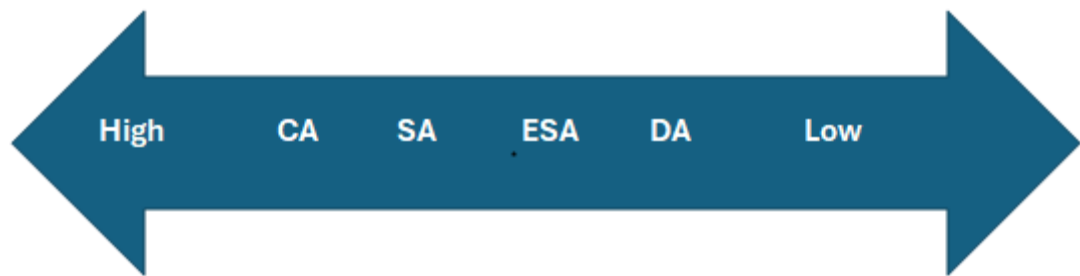


Figure 1.1: Arabic Varieties Continuum

Nevertheless, despite these distinctions, Arabs mostly refer to both CA and SA as Al- Fushaa, meaning the correct and proper, as they are not aware of their separation (Bassiouny, 2009). Surprisingly, it is argued that the difference between CA and SA lies in the bulk of lexicon. While the former consists of a greater amount of vocabulary, the latter involves a smaller amount of lexicon compared to CA, including borrowing words and modern vocables.

Exceptionally, the present research does not focus on these distinctions between CA and MSA. Instead, SA will be established as the preferred terminology. Yet, Algerian Arabic (therefore AA) is implemented to stand for the vernacular spoken in Algeria. Interestingly, the existence of the aforementioned varieties points to an interesting sociolinguistic phenomenon; diglossia. Ergo, the following section is willing to tackle diglossia as a phenomenon, particularly in the Arab world.

1.2.2 Diglossia

Building on the aforementioned Arabic varieties, a sociolinguistic phenomenon is depicted in the Arab world that was first coined by the French dialectologist William Marçais, which is diglossia. The latter is one of the central topics in sociolinguistics, exactly in the language contact area. In this light, several sociolinguists sought to explain this concept, such as the German and Greek linguists Karl Krumbacher (1902), Loannis Psichari (1928), respectively. A few years later, the French dialectologist William Marçais used the term “diglossia” in his article (1930), whereby “he uses the French term “diglossie” to describe two distinctive aspects of the language” (Hamzaoui 2017). It's also worth noting that diglossia has two types, classical diglossia, also known as Fergusonian diglossia, and extended diglossia, referred to as Fishmanian diglossia.

1.2.2.1 Classical Diglossia

In his article Diglossia in *Word* journal, such a sociolinguistic condition became widely acknowledged after its appearance with Ferguson's (1959). In the sense of definition, Ferguson defines diglossia as a situation “where two distinct (related or unrelated) [varieties] are used side by side throughout a speech community, each with a clearly defined role” (Ferguson, 1959, p.233). Similarly, Wardhaugh (2006) reports, “a diglossic situation exists in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances, and the other in an entirely different set.” (p. 89).

Ferguson further exemplified the phenomenon with four main speech communities, including Greece, the Arab World, Haiti, and German-speaking Switzerland, where distinct language varieties exist in parallel: Katharevousa and Dimotiki; Classical Arabic and colloquial dialects; French and Haitian Creole, and Standard German (Hochdeutsch) and Swiss German (Schweizerdeutsch), respectively. In every instance, he establishes a high (H) variety and a low (L) one, in regard to nine rubrics (criteria), as illustrated in the following table.

Table 1.1: The Nine Rubrics of Diglossia (Britto, 1986)

Rubric	Characteristic of High	Characteristic of Low
Function	Used for formal speeches, writing, and other high functions	Used for conversations and other low functions.
Prestige	More prestigious	Less prestigious
Acquisition	learned formally at school, in addition to L	Acquired naturally and informally at home or on the playground.
Standardisation	highly standardised by descriptive and normative studies	Poorly standardised, though informal standards may exist.
Literary heritage	High varieties have a vast amount of highly esteemed literature. Low varieties	Small amount of less highly esteemed literature.
Stability	Autonomous and stable. With some interference from L	Autonomous and stable, with some interference from H.
Lexicon	The bulk of vocabulary is shared with L. But there are also words used exclusively or paired with L	The bulk of vocabulary is shared with H. But there are also words used exclusively or paired with H
Phonology	With L constituents or single phonological structure. Features divergent from L are a subsystem or parasystem	With H constituents or single phonological structure. L, however, is the basic system.
Grammar	More complex (highly inflectional)	Simpler (less inflectional)

This table compares the two language varieties, "H" and "L," according to 9 characteristics. Firstly, the "H" variety is used in formal functions like speeches and

writing, enjoying higher prestige, being formally learned in school, highly standardised through linguistic studies, and possessing a vast and esteemed literary heritage. In contrast, "L" is associated with informal conversations, holds less prestige, is acquired naturally at home, exhibits poor standardisation despite potential informal norms, and has a smaller, less esteemed literary tradition.

Moreover, the phonology of "H" has its own constituents and a single phonological structure, whereas "L" either shares constituents with "H" or possesses a simpler phonological structure with features diverging from "H". Finally, the grammar of "H" is described as more complex and highly inflectional, while "L" exhibits a simpler grammatical structure with less inflection. This detailed breakdown highlights the distinct yet interconnected nature of these two language varieties across various linguistic levels.

1.2.2.2 Extended Diglossia

By 1967, this notion had gone through extension by Fishman. In this regard, he presented a new version of diglossia that characterises bilingual and/or multilingual cases where the H and L varieties are genetically unrelated or at least historically distant languages occupying distinct functions, building on the aforementioned nine rubrics mentioned by Ferguson (1959). Besides, he illustrated this concept by emphasising genetically unrelated language varieties that fulfil different functions throughout the community, such as Spanish and Guarani in Paraguay, Standard English and Caribbean Creole, and Biblical Hebrew and Yiddish for many Jews. Consequently, while Ferguson's diglossia is referred to as classical diglossia (1959), this reformulation became known as extended diglossia (1967).

Taking into account that his reformulation might be subject to criticism for its apparent resemblance to bilingualism, it is important to carefully examine the distinctions he proposed. To explain, in his extension of the diglossia concept, Fishman distinguishes between diglossia and bilingualism. In doing this, he emphasises that the former pertains to the societal level, falling within the domain of sociologists and sociolinguists, while the latter is examined at the individual level, which concerns psychologists and psycholinguists. Applying the aforementioned

framework of diglossia, the specific case of Arabic diglossia will now be explored in detail as a central aspect of the linguistic reality in the Arab world.

1.2.3 Arabic Diglossia

To better understand the implications of diglossia, this section explores how MSA and regional dialects coexist and function within Arabic-speaking communities. In fact, it should be mentioned that whenever a discourse on Arabic takes place, diglossia inevitably emerges. Similarly, whenever these two intersect, the following passage is also down-the-line brought into the discussion:

Mustafa is still Mustafa. He did not change. He still has two tongues in his mouth, two hearts in his chest...When he speaks sincerely his words are in colloquial. A colloquial that was the only variety he knew and used in narration before. But once he starts speaking what they dictate to him, then he speaks in the language of books.

Yūsuf al- Qa'īd (2004)

This passage is taken from the Egyptian novelist Yūsuf al- Qa'īd's novel named *Qismatat al-ghuramā'* ('The debtor's share') whereby the relationship Egyptians have towards MSA and Egyptian Colloquial Arabic (ECA) is highlighted. Most importantly, this passage does not only characterise the Egyptian community, but also the whole Arab countries. Because it captures how Arabic speakers' speeches are held in daily life.

Analogously, in his book on Arabic Dialects, Anis Ibrahim (1965) depicts diglossia in Arabian Peninsula in the following citation:

Even while retaining the standard literary Arabic of the Qur'an for formal uses like writing, poetry, and sermons, ancient Arab tribes spoke in their own dialects for everyday communication. This created a notable difference between their spoken vernacular and their formal written language. (p.11)

This shows that the elite among those tribes resorted to that standard language in their serious matters, such as delivering speeches and composing poetry, avoiding the characteristics of dialects in such a context. Conversely, when they returned to

their environment, they spoke to the people in public affairs in their own dialect, so that they would not be alienated. To illuminate, delivering a speech in the market, like Suq ‘Ukaz¹, using their own dialect was considered as a defect. By the same token, it was a defect as well to address their tribes with another dialect. Consequently, diglossia in Arabian regions existed in very ancient times, and it is believed that it existed even during the pre-Islamic phase. Yet, this study is delimited to the current diglossic Arabic situation.

In terms of the diglossia present in the Arab world today, many points should be stressed. Firstly, the diglossic situation happening in the Arab world has attracted many scholars, namely Ferguson (1930), who made it a major instance for his illustration of the concept. In a similar vein, W. Marçais depicts it as “a double-headed animal in some sort of a monster which schools struggle to deal with because they are not prepared to do so” (Marçais, 1930).

As far as the characteristics diglossia of the Arabic are concerned, the functional rubric holding between the varieties serves a cornerstone that distinguishes them. SA stands for H that fulfils higher status, whereas DA is limited to L functions. Subsequently, while SA revolves around literacy and literary purposes, DA is the primary variety that is exclusive utilised daily. However, this clear cut is not always applicable as overlap may appear. To illustrate, diglossic switching sometimes occurs in semi formal settings, such as in teaching classes, where teachers and/or students might opt for dialectal form, or vice versa, when they need to fill gaps. The following table illustrates Ferguson’s distribution of diglossia:

¹ Suq ‘Uka (سوق عكاظ) [su:q ʕu. ka:ðʕ] is a historical souk at ‘Ukāz, between Nakhla and Taif, in Saudi Arabia. It was the largest and best-known annual fair in pre-Islamic times.

Table 1.2: Ferguson's Distribution of diglossia (1986; as cited in AL-Zahrani, 2017)

Situation	High	Low
Sermon in Church or Mosque	X	
Instructions to servants, waiters, workmen, clerks		X
Speech in Parliament, Political speech	X	
University lecture	X	
Conversation with family, friends, colleagues		X
News broadcast	X	
Radio "Soap opera"		X
Newspaper editorial, news story, caption on picture	X	
Caption on political cartoon		X
Poetry	X	
Folk literature		X

The shown table illustrates the concept of diglossia by showing which language variety, H or L, is typically used in different situations. On the one hand, the former is generally used in more formal settings such as sermons, political speeches, university lectures, newspaper editorials, poetry, and sometimes in captions. On the other hand, the latter is used in more informal, everyday situations like giving

instructions to service workers, conversations with close co-workers, news broadcasts, radio soap operas, captions on political cartoons, and folk literature.

In addition to that, a common view among speakers of a diglossic community is that SA holds the status of a superior, elegant, pure and simply the best variety. Conversely, DA is believed to be inferior and stigmatised. Yet, it should be mentioned that on linguistic grounds these distinctions are refuted as both varieties fulfil the main objective that of “communication”.

From the acquisition view, the L variety is usually acquired since very young age and therefore considered as the mother tongue in the Arabic world. The H variety, on the other hand, is mostly learned in formal setting, i.e. in schools, or in Qur’anic schools for those who send their children there to learn Qur’an. This leads to following criteria that of standardisation. In this light, SA, being the H form, has been gone through codification, leading to the creation of dictionaries and guidelines of proper usage. In contrast, efforts on establishing a standard consistently failed, despite the continual attempts. One potential reason is that SA is a divine and a sacred language that always maintains a superior status. Because of being preserved for many centuries, SA has maintained its stability and resisted significant change, as opposed to DA

Last but not least, in terms of levels of analysis, SA and DA present notable differences. The former is characterised by an intricate grammatical system, including complex tense and gender systems, alongside a rich vocabulary, on the one hand. On the other hand, the latter typically exhibits a simplified grammar and a less comprehensive lexicon, frequently drawing upon SA vocabulary, beside the implementation of loanwords from French and other languages. Moreover, while SA maintains a structured and consistent phonological system, CA's phonology can be more flexible, sometimes including phonemes of foreign origin, likewise “p” and “v” in AA. Overall, DA tends towards simplification in grammar and lexicon, along with the potential for external phonological influences, while SA retains a more elaborate and standardised structure, and therefore has original background.

When describing Egyptian diglossia, Badawi (1973) proposed a highly practical continuum that is applicable to diglossic Arabic world situation. He endeavoured to explain five levels of Arabic that exist side by side in the Egyptian community, depending on the interlocutors and contexts. the five levels Badawi mentioned are as follow: Fus-hat-turath(CA), Fus-hal-asr(MSA), Ammiyat-al-muthaqqafin('high' ESA), literally 'intellectuals colloquial), Ammiyat-al-mutanawwirin('low'ESA, literally 'literate colloquial), and Ammiyat-al-ummiyyin(illiterate spoken Arabic). Doing so, he said: "These five levels do not exist in isolation from each other within closed boundaries, instead, they are in constant contact and interaction among themselves" (Badawi, 1973, p. 92). Furthermore, due to the existence of some common factors among them, these levels are maintained and kept alive, including common historical origin, shared societal context, the overlap of social context, and code-switching within conversations (Badawi, 1973).

1.2.3 Algerian Diglossia

Algeria displays diglossia similar to other diglossic communities in the Arab world. In this regard, various varieties are found in Algeria, including the formal variety (H variety), and informal variety (L variety) are found in Algeria. As Badawi's (1973) saying goes "more than one level of speech not only in the speech community of Egypt, but in that of every Arab country" (p,53). Noteworthy, diglossia in Algeria has been tackled in detail by Professor Djennane. The following figure summarises the characterisation of diglossia in Algeria:

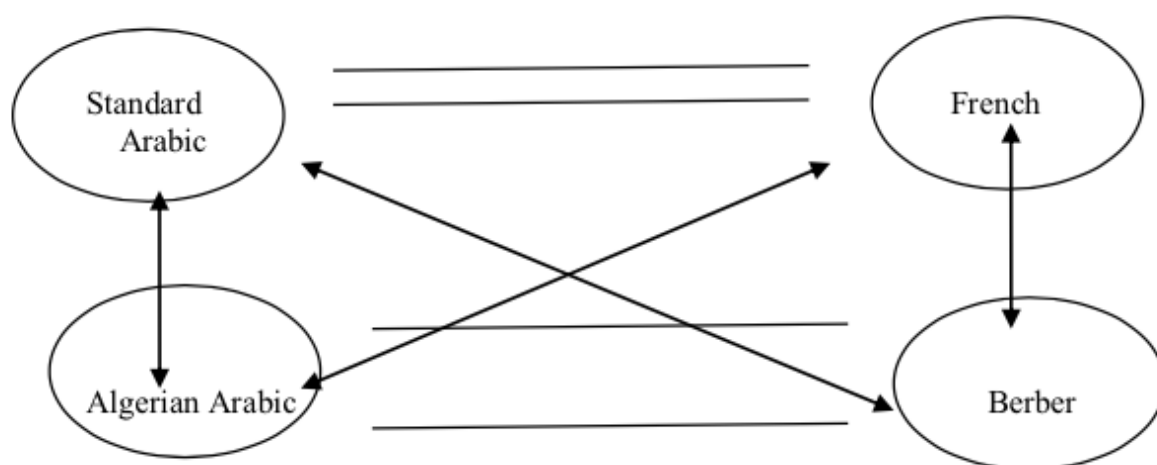


Figure 1.2: Djennane’s (2014) Characterisation of Diglossia in Algeria

This figure displays all forms of diglossic situation that exist in Algeria. As far as classical diglossia is concerned, SA in Arabophones is perceived as the H variety used in formal settings, including education, meanwhile AA is considered as the L variety utilised in informal contexts, such as day-to-day conversations and interactions. As for extended diglossia, it is depicted in areas “French, and also SA, is the H variety and AA is the L variety;” (Djennane, 2014, p.54). As a matter of fact, there are many others forms of diglossia taking place in Algeria. This includes extended triglossia found in Berberophone “where both SA and French represent H and Berber is the de facto L variety” (Djennane, 2014, p.54). Nevertheless, this study merely focuses on diglossic forms that overlap with the Arabic language varieties.

1.3 Language Transfer

Having established the features of Arabic alongside its diglossic nature, the discussion now shifts to the concept of language transfer. Language transfer is one of the most significant topics in both literatures of applied linguistics in general, and in second language acquisition (thus SLA) in particular. In this respect, the phenomenon of transmitting the first language (L1) knowledge when learning a second language (L2) comes to be known as language transfer, also called L1/linguistic interference and cross linguistic influence. To illustrate, it is typical for language learner to use and apply knowledge of language A to language B. This can appear in all the language

levels, namely phonology, grammar, syntax, semantic, and so on. In David Crystal terms, this phenomenon is defined as:

Peculiar to foreign language learning can be manifested notably as the influence of the person's first language on the language being acquired. Yet, the influence of the L1 on the performance of L2 is mostly considered negative as it makes learners transfer L1 features which is different from L2. (2003, p. 471).

In other words, individuals willing to acquire a foreign language will undoubtedly face several learning hurdles related to many aspects of the language. This is comprehensible as the learners acquiring the first language has been entrenched in their native language, which has become an integral part of their habitual behaviours. As a result, they frequently translate their habits into the target language they are learning, leading to, perhaps, errors (Rustipa, 2011).

1.3.1 Types of Language Transfer

Learners are subject to the influence of their mother tongue, whether consciously or unconsciously, when learning a new language. This influence can manifest in two distinct forms of language transfer, namely positive and negative transfer.

1.3.1.1 Positive Transfer

Positive transfer occurs when the mother tongue is, to some extent, alike to the target language, as many similar features are shared between them. Therefore, the process of learning the new language becomes somehow easier. Besides, this can also lead to fewer errors being made. As a matter of fact, this form is also referred to as facilitation. The latter indicates that the similarities between L1 and L2 have a significant impact, in that the knowledge of the former facilitates the learning of the latter. Simply put, language learning becomes easier when L1 and L2 share the same or similar rules and patterns.

An example at point includes Italians speakers learning Spanish would find it easier. Because both languages share similarities in terms of grammar, vocabulary

and even sentence structures. Accordingly, this process is efficient as learners transfer their knowledge from Italian to Spanish. In Algerian context, individuals learning, or acquiring, French language do not struggle with pronunciation of several phonemes that are positively transferred. This includes these phonemes, [b], [d], [f], [k], [m], [n], [s], [z], etc. For example, the /b/ in /baab/ (door) is quite similar to the /b/ in "balle" (ball).

1.3.1.2 Negative Transfer

As opposed to positive transfer, learners might be confronted with another form of language transfer, which is more challenging than the previous form. This type is known as negative transfer, whereby learners find the process of learning the new language difficult. To explain, such hurdles occur due to the differences between L1 and L2. Meaning, errors in the learning process appear due to differences between the rules of a learner's native language and the target language.

As a point of fact, this form is called interference, as it shows the intervention between the native language to the target language. As a consequence, "this indicates that learners or speakers lack certain linguistic knowledge when they perform the target language in various communicative situations." (Aras, 2017, p.34). For instance, Arabic language is known as a VSO, i.e., it follows the order of Verb-Subject-Object, English, while English is an SVO sentence structure; Subject-Verb-Object. Thus, it is typical for a learner to say "ate the man the apple" in a situation, instead of the correct structure "the man ate the apple". Ultimately, it is typical for Arabic learners learning the English language to start with the verb instead of the subject, and vice versa.

1.3.2 Main Axes of Language Transfer

The process of learning new language is inevitably influenced by L1. Ergo, this influence occurs across all linguistic levels, including phonology, syntax, lexis, and pragmatics.

1.3.2.1 Phonological Transfer

Phonology is defined as “the description of the systems and patterns of speech sounds in a language” (Yule, 2010, p. 42). In other words, phonology is known as the scientific study of phonemes and their behaviours within a typical language. In this vein, phonological transfer refers to the influence of the sound system of L1 on the pronunciation of the target language. To explain, “in second L2 acquisition (SLA), learners often rely on L1 phonology for L2 pronunciation.... they transfer features of the L1 sound system to the L2, or they use phonological processes from the L1 to simplify the L2” (Khvtisiashvili, 2018). This indicates that learners often rely on L1 patterns when learning L2, which can be clearly seen through the segmental, such as phonemes, and suprasegmental features, including, stress, rhythm, intonation, pitch, length etc.

For example, Arabic speakers, namely those living in the Middle East, usually pronounce p as b and therefore saying 'bi:bəl/ instead of /'pi:pəl/ to refer to people, unlike speakers in the North Africa that would produce it correctly due to the presence of French in their verbal repertoire. Another example includes French native speakers speaking English, who struggle with many phonemes. This includes the (/ʁ/) phoneme. From a different scenario, some places in Algeria do not have the phoneme /ð/, instead it is substituted with the phoneme [d]. As a result, Algerian learners of English language would say /də/ and /tri:/ instead of /ðə/ and /θri:/, to represent the definite article “the” and the number “three”, correspondingly.

1.3.2.2 Lexical Transfer

In linguistics, lexical items are known as words of a language that can be referred to as the lexis of that language. In this vein, lexical transfer initials the influence of the vocabulary from the learner's L1 on the acquisition and/or learning of the target language. This happens when words, and even phrases sometimes, are transferred from the learners' existing linguistic repertoire and utilise them to the new learning language. Noteworthy, this transfer can either simplify or block the learning process, i.e., positive transfer for the former and negative transfer for the latter, depending on the similarities and differences involved between the languages.

For instance, when learning English, it is typical for a French speaker to learn words like “animal” or “colour” as they are cognates items that have the same, or similar, forms and meanings across several languages. Unlike this positive transfer, however, negative transfer occurs with false friends² especially. To exemplify, the word “actuellement” in French is mostly interpreted by its speakers as being “actually” in English. However, this is a common negative lexical transfer in English as the former means currently or at the present time, while “actually” stands for “in fact”. Similarly, this transfer can also be extended to idiomatic expressions and collocations. As a case in point is a French saying, “I am enchanted” to an English speaker, thinking it equals “Enchantée”. Noteworthy, Algerians speakers mostly commit these mistakes when learning English, as French is their second language.

1.3.2.3 Morphological Transfer

Morphology is known as the study of word formation and structures, or it is simply “the study of forms” (Yule, 2010). Morphological transfer refers to the influence of word formation rules of a learner’s mother tongue on the target language. Nonetheless, when applying these rules, errors will be resulted and consequently leading to unconventional word forms in the target language.

For instance, one potential mistake that native Arabic learners of English language, including Algerians, mostly fall in is Gender Agreement³. To explain, in Arabic, adjectives agree with nouns in gender, which can lead to errors in English. Building on this basis, the following statement is subject to occur by an Arabic speaker learning English: “The chair is broken, he needs to be repair”. This shows that this speaker has relied on Arabic; as in Arabic the chair is masculine. Similarly, “The bus is coming, he is white” is a possible morphological transfer by an Algerian learning English.

² A false friend is a word in a different language that looks or sounds similar to a word in a given language but differs significantly in meaning.

³ Agreement in gender refers to the grammatical rule that pronouns must match the gender of their antecedents.

1.3.2.4 Syntactic Transfer

When talking on syntax, Yule (2010) admit that “When we concentrate on the structure and ordering of components within a sentence, we are studying the syntax of a language (p.96). In other words, syntax is the study of sentence structures and their formation. Syntactic transfer refers to the application of sentence structure rules from L1 to L2. This type of transfer can be positive when the two languages are similar. However, it can also lead to grammatical errors and therefore leading to negative transfer, namely when the syntactic systems of the two languages is different.

To exemplify, while the verb often comes at the end of the sentence (SOV order) in languages like Turkish, in English language the Turkish learners of English might generate a sentence like “I water drink” due to L1’s syntactic influence. Equivalently, German speakers mostly struggle with English’s word orders in some cases. The perfect tense is an instance whereby the main verb comes at the end of the sentence in German, while in English the main verb takes place after the auxiliary (to have). Therefore, a German speaker learner might produce a sentence like “I have mathematics in high school studied”, instead of “I have studied mathematics in high school”. Because in German this sentence the verb is located at the end and therefore it would be “*Ich habe Mathematik in der Gymnasium gelernt*”.

1.3.2.5 Pragmatic Transfer

Pragmatics refers to “the study of what speakers mean, or speaker meaning” (Yule, 2010, p.127). In this light, pragmatic transfer indicates the pragmatic impact that involves the social and cultural aspects of language use, including the certain expressions in specific contexts. Therefore, in many cases, even when the learners’ grammar and vocabulary are accurate, pragmatic norms from their native language can lead to misunderstandings.

For instance, native English speakers mostly use the expressions like “I am so sorry for that” or “I am sorry for you” to convey consolation and sympathy in situations such as someone has passed away or for any sort of loss. However, if this expression is used by an English speaker who is learning Arabic in an Arabic context,

he/she would translate this expression in Arabic, and therefore it would be culturally inappropriate. To explain, the norms and linguistic conventions for expressing condolences in Arabic are different from those in English. By the same token, idiomatic expressions are clear instances of pragmatic transfer. For instance, a common idiomatic expression used by English speakers to express strong agreement is “I cannot agree more”. However, an Arabic speaker interpreting this expression literally would perceive it as indicating disagreement, despite the arguments he/she provided.

1.4 Arabic Phonology and Orthography

Building on the role of phonological transfer in language learning, a detailed examination of Arabic phonology and orthography is necessary to be familiar with them. Arabic possesses a consonant phoneme inventory of 29 consonants. They are presented by 28 letters, i.e., indicating that they correspond one to one 28 consonantal phonemes. This feature contrasts with languages such as English, where a single letter, such as “s”, can represent multiple phonemes, including /s/ /z/ /ʃ/ in words like “sun” “rose” “sugar” correspondingly.

Besides the consonantal inventory, Arabic language has a limited vowel inventory of 3 short vowels and 3 long vowels, resulting 6 vowel phonemes, as shown in the following diagram.

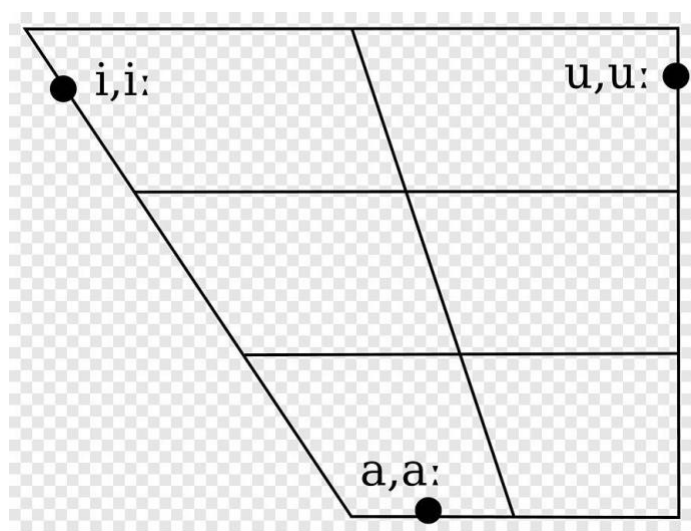


Figure 1.3: Arabic Vowel Inventory Diagram (taken from FavPNG. website)

1.4.1 Arabic Consonant Inventory

The Arabic consonant system contains several unique sounds, and this subsection outlines their phonetic distribution according to the manner and place of articulation. The following table shows place and manner of the Arabic phonemes.

Table 1.3: The Arabic Consonants (Aljasser & Vitevitch, 2021)

	Bilabial	Labiodental	Dental	Alveodental	Palatal	Velar	Uvular	Pharyngeal	Glottal
Stops	b			d t d ^ʕ t ^ʕ		k	q		ʔ
Fricatives		f	ð θ ð ^ʕ	z s s ^ʕ	ʃ		χ x	ħ ʕ	h
Affricatives					ʤ				
Nasals	m			n					
Liquid				l					
Tap/trill				r/r					
Glide	w				j				

1.4.2 Arabic Vowel Inventory

Vowels are referred to as *Harakaat* in Arabic language, meaning movements, and they play a vital role in it. Though their number is limited, vowels have multiple functions in the language. Firstly, they have a syntactic rule of changing the noun cases, including nominative, accusative and genitive. Secondly, the second function is that of morphosyntactic one as verbs are vowelised according to certain states, such as the verb tenses. Additionally, vowels have a lexical semantic rule as the meaning is determined by them.

Table 1. 4: The Arabic Vowels

The Arabic Vowels		
Types of vowels	Arabic term	Symbol
Short vowels	فَتْحَة (Fathah)	(َ)
	كَسْرَة (Kasrah)	(ِ)
	ضَمَّة (Dammah)	(ُ)
Long vowels	ا (Alif)	(اَ)
	و (Waw)	(وَ)
	ي (Yaa)	(يَ)

1.4.3 Unique Features of Arabic Orthography

Beyond phonetics, Arabic's writing system presents distinctive characteristics. To explain, The Arabic orthography and script have unique and defining elements that represent their identity and differ them from other languages. This includes visual

and structural properties that set it apart from other writing systems. Its orthography is not only a tool for presentation but also a reflection of its linguistic, historical principles. In fact, many attempts were made by several ancient scholars, such as Abu al-Aswad al-Du'ali, Al-Khalil ibn Ahmad al-Farahidi, Sibawayh and many other Arab linguists, that are credited for playing vital roles in shaping the Arabic writing system and establishing the rules that govern its orthography. Therefore, many foundational features that shape the written Arabic system are presented in the following paragraphs.

Firstly, the Arabic Alphabet in different positions present an interesting feature of the language. In this light, unlike Indo-European languages, Arabic letters change their shapes depending on their position in a word, though sometimes they retain the same form, while other times adopting distinct variations. The following figures displays all Arabic letters in their initial, medial, final, and isolated forms:

Table 1.5: Table on Arabic Alphabet (Encyclopaedia Britannica, 2024)

alone	initial	medial	final	name
ا	ا	ا	ا	alif
ب	ب	ب	ب	bā'
ت	ت	ت	ت	tā'
ث	ث	ث	ث	thā'
ج	ج	ج	ج	jīm
ح	ح	ح	ح	ḥā'
خ	خ	خ	خ	khā'
د	د	د	د	dāl
ذ	ذ	ذ	ذ	dhāl
ر	ر	ر	ر	rā'
ز	ز	ز	ز	zā'
س	س	س	س	sīn
ش	ش	ش	ش	shīn
ص	ص	ص	ص	ṣād
ض	ض	ض	ض	ḍād
ط	ط	ط	ط	ṭā'
ظ	ظ	ظ	ظ	ṭā'
ظ	ظ	ظ	ظ	zā'
ع	ع	ع	ع	'ayn
غ	غ	غ	غ	ghayn
ف	ف	ف	ف	fā'
ق	ق	ق	ق	qāf
ك	ك	ك	ك	kāf
ل	ل	ل	ل	lām
م	م	م	م	mīm
ن	ن	ن	ن	nūn
ه	ه	ه	ه	hā'
و	و	و	و	wāw
ي	ي	ي	ي	yā'
ء				hamzah

Furthermore, the absence of uppercase and lowercase distinctions is another crucial feature. Arabic orthography does not involve uppercase and lowercase letters. Instead, all letters maintain one uniform regardless of their position, including initial, middle, or final position (see table 1.5). Another key feature is the diacritic representation. Arabic uses diacritical marks (*ḥarakaat*) to indicate short vowels and other phonetic features, as previously mentioned (see table 1.4).

1.5 The Holy Qur'an

As a central text in Arabic linguistics and culture, the Holy Qur'an presents multiple perspectives on pronunciation, recitation, and linguistic preservation, which will be explored in this section. The Qur'an, also referred to as *Al-Qur'an Al-Kareem*, is the holy book of Islam that was revealed to the prophet Mohammed, peace be upon him, over fourteen centuries ago through the angel Gabriel. Besides, the Qur'an is regarded as the literal words of Allah that holds a central position in the religion as it is the primary source of culture filter, lifestyle guidance, and spiritual enlightenment. Most importantly, the linguistic miracles (*I'jaz al-Qur'an*)⁴ that take place in Qur'an plays a major role as it proves the evidence of its divine origin. Against this background, various verses in the Qur'an challenge humanity to produce a text of comparable quality, "And if you are in doubt about what We have revealed to Our servant then produce a *surah* like it" (23:2)⁵.

Unlike other holy books revealed to other prophets, including the Bible (*Al-Injil*) to Jesus (Isa), the Torah (*Al-Tawrat*) to Moses (Musa), and the Psalms (*Al-Zabur*) to David (Dawud), whom are believed to be corrupted, The Qur'an was preserved in its original language "Arabic". Besides, people are still able to read from this original version, as mentioned in the Qur'an "We have sent it down as an Arabic Qur'an" (12:2). Beyond that, this holy book has been the central subject of extensive scholarly studies, including its majestic linguistic style, phonological patterns and

⁴ The "I'jaz al-Qur'an" in Islam is a belief held by Muslims stating that the Qur'an possesses a miraculous quality in terms of both its content and form, and that no human speech can match it. (Source: Wikipedia)

⁵ The translated version of Qur'an by The Clear Quran (by Mustafa Khattab)

meaning. Indeed, Qur'an was preserved in its original language "Arabic" as mentioned in the Qur'an "It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it" (15:9). Worth of mention,

The Holy Qur'an was revealed as a miraculous text, challenging the Arabs in their own language, which was their primary means of expression. It was natural that it would address them in the manner their tongues were accustomed to, so as to be closer to their hearts. (Al-Rajhi, 1996, p. 83)

Significantly, Qur'an is nearly present in every Muslim's facet life due to its sacred position and therefore it serves as a crucial component within the Muslim communities, both in social and personal events. One essential practice that achieves this presence is through reciting the Qur'an.

1.5.1 Recitation of the Holy Qur'an

Due to its divine revelation, it is typical for Muslims to learn Qur'an recitation with reverence and precision, and not only read it as a usual text. In this view, Qur'an recitation is considered as heartfelt and spiritual act of worship in Islam that requires reading the Qur'anic verses aloud, alongside an accurate and attentive commitment to the rules of pronunciation.

In Islam, the recitation of Qur'an has come to be known as the science of recitation, also called the science of tajweed (*Ilm al-Tajweed*). This last refers to the science that illuminates the rules and principles that must be followed when reciting the Holy Qur'an, in accordance with what Muslims received from the Messenger of God, Mohammed (PBUH). This is achieved by giving each letter its due right in terms of its place and manner of articulation, characteristics, and vowelisation, without affectation or constraint.

In fact, this sacred book is recited, and memorised word by word, letter by letter, by millions of Muslims around the world.

Thus, there are diverse contexts in which Qur'an recitation is practiced. Firstly, it is "recited during the daily ṣalāt prayer services; nightly during the Ramadan fasting month; in special recitation sessions frequently convened in mosques, schools, and other places"

(Denny, 1989, p.5). Also, there are many other special occasions, such as “the openings of businesses, schools, legislative sessions, at weddings, circumcisions, funerals, and other times. The Qur’ān is recited in competitions in some regions of the Muslim world” (Denny1989).

1.5.2 Tajweed vs. Tarteel

It should be noted that people tend to use the term recitation to refer to both *tajweed* and *tarteel* as a single practice while bypassing that there is clear distinction between the two. On the one hand, the word *tajweed* derives from the Arabic root “*jawwada*” meaning “to improve” or “to make better” and refers to the correct pronunciation of Qur’an phonemes and words. This act involves carefully ensuring a proper articulation (*makhraj*) and appropriate characteristics (*sifaat*) of each phoneme. *Tajweed* holds significant importance of preserving the Qur’an as it was revealed to the Prophet Mohammed, peace be upon him, avoiding errors for the sake of preventing any potential changes in the meaning, and finally it enhances the Qur’an’s inherent beauty.

On the other hand, *tarteel* comes from the Arabic root “*rattala*”, meaning “straight”, “regular” and “well-composed”. In fact, this form has been emphasised in a Qur’anic verse “And recite the Qur’an with measured recitation.” (Surah Al-Muzzammil, 73:4). meaning to recite slowly and clearly. Therefore, *tarteel* allows the reciter and listener to reflect deeply on the verses’ meanings, using the *tajweed* rules. Noteworthy, *tarteel* involves four levels, including *Al-Tarteel*, *Al-Tahiqeeq*, *Al-Hadr*, and finally *Al-tadweer*.

1.5.3 The Ten Authentic Qira’at

It is quite impossible to tackle Qur’an recitation without shedding some lights on the ten *Qira’at* of the Holy Qur’an. In fact, many scholars say there is a difference between the terms *Ahruf* and *Qira’aa*, but “The terms *qirā’ah* and *Harf* were almost interchangeable in early works of *tafsīr Qirā’at* and *usūl al-Chazāl*.” (Hekmet Nasser, 2013, p,98). However, this study’s aim is not to focus on these terminologies, and therefore the word *Qira’at* will be opted. By way of definition, Qur’an was, and still,

preserved in variant authenticated recitations, known as Qira'at, which were transmitted through generations through various, reliable narrators from the Prophet Muhammad (ﷺ). This science came to be known as the science of Qira'at.

From a linguistic definition, the word Qira'at is “the plural of qirā'ah, which comes from the root r-w-y meaning: to read, to recite. Qirā'ah means the recitation of something.” (Qadhi, 1999, p.184). More broadly, Qira'at, from a Qur'anic sciences standpoint, are the different methods of reciting the Qur'an in practice. Qadhi (1999) further explains that the Qur'an is the revelation, and Qira'at are its verbal and phonetic variations, thus preserving it. Each Qira'at has its own tajweed and textual differences, identified by the name of its prominent Qaree'.

Though certain criticism has been made against the ten Qira'at's authenticity, the Prophet, peace be upon him, approved that they are part of Qur'an in many hadiths. Among these established hadiths are “...It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you...” (Sahih al-Bukhari 4992). Also, in another hadith the Allah's Messenger, peace be upon him, said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way) and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways." (Sahih al-Bukhari 4991). Ultimately, these variations are divinely sanctioned and reasonable, not errors.

1.5.3.1 The Readers Vs The Transmitters of Qira'at

One significant topic in the ten Qira'at is the readers(*qurra'*) and the transmitters(*rawuun*) of these Qira'at. The readers are the famous reciters of the Qur'an in the early centuries of Islam, and they were formally recorded in textual form by other reliable men, known as transmitters (Green, 2005). Noteworthy, these variations differ in matters of pronunciation and minor wording nuances, however the meaning is not affected as these differences “are only a matter of dialect, accent or pronunciation” (Green, 2005). Meanwhile, other scholars attempted that these differences are beyond the dialect and accent. The following table lists the seven

commonly accepted readers and their transmitted versions, alongside their current area of use in these days.

Table 1.6: The Ten Commonly Accepted Readers, their Transmitted Versions, and their Current Area of Use (Green, 2005)

The Reader	The Transmitter	Current Area of Use
"The Seven"		
Nafi'	 Warsh	Algeria, Morocco, parts of Tunisia, West Africa and Sudan
	 Qalun	Libya, Tunisia and parts of Qatar
Ibn Kathir	al-Bazzi	
	Qunbul	
Abu 'Amr al-'Ala'	 al-Duri	Parts of Sudan and West Africa
	al-Suri	
Ibn 'Amir	Hisham	Parts of Yemen
	Ibn Dhakwan	
Hamzah	 Khalaf	
	Khallad	
al-Kisa'i	al-Duri	
	Abu'l-Harith	
Abu Bakr 'Asim	 Hafs	Muslim world in general
	Ibn 'Ayyash	

To demonstrate this table, Qur'an has reached Muslims through multiple transmitted versions. Thus, it cannot be recited nor read except by one of these versions. Each one has its own chain of narrators (*isnad*), just like a hadith. Noteworthy, there are other versions but subject to be weak.

1.5.3.2 The Recitation of Warsh from Nafi'

As indicated in the preceding table, the transmission of Riwayat Warsh from Nafi' is the predominant recitation that is practiced in Africa, especially across the northern and western regions, as well as in Sudan. That is to say, in Algeria, being the current context of this study, the Warsh recitation is adopted for Qur'anic recitation. It is worth mentioning that besides Warsh recitation, Hafs from Asim is also commonly found in the Muslim communities in abroad. In fact, between Warsh and Hafs, slight differences are found. The most noticeable difference is in Surat El-Fatiha, which is /ma li ki/ (King of the day) in "Warsh" and /maa li ki/ (Owner of the day). The following table shows other possible differences:

Table 1.7: Differences between Riwayat Warsh and Riwayat Hafs (Source: Riwaq Al-Qur'an)

Riwayat Warsh	Meaning	Riwayat Hafs	Meaning	Surah and Ayah
يَعْمَلُونَ	they do	تَعْمَلُونَ	you do	Al-Baqarah 2:85
وَأَوْصَى	instructed	وَوَصَّى	enjoined	Al-Baqarah 2:132
سَارِعُوا	Hasten to	وَسَارِعُوا	And hasten to	Al'imran 3:133
مَا تَنْزِلُ	they do not come down...	مَا نُنْزِلُ	We do not send down...	Al-Hijr 15:8
قُلْ	say!	قَالَ	he said	Al-Anbiyāh 21:4
كَثِيرًا	multitudinous	كَبِيرًا	mighty	Al-Ahzāb 33:68
بِمَا	it is what	فَبِمَا	then it is what	Al-Shura 42:30
نُدْخِلُهُ	we make him enter	يُدْخِلُهُ	he makes him enter	Al-Fath 48:17

This table illustrates the differences in the two readings of the Qur'an, including Riwayat Warsh and Riwayat Hafs. In fact, though minor in their textual form, these variations can lead to nuances in meaning, as demonstrated by the examples provided. For instance, the difference between "يَعْمَلُونَ" (they do) in Riwayah Warsh and "تَعْمَلُونَ" (you do) in Riwayah Hafs for Al-Baqarah 2:85, highlights a shift in focus from a general third-person action to a direct address.

1.6 Tajweed Rules

From its revelation, the Qur'an was sent with the rules of tajweed. To explain, the correct recitation of the Qur'an was established at the time it was revealed to the Prophet Muhammad (SAW). In this view, in the context of the Qur'an, tajweed entails rendering each phoneme its proper due by upholding its intrinsic attributes during recitation. This involves preserving every phoneme's unchanging phonetic property while adhering to the rules that govern its pronunciation in specific linguistic contexts (Rashed).

However, this process is often hindered by a common challenge known as "*lahn*" (phonetic recitational errors). The latter refers to a deviation from correct articulation when reading the Qur'an, and/or reciting. This form of deviation is divided into two division, obvious and clear mistakes (Lahn Al-Jali) and obscured and hidden mistakes (Lahn Al-khafi). The former refers to "a mistake in the pronunciation that affects the accuracy of the reading, even if the mistake occurs in the meaning or not" (Czerepinski, 2002, p.25).

This includes the substitution of phonemes, such as reading the /ð/ as /d/. In fact, Czerepinski (2002) admits that this mistakes" can occur in the vowels where one vowel is read as a completely different on. As opposed to Lahn Al-Jali that is clear for scholars of the language and the science to depict and point them out, Lahn-Al-Khafi is identifiable solely by specialists in Qur'anic in tajweed science. To explain, it is a mistake occurs in the pronunciation that is found by an expert. In fact, this form of mistakes does not harm the meaning nor the grammar. Noteworthy, there are several rules in tajweed science, but this study specifically focuses on the articulation points of phonemes and their characteristics as they are tightly related to the sounds production accuracy.

1.6.1 Makhaarij: The Articulation Points of Arabic Phonemes

The word makhraj refers to the place sounds are produced. To explain, each phoneme in any specific language has specific place in the vocal tract. In fact, the production of a phoneme defines how it should be pronounced (Samir, 2024). To

exemplify, the production of /q/ is from the deepest part of the tongue, where it touches the soft palate, leading to a deep, guttural, and emphatic phoneme. The phoneme /t/, on the other hand, is pronounced by bringing the tip of your tongue to the base of your upper front teeth or gums, resulting in a light, precise, and crisp phoneme. Therefore, these two phonemes are produced completely different, and therefore they sound distinct. All in all, for the sake of mastering proper Arabic pronunciation, especially Qur'anic Arabic, understanding each phoneme's makhraj is required. In fact, learners struggle to distinguish between phonemes that sound very similar without this fundamental knowledge. The following table indicates the articulation point of each phoneme:

Table 1.8: Makhraj (The Articulation Points) of Arabic Phonemes in Tajweed

Main Area (The Articulation Points)	Description: Specific Articulation Point	Phonemes	Arabic Equivalents
1. <i>Al-Jawf</i> (Empty Space)	Long vowels; sound comes from the open cavity without obstruction	/a:/, /u:/, /i:/	أ, و, ي
2. <i>Al-Halq</i> (The Throat)	Deepest throat near vocal cords	/ʔ/, /h/	ء, هـ
	Middle throat	/ʕ/, /ħ/	ع, ح
	Upper throat near mouth	/ɣ/, /χ/	غ, خ
3. <i>Al-Lisan</i> (The Tongue)	Back of tongue touching soft palate	/q/	ق
	Back of tongue touching hard palate	/k/	ك
	Middle tongue touching roof of mouth	/dʒ/, /ʃ/, /j/	ج, ش, ي
	Edges of tongue touching molars	/dʒ/, /l/	ض, ل
	Tip and adjacent areas of tongue touching various parts of upper mouth such as teeth and gums	/n/, /r/, /d/, /t/, /tʃ/, /dʒ/, /ð/, /θ/, /s/, /z/, /sʃ/	ن, ر, د, ت, ط, ظ, ذ, ث, س, ز, ص
4. <i>Shafatan</i> (The Two Lips)	Both lips touching and rounding	/b/, /m/, /w/	ب, م, و
	Bottom lip touching upper front teeth	/f/	ف
5. <i>Al-Khayshum</i> (Nasal Passage)	Nasal sound (Ghunna)	/m/, /n/	م, ن

This tables presents the 12 points, which normally are 17, that are the detailed specific points within 5 main general areas. For examples, phonemes like /ʔ/ and /h/ come from the deepest throat. Most importantly, the tongue has the most points (10), covering a wide range of phonemes. Moreover, the lips have two main points, including both lips together and lower lip with upper teeth. Furthermore, the nasal cavity is responsible for nasalised phonemes “Ghunna” in /m/ and /n/. Finally, the long vowels “Madd” originate from the empty space (Al-Jawf), which is not a physical contact point but a general cavity.

1.6.2 Sifaat: The Characteristics of Arabic Phonemes

The characteristics of Arabic phonemes “Sifaat” refer to the qualities that distinguish them from one another. In fact, “Some phonemes may share the same articulation point, which is why each phoneme is given a unique characteristic to distinguish it from the others” (Abdelhady, 2025). Besides, these characteristics present how a phoneme is pronounced. This includes features like strength, softness, heaviness, or nasalisation, which are essential for correct Qur’anic recitation. Noteworthy, there are two principal categories for these characteristics, including sifaat with opposite and sifaat without opposites. While the former includes characteristics that exist in pairs, meaning a phoneme can have one but not both, the latter refers to unique characteristics that a phoneme may have without an opposing quality (Abdelhady, 2025). Therefore, the following tables illustrate these characteristics:

Table 1.9: Sifaat with Opposites (Characteristics) of Arabic Phonemes in Tajweed

Category: Sifaat with Opposites	Description	Phonemes	Arabic Equivalents
1. <i>Jahr</i> (Voiced)	Phonemes pronounced with vocal cord vibration (audible sound).	/ʔ/, /b/, /dʒ/, /d/, /ð/, /r/, /z/, /dʰ/, /ʕ/, /ɣ/, /q/, /l/, /m/, /n/, /w/, /j/, /ðˤ/, /tˤ/	أ، ب، ج، د، ذ، ر، ز، ض، ع، غ، ق، ل، م، ن، و، ي، ظ، ط
<i>Hams</i> (Whispered)	Phonemes pronounced without vocal cord vibration (soft, breathy sound).	/f/, /θ/, /s/, /ʃ/, /sˤ/, /h/, /χ/, /t/, /k/, /h/	ف، ث، س، ش، ص، ح، خ، ت، ك، ه
2. <i>Shiddah</i> (Tension)	Phonemes pronounced with tightness and pressure on the articulation point.	/ʔ/, /dʒ/, /d/ /q/, /tˤ/, /b/, /k/, /t/	أ، ج، د، ق، ط، ب، ك، ت
<i>Rakhawah</i> (Softness)	Phonemes pronounced lightly without pressure.	Remaining phonemes except <i>Shiddah</i> & <i>Tawasut</i>	//
3. <i>Istilaa</i> (Emphatic)	Phonemes pronounced with the tongue raised towards the palate, producing a heavy sound.	/χ/, /sˤ/, /dˤ/, /ɣ/, /tˤ/, /q/, /ðˤ/	خ، ص، ض، غ، ط، ق، ظ
<i>Istifal</i> (Lowering/Light)	Phonemes pronounced with the tongue low, producing a light sound.	Remaining phonemes except <i>Istilaa</i> ' phonemes	//
4. <i>Itbaaq</i> (Compression)	Tongue presses firmly against the roof of the mouth.	/sˤ/, /dˤ/, /tˤ/, /ðˤ/	ص، ض، ط، ظ
<i>Infitah</i> (Opening)	Tongue does not press against the roof.	All other phonemes	//
5. <i>Idhlaq</i> (Fluency)	Phonemes pronounced smoothly with ease from the tip of tongue or lips.	/f/, /r/, /m/, /n/, /l/, /b/	ف، ر، م، ن، ل، ب
<i>Ismat</i> (Impedance)	Phonemes requiring more effort to pronounce.	All other phonemes	//

Table 1.10: Sifaat without Opposites (Characteristics) of Arabic Phonemes in Tajweed

Category: Sifaat without Opposites	Description	Phonemes	Arabic Equivalents
<i>Ghunnah</i> (Nasalisation)	Nasal sound produced by phonemes م and ن with nasal resonance.	/m/, /n/	م، ن
<i>Qalqalah</i> (Epenthesis)	A slight echoing sound produced when phonemes are in sukoon (silent).	/q/, /tʰ/, /b/, /dʒ/, /d/	ق، ط، ب، ج، د
<i>Safir</i> (Whistling sound)	Phonemes producing a whistling sound.	/sʰ/, /z/, /s/	ص، ز، س
<i>Leen</i> (Softness)	Phonemes pronounced softly, especially when silent and preceded by a fatha.	/ʔ/, /w/, /j/	ا، و، ي
<i>Istitalah</i> (Lengthening)	Phonemes pronounced with elongation or stretching.	/dʰ/	ض
<i>Takrir</i> (Repetition)	Phonemes pronounced with a rolling or repeated sound.	/r/	ر
<i>Khafaa'</i> (Lightness)	Phonemes pronounced lightly, often in contrast to heavy phonemes.	/h/, /a:/, /u:/, /i:/	هـ، ا، و، ي
Tafashy (Spread)	Phonemes pronounced with spreading of the tongue.	/ʃ/	ش

These 18 permanent characteristics, which are classified into two subcategories (as shown in the previous tables), present qualities that naturally embedded and fixed within a phoneme, staying the same regardless of its position in a word. Thus, they are called permanent characteristics. Meanwhile, temporary characteristics appear only in specific recitation contexts and don't define the phoneme's core identity, i.e., they are context dependent. Examples include thickening(tafkheem), thinning(tarqeeq), assimilation (idgham), concealment (ikhfaa)and polongation (mad).

1.7 Conclusion

At the end of this chapter, it is clear now that the Arabic diglossic nature might present challenges in literary and literacy. In fact, Arabic's linguistic features, such as its phonological and orthographic systems, interact with language transfer and therefore it affects learners in both positive and negative ways. Additionally, given its distinct rules and their necessities, the Qur'anic tajweed is quite complicated compared to everyday speech. Consequently, Qur'an recitation in the Algerian community is not an easy task. Instead, many subtle, delicate difficulties and nuances in the phonological aspect are found.

CHAPTER TWO: RESEARCH METHODOLOGY AND DATA ANALYSIS

2.1 Introduction

The current chapter is dedicated for both setting the methodological framework and the practical phase of this study. The former involves firstly the objectives of this study, the locus analysis, the research methodology, the sample population, and the data collection methods, on the one hand. The latter, on the other hand, is concerned with analysing and interpreting the collected data through each mean separately. After this, the main findings of the study will be examined and evaluated in reference to the study's hypotheses for validation. Lastly, suggestions and recommendations are provided for improving the studied matter.

2.2 Research Objectives

As a matter of fact, clear research objectives are crucial for a focused and effective study. In this matter, Mandlik et al. (2025) say that clarity of objectives “clearly defines research goals and questions, keeping the study focused and targeted.” (p.144). They directly add that these objectives “Define the study's goals and ensure the focus is maintained throughout.” (Mandlik et al., 2025). Ergo, setting the research objectives leads to a more additive and constructive study.

Doing so, the researcher has set up three objectives. Firstly, the researcher investigates the difficulties faced by Qur'anic learners in producing accurate phonetic phonemes during Qur'an recitation, by considering the influence of Tlemcen local dialect. Besides, the researcher seeks to identify whether the phonetic challenges faced by Qur'an learners are specific to certain phonemes or prevalent across all the phonetic inventory. Finally, the investigator strives to explore and propose potential solutions that can assist Qur'an tajweed learners in overcoming the challenges of producing accurate Arabic phonemes influenced by the local dialect. With that being said, the locus analysis will be explored in the following section before achieving these objectives.

2.3 The Locus Analysis

This section's rational is to provide background and context of the current study, and especially to describe its locus analysis. The latter is an important step in conducting research as it allows the readers to understand the environment influencing the data of a particular research. By way of definition, locus analysis is defined as a detailed description and examination of the physical, social, cultural, and institutional settings where the research takes place. Most importantly, locus analysis enables assessment of whether results apply to other settings and therefore ensure transferability. Prior to this, the following sub-sections will generally explore the overall meaning of Qur'anic schools, along with their historical context in Algeria. Then, it will narrow the focus to the specific Qur'anic schools included this research.

2.3.1 Qur'anic Schools in Algeria

In Algeria, Qur'anic schools are considered as the third influence and source of education and knowledge, and sometimes the second after the family. They are the direct place that play the role of instilling religious principles, spiritual awareness, proper conduct, and good morals in the child. Besides, the Qur'an schools focus on a religious foundation derived from the Noble Qur'an and the honourable Prophetic Sunnah, free from superstitions and associating partners with Allah Almighty (Aina & Ras Mal, 2021). A reason for which parents insist on sending their children to these places. In fact, authorities report that enrolment has reached approximately one million learners across over 18,000 schools throughout the whole nationwide in 2023. While the following sub-section will address this in further detail, it's important first to understand what Qur'anic schools are.

2.3.1.1 Defining Qur'anic Schools

A Qur'anic school is simply known as an institution that is often affiliated with the main mosque. This form of school is generally devoted for essential religious education, in general, and for Qur'anic purposes, in particular, to individuals of all ages and levels. Most importantly, by employing diverse teaching methods, these schools focus on teaching the recitation and memorisation of the Holy Qur'an. These

schools emerged early in Islamic history. More specifically, they emerged around the second century of the Islamic calendar, coinciding with the rise and expansion of the Islamic state. These early schools, in fact, played a foundational role in the educational landscape of the time across various regions (Aina & Ras Mal, 2021). As far as their development is concerned, Ahmad Fouad Al-Ahwani (1968, p. 77, as cited in La'sal 2022) states:

At the time Islam arrived there were no widespread elementary schools ... for children to attend. Over time, the need arose to educate young children However, the mischievousness of young boys [in the mosques] led the scholars to prohibit the teaching of children in the mosque. Consequently, the katatib emerged as separate entities from the mosques.

This explains how Qur'anic schools became part of the Islamic communities' identities and therefore deeply rooted in Muslims' lifestyles. Moreover, Qur'anic schools offer multiple important roles in the lives of Muslims, including religious devotion. Besides, they actively contribute to moral and social education, intellectual growth, psychological well-being, academic learning, and even physical development, beyond fostering worship and religious knowledge (Aina & Ras Mal, 2021). In Algeria, the evolution of these schools took different paths.

2.3.1.2 Evolution of Qur'anic Schools in Algeria

The emergence of Islamic education was hugely dependent on studying the Holy Qur'an as the primary source of knowledge and Islamic legislation. Thus, two fundamental educational institutions arose: the mosque and the Qur'anic school (Aina & Ras Mal, 2021). In this regard, Algeria, as being a Muslim country, witnessed a significant scientific awakening with numerous facets and diverse fields of knowledge during the sixth century AH⁶; Islamic calendar, (Boudoukha, 2016). In fact, the dynamics of education in Algeria have been long associated with the teaching of the Arabic language and the memorisation of the Holy Qur'an. Nevertheless, Qur'anic schools only began to evolve with the emergence of the

⁶ Anno Hegirae. Years according to the Islamic calendar starting in 1 AH when Muhammad was banished from Mecca. Year 1 AH is equivalent to ad 622 in the Christian calendar.

reformist movement in the twentieth century. Before that, these schools had distinct forms.

The existence and continuity of Qur'an, and its recitation rules, owns to those places that used to teach rules and principles of Qur'an recitation that ensured its transmission from one generation to another. Firstly, mosques serve as a place of worship and as a school for educating people in the Qur'an, writing, and memorising the Holy Book. Indeed, they act as an information center for Islam for those who have nowhere else to turn. (Trari, 2001). Besides mosques, *Zawaaya* were long-standing centers for Qur'anic education. They served as places of worship, shelters for scholars and the needy, and providers of sustenance. Historically, *Zawiyat* emphasised Qur'an recitation, study, and memorisation alongside other sciences (Boudoukha, 2016). Finally, Qur'anic schools, also known as "katatib", already tackled in detail in section 2.3.1.1, focused on teaching children writing, the Qur'an, basic Arabic, and foundational religious knowledge, often with the teacher sitting between the learners. Unlike mosques and *Zawiyas*, these Qur'anic schools were distinct buildings, often located outside mosques.

2.3.1.3 Qur'anic Schools in Tlemcen, Algeria

The movement of Qur'anic schools initially started with the Association of Algerian Muslim Scholars that was founded by Sheikh Mohamed Bachir El Ibrahimi. In fact, the establishment of schools stemmed from the saying of the scholar Abdelhamid Ben Badis "an educated people will not be colonised." Thus, this was one of the initiatives of Sheikh Mohamed El Bachir El Ibrahimi (Ben Hamed, 2017). In Tlemcen, being the research setting, the construction of the Dar El Hadith School was mainly El Ibrahimi's contributions. It is named after Dar al-Hadith Sharafiya that was founded centuries ago in Damascus (Ben Arabiya, 2018).

Moreover, the construction of this school represented a significant act of defiance from the people of Tlemcen and the Association of Algerian Muslim Ulama towards the French administration. It served as a powerful declaration to France that the Algerian nation was capable of independently providing education for its children,

building its own civilisation, and shaping its own future without external assistance. This was visibly emphasised by the fact that Dar al-Hadith was designed to be more beautiful in form, more impressive in appearance, and grander in its construction than its neighbouring French school (Ben Arabiya, 2018).

2.3.2 The Study's Locus Analysis

The current study focuses on four Qur'anic schools located in Tlemcen mosques, including Abu Dhar Al-Ghafari, Musa Abu Nusair, Sidi Amsehel, and Maqra'at Al-Amani Qur'anic schools. For achieving homogeneity, the same characteristics are shared among the learners in the aforementioned settings. More precisely, the primary focus of instruction in these schools is on the rules of Qur'anic tajweed and a strong emphasis and efforts are made on achieving that. Besides, in these Qur'anic schools sometimes teachers provide explanations of the Qur'an (*tafseer*) and they occasionally hold *halaqat* (lessons) in Fiqh. All in all, the overall aim of these studies is clearly on mastering recitation rules.

As far as the learners' levels in Qur'anic recitation is concerned, the data from the participants answers that were collected through the questionnaire shows that there are three various levels. Firstly, the largest levels proportion of the learners showed that 47% of them are identified as "beginner". This implies that the research setting is not focused on learners with an advanced level. Instead, the informants are probably new to the field. Meanwhile, the "intermediate" level presents 28% of the whole learners' sample. This suggests that these learners have progressed beyond the basic stages of Qur'anic education but have not yet reached an advanced level of proficiency. Lastly, the remaining percentage of 25% learners who selected "advanced" represent those with the highest level of Qur'anic recitation expertise within the sample. Ultimately, the participants level of this research, which starts with the beginner level followed by intermediate and then advanced, shows that foundational knowledge on Qur'anic recitation is most common, alongside a small number of a higher level of proficiency. The following figure demonstrates the

distinct level of Qur'anic education of the informants:

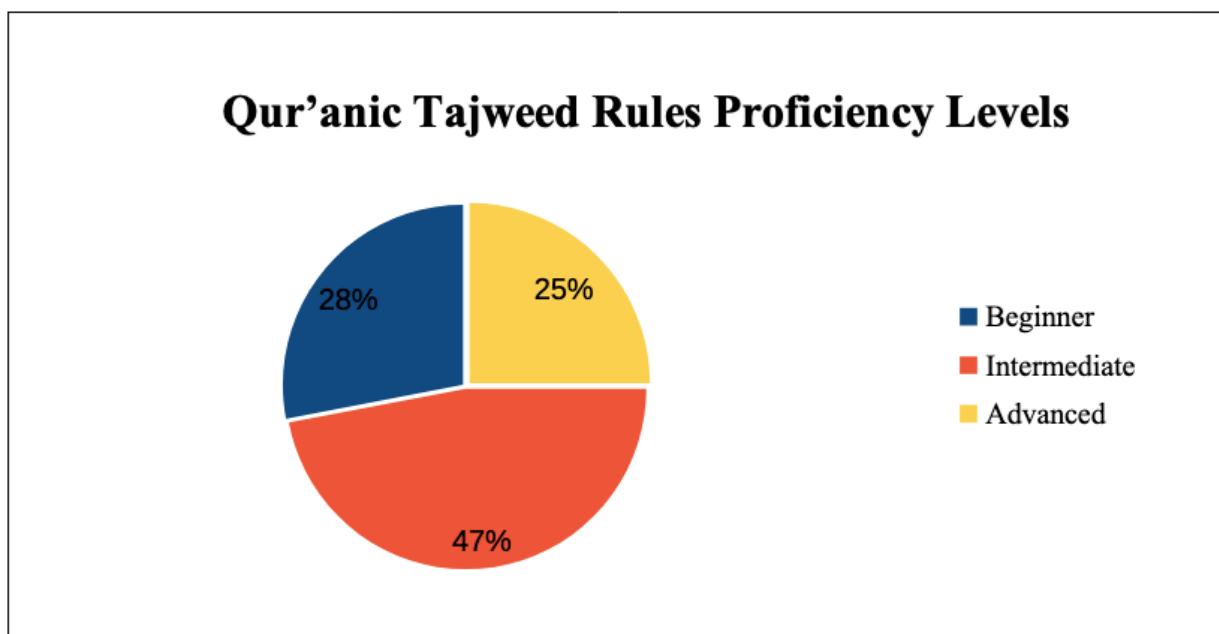


Figure 2.1: The participants' Qur'anic Tajweed Rules Proficiency Levels Distribution

The teaching methods used in these Qur'anic learning centers vary from one to another. While some use the traditional method of wooden memorisation boards⁷ to memorise Qur'an, others learn Qur'an from Qur'anic Juz' booklets, and/or Mushaf (the complete Qur'an). Though they differ through the method of memorising, learners in these centers usually recite what they have memorised orally to the teachers, who will correct the committed mistakes, such as correcting phonemes places of articulation points, characteristics, assimilation rules, the Madd rules (elongation rules) etc. Besides, teachers mostly use a white board to explain the tajweed rules lessons. On the whole, the teaching approach is a blend of traditional, modern and oral methods.

Moreover, teachers in this research setting have varying distinct of teaching experience. To explain, the range of teaching experience of these teachers is from 3 years to 21 years. That is, the average teaching experience among the interviewed teachers is around 12 years. The number of learners taught by these teachers varies

⁷ لوح العرعار /lu:h al.ʕar.ʕa:r/ Rectangular juniper wood board found in Maghrebi mosques and zawiyas.

as some teach as few as 20, others teach up to 60 learners. Figure 2.2 summarises the teachers' background information.

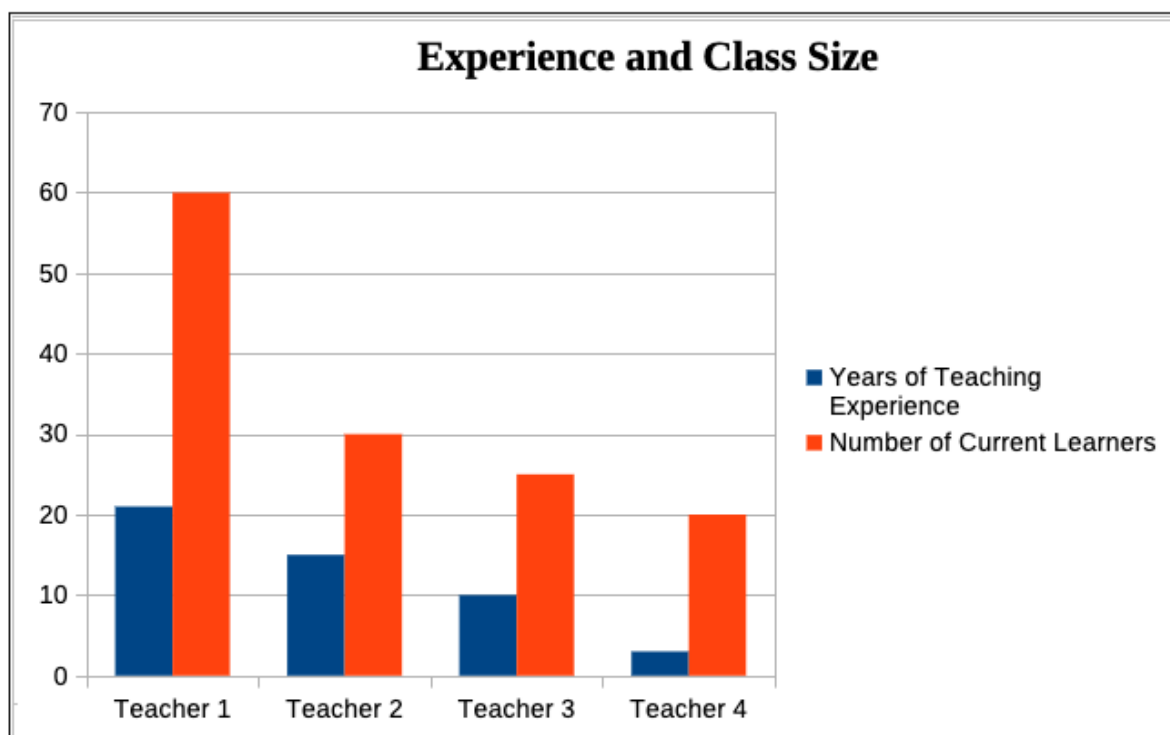


Figure 2.2: Years of Experience and Number of Learners Taught by each Teacher

As far as the frequency and duration of Qur'anic sessions of the learning environment of the research's sample is concerned, the programs appear to be quite similar. On the one hand 44%, attend one session per week, meanwhile the majority 46% attend sessions 2-4 times per week, Besides, 5% attend 4-6 sessions per week. Similarly, only 5% learners attend sessions every day. On the other hand, the majority of these sessions last 2 hours and/or three hours (39% for each). While the duration of one hour is 12%, 4 hours or more is less common in these Qur'anic schools 10%.

Table 2.1: Frequency and Duration of Qur’anic Sessions

Number of Sessions per Week	Results		Session Duration	Results	
	AF	RF		AF	RF
One session	36	44%	One hour	10	12%
2-4 sessions	38	46%	2 hours	32	39%
4-6 sessions per week	4	5%	3 hours	32	39%
Daily	4	5%	4 hours or more	8	10%

2.4 Research Design

For the sake of generating credible and reliable outcomes, a well-structured research design is required, including the methodologies and techniques that guide the research. In fact, as Yogi Berra’s saying goes “If you don’t know where you are going, you might wind up somewhere else”⁸. Similarly, if the researcher doesn't follow a clear, planned methodology, the research will not lead to dependable outcomes. Thus, considering the nature of the topic, the research objectives, and the researcher skills, this study utilised several methodologies and techniques.

As far as the research paradigm is concerned, as it “allows for a plurality of views and methods to be a part of its overall research plan” (Kaushik, 2019, p.11), the researcher has opted for pragmatism. Besides, this model embraces plurality of methods that allows for the use of both qualitative and quantitative methods, and most importantly its epistemology is predicated on the principle that knowledge is fundamentally based on experience (Kaushik, 2019).

In terms of the linguistic investigation method, the researcher has opted for fieldwork method for several factors. This includes its utility in gathering and collecting spontaneous data within natural settings. Besides, one advantage of this method is to help asking questions to understand what speakers of a language know

⁸ Well-known aphorism by the legendary baseball player and cultural icon; Yogi Berra

and know about, rather than testing their knowledge (Chelliah & Reuse, 2010). To explain, the aim is not to evaluate what the speakers know or don't know, and therefore the way questions are asked and the treatment of the information gathered should demonstrate respect for the informants' knowledge. Ultimately, the goal of fieldwork according to Vaux and Cooper (1999, as cited in Chelliah & Reuse 2010) is to “elicit the maximum possible amount of reliable data in the minimum amount of time”. Indeed, this method is the most adequate one for the current research.

Building on the fieldwork basis, two methods are found, including ethnography and the case study. On account of its advantages of narrowing the research scope, saving time and efforts, and being used “... in many situations, to contribute to our knowledge of individual, group, organisational, social, political, and related phenomena” (Yin, Robert K, 2009, p.4), the dissertator has selected the case study. Most importantly, this method's purpose is helping researchers to define a problem and offer a collection of possible solutions, which is the core of this study. In fact, the case study is divided into various types.

To begin, in regard to its purpose, the exploratory case study is chosen as it helps grasping a problem to deepen understanding and propose solutions. In the context of this study, the issue of dialectal transfer to Qur'an recitation alongside the solutions can be addressed using this method. Moreover, the dissertator has chosen a single instrumental case study from the perspective of number of cases for the sake of generalising the results. Turning to the unit of analyses, this study analyses the studied matter from a holistic unit as the main aim is investigating the phenomenon of dialectal influence on the Qur'an recitation. Last but not least, for a particular concern of collecting both quantitative and qualitative data, the mixed method approach is utilised. All in all, the following figure illustrates the employed methodology:

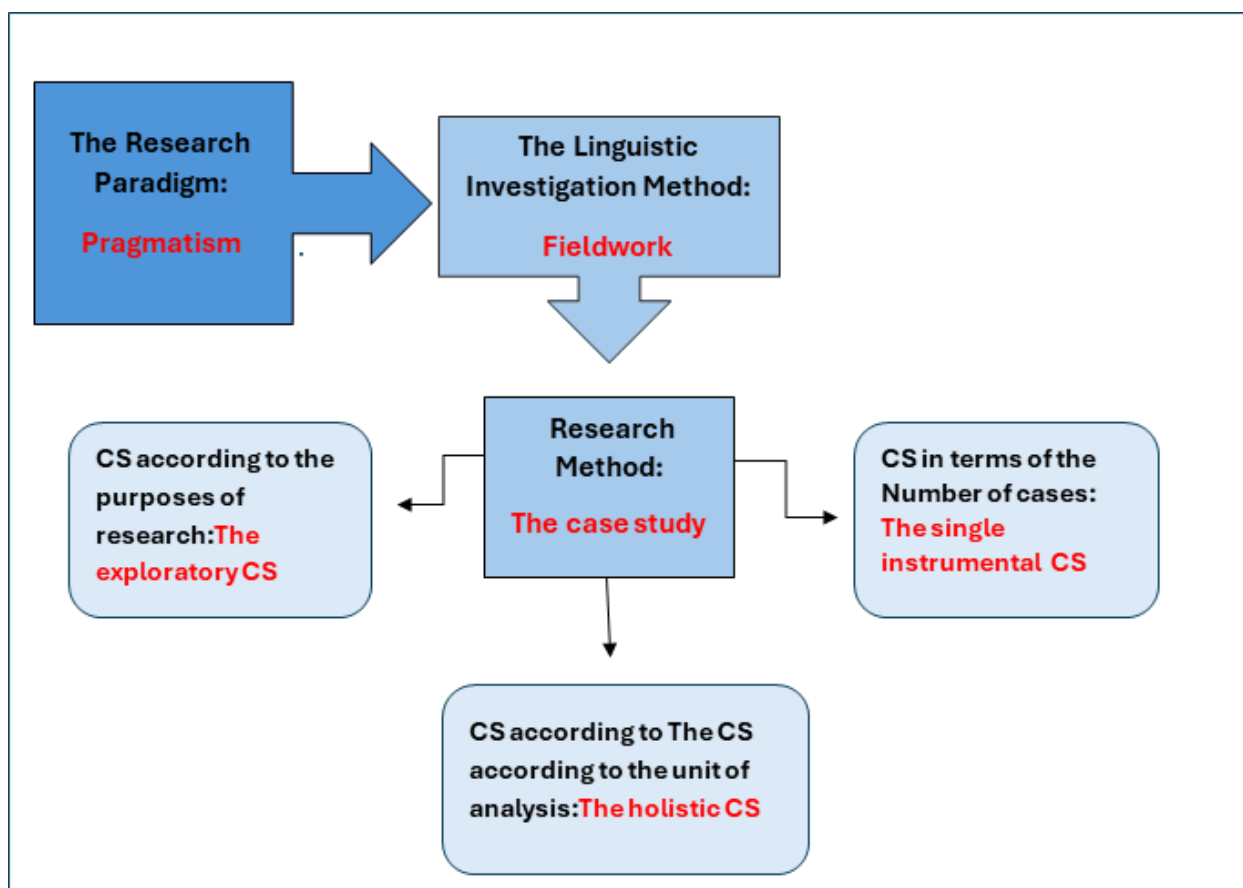


Figure 2.3: Research Methodology

2.5 Sampling Population

It is argued that the selection of the ideal sample surely impacts the quality of the data collected and leads to the ultimate success of the research. Henceforth, this section presents the sampling technique employed in study. To define it, sampling is “the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group” (Kumar, 2011). In a nutshell, a sample is simply a subgroup of the whole population that the researcher is interested in. In this vein, two paradigms are found in this process, including information-rich paradigm and representative sampling paradigm. Based on their nomenclatures⁹, the former implies that the sample is crucial for

⁹ Nomenclature is “a system of names or terms, or the rules for forming these terms in a particular field of arts or sciences.

providing qualitative data, while the latter is concerned with a sample that is larger to achieve generalisation. Therefore, in the given study, the investigator has opted for the representative sampling paradigm in the light of the nature of the topic.

In relation to representative sampling paradigm, it becomes clear that this study relies on probability sampling method, also referred to as random sampling method. Within this method, any entity of the population has an equal chance to be selected in the sample. Kumar (2011) explains “the term equal as the probability of selection of each element in the population is the same”. That is, the choice of an element in the sample is not influenced by other considerations, such as personal preference. This method involves four types of samples, including simple random, systematic, cluster and stratified sampling. This research focuses on the first type; simple random sampling, which is the commonly used method within the probability sampling. In fact, “in line with the definition of randomisation, whereby each element in the population is given an equal and independent chance of selection, a simple random sample is selected by the procedure presented in.” Kumar (2011). Overall, the following figure illustrates the sampling techniques and methods followed in this research:

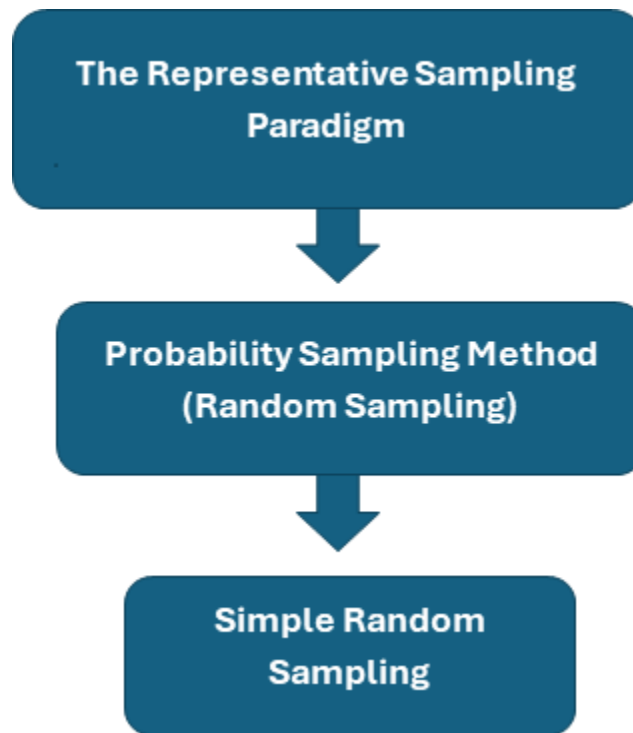


Figure 2.4: Sampling Methods

2.5.1 Qur'an Learners

Since the setting of this research takes place in four different Qur'anic schools in Tlemcen City (as mentioned in section 2.3.2), the questionnaire was administrated to these four Qur'anic schools' learners. A total number of 82 learners have answered this questionnaire. Noteworthy, the questionnaire questions have been filled out and they were all addressed as it was disturbed online through Google Forms. Regarding the learners' social profile, when asked about their ages, the questionnaire respondents shows that the majority fall within the category of learners aged between 16 and 25 years and thus presents 55%, then followed by those aged 26 and older 32%, while the youngest category of learners aged between 10 and 15 years constitutes only 13% of participants. Noteworthy, while the questionnaire included an option for respondents aged 10 years and younger, none selected this category. This absence implies that children in this age group may lack the capacity to independently complete the online questionnaire. It is worth noting that as part of participant selection, only individuals without speech-related difficulties are included, i.e., learners with pronunciation difficulties or speech impairments are excluded. Concerning the gender, females present the most chosen category (87%), while males

present only 13%. Figure 2.4 shows the demographic profile of the respondent sample, including their age and gender:

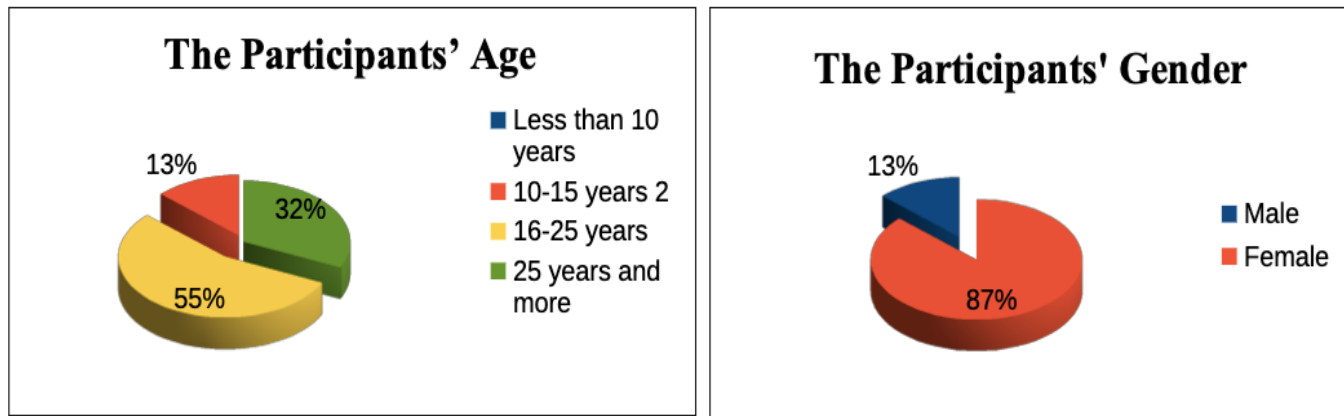


Figure 2.5: Statistics of the Participants' Age and Gender

2.5.2 Qur'an Teachers

The study included interviews with 4 teachers of Qur'an that teach in the four Qur'anic schools. Additionally, each of the participating teachers instruct around 20-60 learners and possess diverse expertise in teaching Qur'an recitation rules (see figure 2.2). Most importantly, because the researcher is a woman, conducting interviews with male Qur'an teachers was impractical and therefore not feasible. As a matter of fact, even if attempted, such interactions could have weakened and adversely affected data validity and reliability due to cultural and social constraints. In this light, several studies have done on how interviewer-respondent gender matching can affect data quality in some contexts (Hathi et al., 2025; Oyinlade & Losen, 2014; Lipps, 2007).

Therefore, for the sake of ensuring scientific integrity, the researcher stuck to culturally appropriate methodologies and henceforth the employment of a male fieldworker to collect data from male participants was necessitated. This fieldworker, who is a relative to the researcher, also served as an informant in the study as he was interviewed by the researcher. Acknowledging his dual role as both an interviewer and an interviewee, the fieldworker have had relevant experience and familiarity with

interview process. That is to say, more natural, informed interactions with the male teacher will eventually lead to reliable data.

2.6 Data Collection Instruments

The data collection is an important phase in conducting research as it allows the researcher to generate knowledge on a particular studied matter. This phase hugely depends on the ability of setting clear objectives, determining research questions, and defining the sample. Also, effective data collection also depends on identifying appropriate research instruments and carefully considering time management to ensure accurate results. Subsequently, building on these purposes, the researcher has adopted the mixed method approach for the sake of reaching generalisation.

2.6.1 Learners' Questionnaire

The questionnaire is one of the most useful and widely used tools for data collection. This tool enables the researcher to collect efficient and effective data given their ability to save both time and effort. In the questionnaire, the researcher can use multiple forms of questions, which are close-ended questions, open-ended questions, and multiple-choice questions. While the open-ended questions “provide respondents with the opportunity to express themselves freely, resulting in a greater variety of information, the close-ended questions “help to ensure that the information needed by the researcher is obtained and the responses are also easier to analyse.” (Kumar, 2011). Building on the aforementioned data, the researcher has designed an online questionnaire (see Appendix A) assigned to learners of Qur’anic tajweed recitation science in the four mentioned Islamic learning centers to elicit data about experiences of learners of Qur’an, using the Arabic language.

Noteworthy, the questionnaire was made in the Arabic language, and the findings are translated into English, as most of the learners are non-English speakers. By using both close-ended and open-ended questions, the researcher collects quantitative data through the former and qualitative data through the latter. Besides,

the questionnaire was designed through Google Forms with no incomplete answers in return as this online system prevents the informants from skipping any questions.

Table 2.2: The Objectives of the Questionnaire Sections Outline

Section	Objectives
Section 1	It seeks to collect data about the learners' profile
Section 2	It intends to accumulate data regarding the learners' reasons for engaging in Qur'anic sessions
Section 3	It is designed to collect data on how local dialects affect Qur'anic pronunciation
Section 4	Its objective is to gather data on knowledge of tajweed rules and strategies for better recitation and improvement

2.6.2 Teachers' Interview

Since the structured interview "provides uniform information, which assures the comparability of data" (Kuhan, 2011), and the necessity of involving a fieldworker, the researcher employed this method in range with the adopted mixed-methods approach. In this vein, a structured interview was designed to collect data from the teachers at Qur'anic schools (see Appendix C). This tool's rationale is to elicit data on how the teachers are comforting the impact of the local dialect on their learners' performance and how they are dealing with this matter.

Table 2.3: The Objectives of the Interview Sections Outline

Sections	Objectives
Section 1	It aims at collecting background information about the teacher's experience in teaching Qur'an
Section 2	It seeks to gather data about the challenges faced by teachers' learners and the common mistakes made by the former during Qur'an recitation alongside the factors
Section 3	It explores the main reasons teachers believe are behind the common mistakes learners make in their recitation, as well as the specific mistakes they frequently observe
Section 4	It investigates the timeframe teachers anticipate for learners to overcome these challenges
Section 5	It looks into the potential solutions, namely the benefits of studying the accurate places of speech articulation characteristics of phonemes

2.7 Data Analysis and Interpretation

Data analysis and interpretation are crucial steps that can spark next discoveries in research. These steps allow the researcher to transform the collected data into meaningful and accessible knowledge that help to drawing conclusions by using different visual aids and tools, such as pie chart and tables. Thus, building on the mixed method approach, both tools, learners' questionnaire and teachers' interview, are analysed quantitatively and qualitatively.

2.7.1 Questionnaire Analysis and Interpretation

This questionnaire is submitted to learners from Qur'anic schools to collect data to explore the effect of the local dialect on Qur'anic recitation. It aims to elicit data both qualitative and quantitative data using open-ended questions and close-ended questions. Besides, this questionnaire is divided into 4 sections (see table 2.2), each analysed separately.

Section One: Learners' background information

This section's purpose is firstly to gather the datum of how many learners have responded to the questionnaire. Besides, it seeks to collect the demographic data from the learners who responded to the questionnaire, including their age and gender (see figure 2.5). In addition to this, their proficiency level of Qur'an studies (see figure 2.1), sessions frequency and duration (see table 2.1), as well as the attendance aim in joining Qur'anic centers are also searched through this section (see figure 2.6).

Section 2: Learners' objectives in Qur'anic studies

The purpose of this section is to accumulate data regarding the learners' reasons for engaging in Qur'anic sessions. To explain, attending Qur'anic recitation studies initials the motivation behind attending these sessions.

Q1: What is your main goal behind attending Qur'anic sessions?

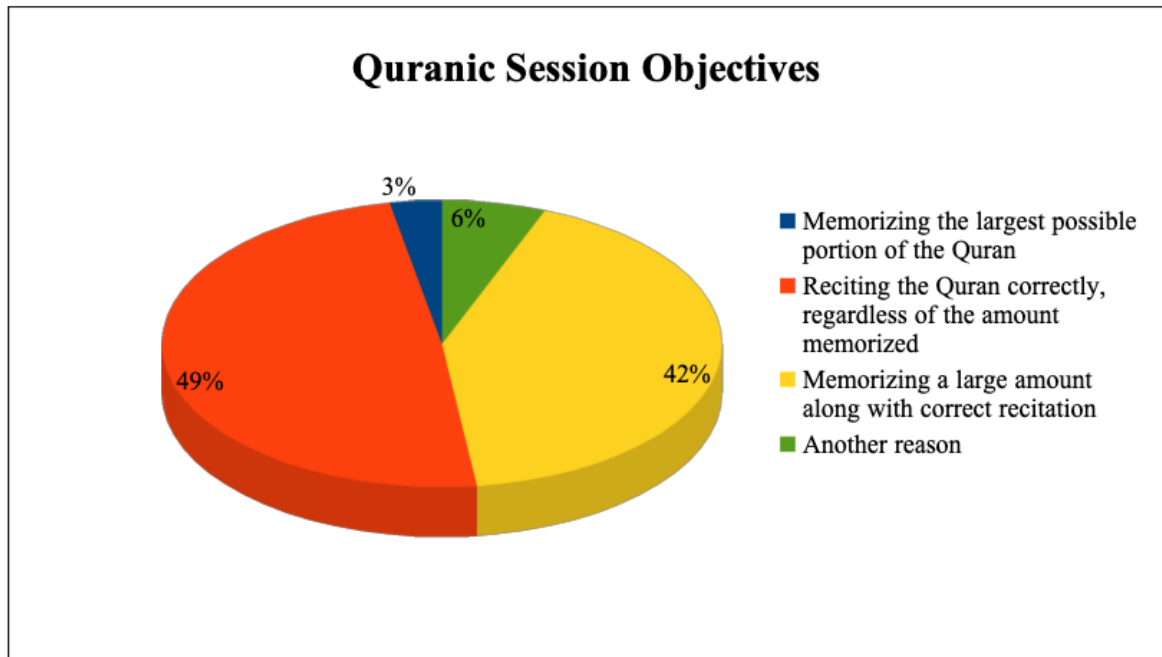


Figure 2.6 :Participants' Main Objective of Attending Qur'anic sessions

When asked about their main goal of learning Qur'an recitation in Qur'anic schools and mosque, almost the half the of 82 respondents' 49% primary goal for attending Qur'an recitation lectures is reading the Qur'an correctly and accurately regardless of the and the quantity of Qur'an memorisation. This indicate a strong desire of the learners on improving their recitation skills and maintaining a proper pronunciation and rules of Qur'anic recitation, since such goal cannot be achieved alone. Similarly, the 42% of the leaners' aim is both reading the Qur'an correctly and memorising as much as possible of the Qur'an. This indicates that learning Qur'an correctly is a shared objective among the majority of the participants. However, only small percentage of 3% prioritise extensive memorisation over correct recitation. Meanwhile, the other remaining small percentage of 6% attend for other reasons beyond the goals of recitation and memorisation. This might include spiritual growth, social engagement, seeking deeper understanding, etc. In a nutshell, this strongly shows a recognition of the need for guided learning to achieve accuracy in phonemes production. Ultimately, the majority of participants attend these lectures specifically

to learn the proper and accurate way to recite the Qur'an rather than solely relying on one self's own pronunciation.

Section 3: Influence of local dialect on Qur'anic pronunciation

The premise of this section is to gather information concerning the impact of the local dialect in Tlemcen on the way learners articulate and recite the Qur'anic text. More specifically, it seeks to understand how their dialect might present deviations and adaptations in the intended pronunciation during Qur'anic recitation, which is the core of this study.

Q2: When reciting Qur'an, does the teacher correct your mistakes?

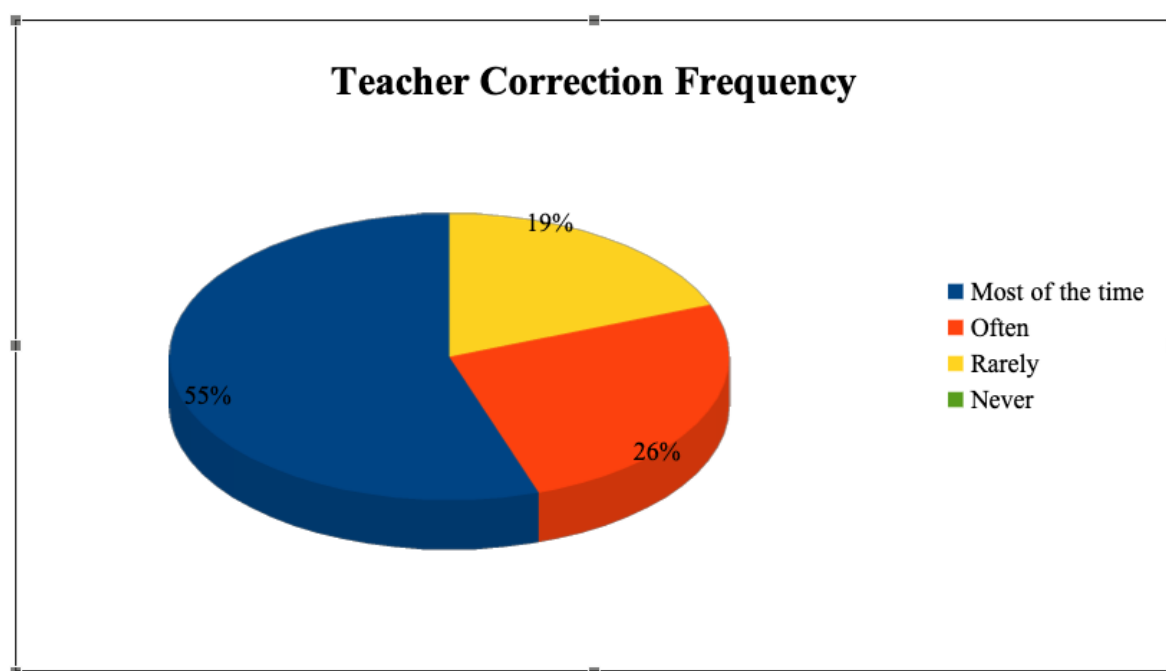


Figure 2.7: Frequency of Teacher Mistakes Correction During Recitation

This figure shows that 55% of the whole participants commit mistakes during reciting Qur'an their teachers correct their mistakes most of the time. Furthermore; 26% reports that corrections occur often, which, in fact, shows that regular error correction is a common experience for a huge percentage of learners (81% when both combined). However, a minority of 19% state that their teachers rarely correct their mistakes, implying that they rarely commit mistakes. Whereas none of the informants states that their teachers never correct their mistakes. Consequently, the frequent error

correction reported by the majority (55% "most of the time" and 26% "often") shows a consistent effort by teachers to address inaccuracies in recitation. This makes error correction, to some degree, an expected and experienced part of learning Qur'an recitations rules.

Q3: Do you think your local dialect is one of the reasons your teacher corrects your Qur'anic recitation?

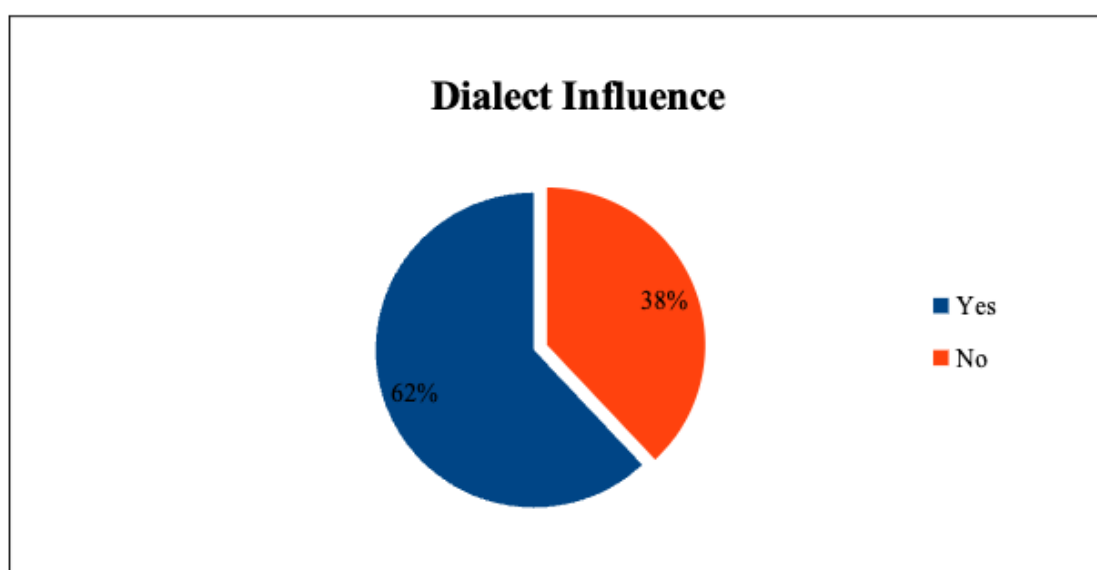


Figure 2.8: Participants' Views on Dialect as a Reason for Pronunciation Correction

Concerning this question, 62% find the local dialect as the main factor that pushed their teachers correct them when reciting Qur'an. In contrast, 38% do not believe their local dialect is the primary reason for pronunciation corrections. relating to the previous findings, the majority of the learners in this study think their teachers correct their Qur'anic recitation mistakes because of their local dialect.

Q:4 If yes, then why?

This question is asked to the learners who said yes to elaborate their' perspectives on why their local dialect is a reason for their teachers correcting their Qur'anic pronunciation. The majority finds the need for correction to differences in articulation points of phonemes (Makharij al-Huruf) and their characteristics (Sifat al-Huruf). while the former implies their local dialect way of producing certain

phonemes deviates from standard Qur'anic Arabic, the latter leads to corrections related to emphasis (tafkheem) or lightness (tarqeeq) of specific phonemes that are distinct in the local variety. Also, several answers point to specific phonemes that are commonly mispronounced due to their dialect, such as simplification or substitution of phonemes as well as the dialect's impact on harakat (vowelisation). Similarly, numerous mentions that familiarity with dialectal pronunciation make it challenging to adopt the correct Qur'anic articulation. Moreover, others indicates that the influence of other languages, on their local dialect contributes to pronunciation errors in Qur'anic recitation, particularly French.

Q5: Based on your experience, do you think your local dialect affects how you pronounce certain phonemes when reciting the Qur'an?

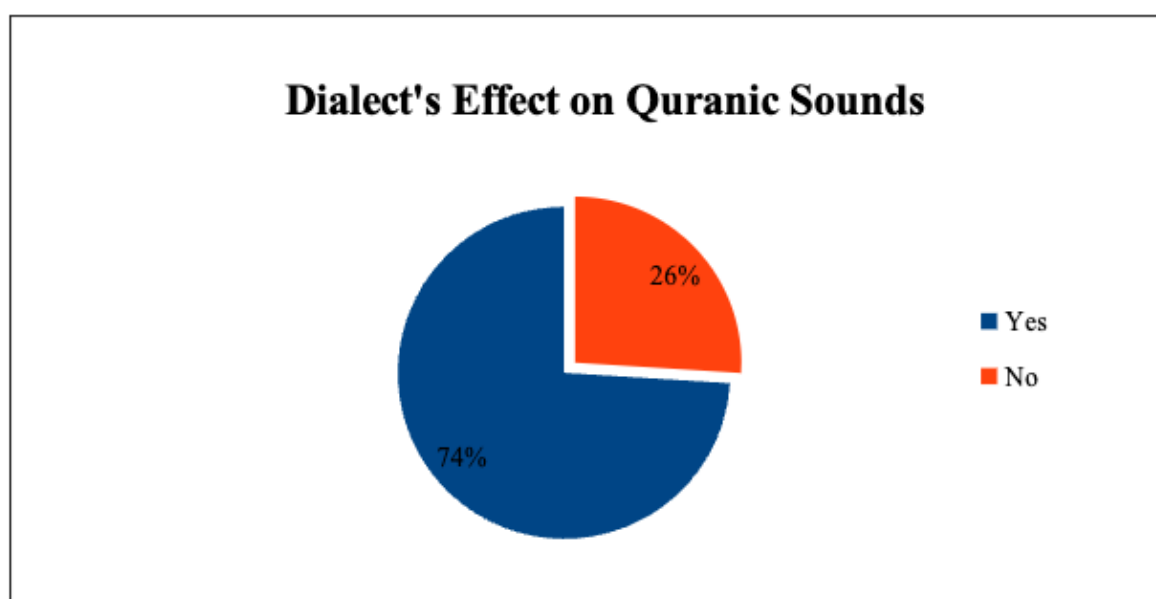


Figure 2.9: Impact of Local Dialect on Arabic Phonemes Pronunciation

When asked this question, the vast majority 74% agreed that their local dialect affects their Qur'an recitation. In contrast, a very small portion of 26% refute this. Thus, the data shows a notable perception among the majority of these learners that

their dialect indeed has impact on the precision of phonemes articulation in their Qur'anic recitation.

Q6: If yes, how do you perceive this influence?

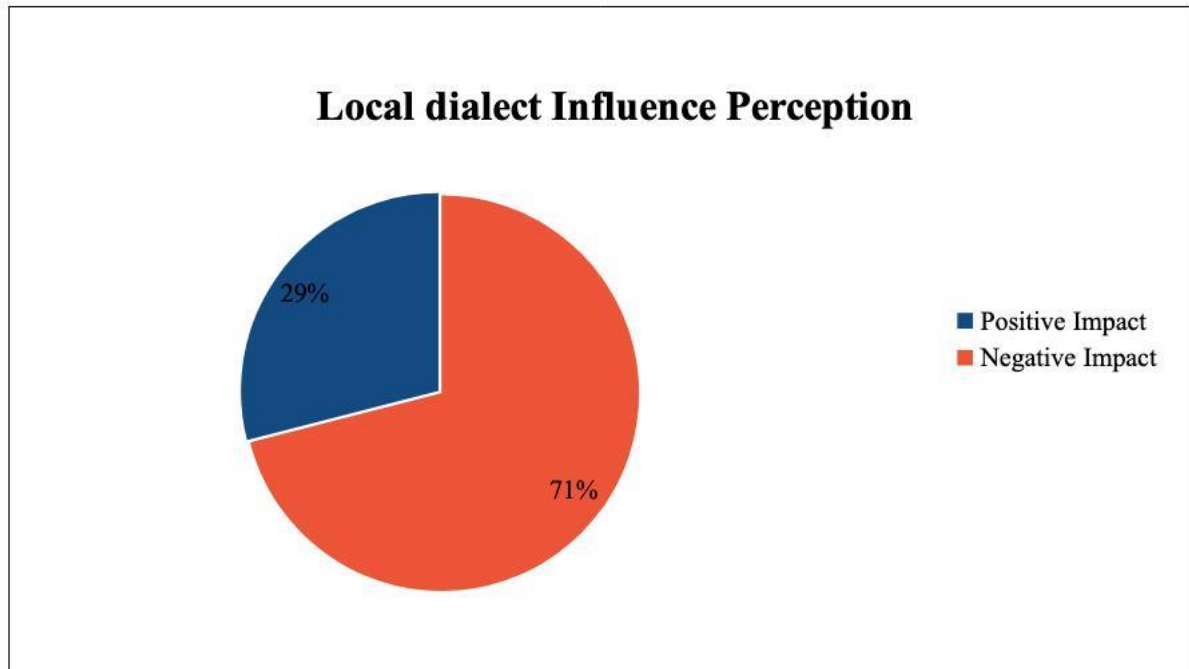


Figure 2.10: Respondent Perceptions of the Local Dialect Influence on Qur'an Recitation

When asked about their perception of this influence, out of the whole respondents 71% finds this influence negative, while the remaining percentage 29%. This means that most of the learners who believe their local dialect affects their Qur'anic pronunciation find this effect to be negative.

Q7: Could you provide some specific examples of how your dialect has influenced your recitation of the Qur'an, and please identify the specific phonemes affected?

Table 2.4: Examples of Dialectal Influence on Arabic Phonemes

Specific Phonemes	Reported Issues	Absolute Frequency
Fricative/Dental - ض /d ^s /	Confusion with ظ [ð ^s]	10 respondents
Fricative/Dental - ظ /ð ^s /	Pronounced as ض [d ^s] or ذ [ð]	8 respondents
Fricative/Dental ث /θ/	Substituted with ت [t]	9 respondents
Fricative/Pharyngeal - ع /ʕ/	Over-emphasised	4 respondents
Stop/Alveolar - ت /t/	A sort of affrication [ts].	8 respondents
Affricate/Palatal - ج /dʒ/	French [ʒ] (e.g., "je"(I))	9 respondents
Fricative/Dental - ذ /ð/	Pronounced as د [d]	5 respondents
Nasal/Alveolar - ن /n/	Tafkheem (heaviness) thickening the [n]	5 respondents
Plainness & Emphasis	Over/under-emphasis of many phonemes	10 respondents

The learners who find the local dialect impacts their Qur'anic recitation have identified several phonemes they face challenges with. Firstly, the most frequently reported challenges are the confusion between [d^s] and [ð^s], such as saying /ra ma ð^sa:n/ (Ramadan month) where it should be /ra ma d^sa:n/, as well as the general issue of over/under-emphasis (tarqeeq and tafkheem), with 10 respondents for each. Moreover, 9 learners struggle with the substitution of [θ] with [t], often pronouncing /'ma ta laa/ (For example) rather than /'ma θa laa/. Additionally, 9 learners find hurdles with the phoneme /dʒ/, noting that their local dialect frequently replaces it with [ʒ], as in /'ʒa ʕa la/ instead of the correct /'dʒa ʕa la/. Furthermore, others struggle with the substitution of /ð^s/ with [d^s] and/or [ð], an example at point is that of saying /ʔað ð^sa:l li:n/ erroneously for /ʔað ða:l li:n/. Besides, others find difficulties in the affrication of /t/, like pronouncing /ʔæn ʕam tsa/ instead of /ʔæn ʕam ta/, i.e., substituting it with an affricate [ts], both reported by 8 distinct respondents for each issue. Meanwhile, 4 informants have challenges with over-emphasising the pharyngeal fricative /ʕ/ (tafkheem). Besides, five respondents each reported pronouncing the voiced dental fricative /ð/ as the voiced alveolar stop [d] and

applying tafkheem (heaviness) to the alveolar nasal /n/, causing it to sound thickened. Lastly, the remaining 14 learners do not find any difficulties with phonemes.

Section 4: Investigating learners' understanding of phonemes articulation and characteristics and their recitation improvement strategies

This section's rationale is investigating the learners' knowledge of Makhaarij and Sifaat of phonemes and their strategies for improving their Qur'anic recitation. It seeks to understand their awareness and application of these principles for better performance.

Q8: Do you know the articulation points (Makharij) and the characteristics (Sifat) of Arabic phonemes?

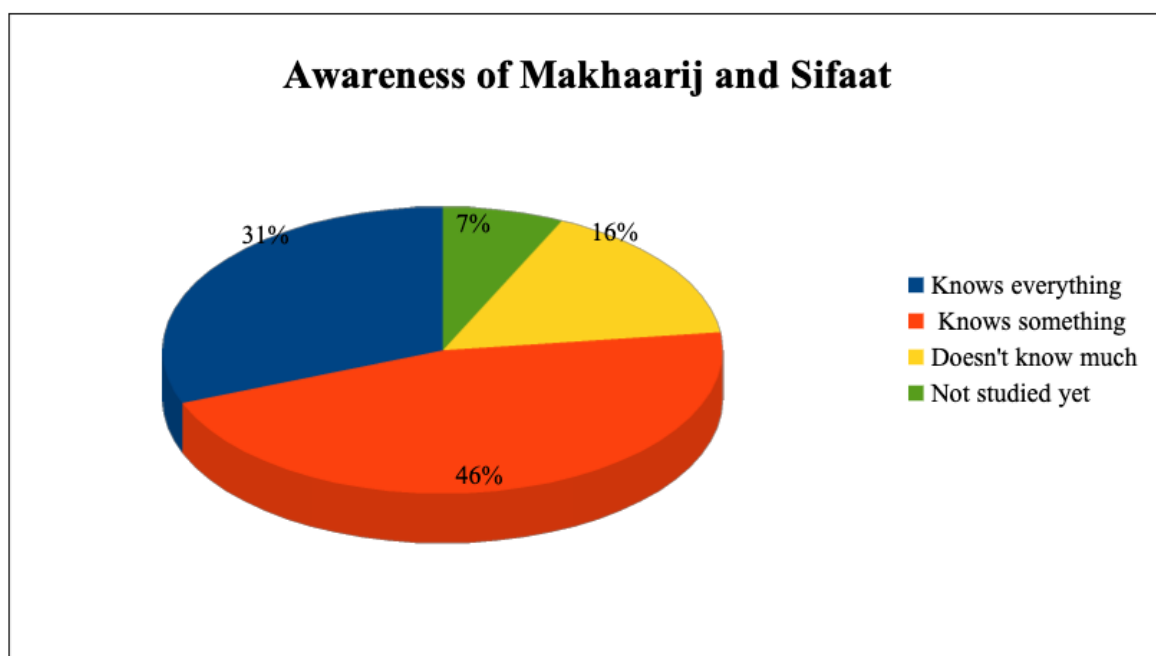


Figure 2.11: Respondent Awareness of Makhaarij and Sifaat of Arabic Phonemes

This figure indicates that the levels of understanding *makharij al-huruf* and *sifat al-huruf* among 82 respondents varies. 46% report that they know partial knowledge (I know something about them), while 31% claim full understanding (I know everything) Nevertheless, a combined 22% admit limited (16%) or no prior exposure (7%) to the concept of the places of articulation and characteristics of the phonemes (Makharij al-huruf wa sifatuha).

Q9: Do you think mastering this concept directly helps reduce the influence of your local dialect on your Qur'anic pronunciation?

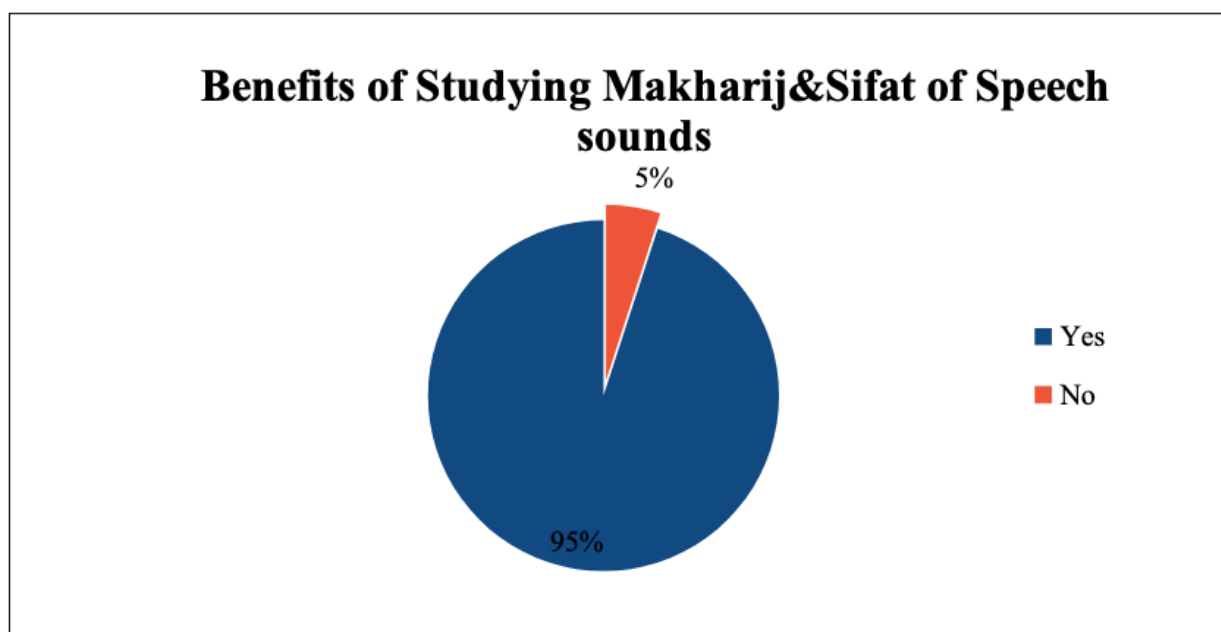


Figure 2.12: Effectiveness of Studying Makharij and Sifat al-Huruf in Reducing Dialectal Influence

When asked whether studying *makharij al-huruf* (articulation points) and *sifat al-huruf* (characteristics of phonemes) helps reduce the influence of learners' local dialects on their Qur'anic pronunciation, nearly all participants 95% agreed while only 5% disagreed.

Q10: Please share any additional thoughts or suggestions for overcoming these challenges by mastering such concept

This question has shown a sort of consensus between the learner as the majority affirm that studying the articulation points (Makharij al-Huruf) and characteristics (Sifatuha) of phonemes directly helps in reducing the influence of their local dialect on their Qur'anic recitation. Most of them believe that learning the precise origin and characteristics of each phoneme enables accurate pronunciation, distinguishing it from similar and familiar phonemes that are often conflated due to dialectal influences. Similarly, others consider this concept as a method that allows

them to consciously overcome the automatic phonetic tendencies of their local dialect. Besides, others acknowledge that listening to skilled Qur'an reciters helps internalising correct pronunciation and mitigating dialectal influences in Qur'anic recitation. Lastly, several learners embrace consistent application of these principles that lead to improvement in the quality and clarity of Qur'anic recitation as they emphasise that it helps them making it sounder and free from dialectal inaccuracies.

2.7.2 Interview Analysis and Interpretation

The interview is the second tool used in this research to obtain data from Qur'an teachers in Tlemcen City. Similarly, as the questionnaire, it collects both qualitative and quantitative data through the use of open-ended questions and close-ended questions. Moreover, this interview is composed of five sections.

Section 1: Teachers' background information

This section seeks to establish the profile of the interviewees, who are mainly teachers of Qur'an recitation rules from the four settings. It outlines their fundamental data, including their years of experience in teaching the Holy Qur'an's tajweed rules and the typical number of learners they instruct per session (see figure 2.2).

Section 2: Challenges and common mistakes

This section searches for potential difficulties the learners face in reciting the Holy Qur'an as well as the main reasons teachers believe are behind these mistakes from the teachers' perspectives. In addition, it explores the most common mistakes they make during recitation.

Q1: Do your learners face difficulties in reciting the Qur'an? + **Q2:** From your perspectives, what are the main reasons your behind learners' mistakes in Qur'anic recitation?

Question 1 and 2 aimed to explore teachers' perspectives on the challenges learner face in Qur'anic recitation. For the first questions, all teachers declared that their learners indeed face challenges in reciting Qur'an. As for the second question, the teachers identified multiple interconnected factors that are behind learners'

mistakes in Qur'an recitation, including dialectal influences and linguistic interference from foreign languages that are within the local dialect, and insufficient mastery of tajweed rules. Three teachers explicitly attributed these difficulties to sociolinguistic and educational gaps, while one emphasised technical deficiencies in articulation. The teachers' responses revealed the following perspectives:

- Teacher 1 argues that the frequent exposure to foreign languages like French and English. Also, our local dialect, compared to that of Middle Eastern communities, where Arabic phonetics are naturally clearer even without Qur'anic study. As a result, local social attitudes here have overshadowed linguistic precision, therefore a sort of neglect is presented in accurate pronunciation.
- Teacher 2 asserts that learners struggle especially with Qur'anic recitation due to poor mastery of *makharij al-huruf wa sifatuha* (مخارج الحروف وصفاتها) and tajweed rules. The teacher further illustrates with examples that include mispronouncing phonemes, altering vowel sounds, ignoring tajweed rules, and finally excessive recitation speed.
- Teacher 3 states that “the dominant issue is the influence of dialect and borrowed French vocabulary in daily speech, in addition to lack of reading culture. Consequently, these factors contribute to recurring errors in Qur'anic recitation”.
- Teacher 4 simply claims that the main reasons are: “اللهجة العامية واللغات الأجنبية” (Colloquial dialect and foreign languages).

Section 3: Influence of local dialect

This section investigates the potential challenges posed by the local dialect on learners' recitation, as well as the most common ways it influences their pronunciation of phonemes from the teachers' observations.

Q3: Is the local dialect considered as a primary reason for the mistakes that learners commit? + **Q4:** What is the extent of the local dialect's impact on learners' pronunciation of phonemes? (Provide examples)

Question 3 sought to ascertain the teachers' views on whether the local dialect serves as a primary source of errors made by their learners during Qur'anic recitation, while question 4 aimed to explore their perspectives on the degree to which the local dialect affects learner's pronunciation of specific phonemes, alongside illustrative examples to support their observations. While for the 3rd question all their answered are yes, the 4th question provided these answer distributions:

- Teacher 1 states several examples, including /ʃ/, /n/, /t/, and /ʔ/. Also, the omission of phonemes like /ð/ and /ðˤ/, as in /ðˤah'ri:/ (My back) being pronounced with a [d] /dah'ri:/ in the dialect, and similarly to the [d] in /ad'da:l'li:n/ (those who go astray) instead of /dˤ/. Furthermore, /θ/ is often confused with [t], as in /θumma/ (then) becoming /tumma/ leading to almost (was completed). Besides, very few struggle with /q/, often pronouncing it as [ʔ]. Another struggle is that with /k/ phoneme, because it is mostly pronounced as in the French language, as in "Télécom"(Telecom).

- Teacher 2 is of the opinion that learners mostly recite the Qur'an with the local dialect, which presents challenges, particularly with tafkheem (heaviness) and tarqeeq (lightness) of sounds, especially the /r/ phoneme. There's also a lack of understanding regarding the manner and place of articulation. For instance, the phonemes /q/ is sometimes pronounced as [k], /dˤ/ as [d], and /ð/ as [ð]/, or vice versa.

- Teacher 3 declares the example of pronunciation errors that include saying /ʔa'ʕu:ðu/ (I seek refuge) as /ʔa'ʕu:du/ (I return), /ra ma'ðˤɑ:n/ (Ramadan) instead of /rama'dˤɑ:n/, /ma'rad/ instead of /ma'radˤ/ (illness), as well as applying *tafkheem* (emphasis) to *muraqqaqah* (thin) sounds and vice versa. In addition to the interference of the local dialect on unvowelising phonemes in final position, such as saying /ar rħ'ma:n ar.ra'hī:m/ instead of /ar rah'ma:ni ar ra'hī:m/ (The Most Gracious, the Most Merciful).

- Teacher 4 insists on the phonemes that are pronounced in a foreign manner, such as /r/ and /ʕ/. Additionally, there is also the consistent issue of heavy

and light articulations (*tafkheem* and *tarqeeq*). The mentioned examples are /h/ and the /ʔ/ are often made thicker, and the /m/ is also emphasised while it must be thinner.

Section 4: Timeframe for overcoming the mistakes

This section explores the typical timeframe teachers expect the learners to overcome the mistakes that arose from the influence of dialect from their experience.

Q5: Are these mistakes correctable? + **Q6:** How much time do you anticipate is needed to overcome these mistakes?

These questions aimed to determine whether these pronunciation mistakes are amenable to correction. The teachers' perspectives reveal an assent that most learners, namely beginners, youngsters and educated learners, can overcome these mistakes with consistent practice and time. However, one teacher noted exceptions among older learners, where mistakes may become entrenched, i.e., errors. The recorded responses are presented below:

- Teacher 1 emphasises that these mistakes are “just at the beginning, it's unlikely for someone to revert to the mistakes they used to make, and this primarily concerns beginners. However, there are exceptions with older women whose mistakes have become ingrained [i.e., they become errors.]. Younger learners, on the other hand, learn more easily. But with Allah's will, they might overcome these errors”.
- Teacher 2 affirms that the timeframe depends on each learner's ability to comprehend, some learn quickly, while others take more time.
- Teacher 3 simply posits that practicing the articulation points and characteristics of Arabic phonemes and consistently engaging with the Qur'an will make the period short.
- Teacher 4 references the adage, “الوقت دواء لكل داء” (time heals all things) to emphasise the inevitability of bypassing the mistakes by time.

Section 5: The solution and the role of the articulation point of phonemes and their characteristics “مخارج الحروف وصفاتها”

The last section examines the potential benefits of studying the correct places of phonemes articulation and their characteristics in reducing these mistakes.

Q7: In your opinion, can studying the concept of the correct places of phonemes articulation and their characteristics contribute to reducing this phenomenon? (of pronunciation errors)? + **Q8:** If yes, how so?

When asked the 7th question, the teacher responded positively and further shared their perspectives on the benefits of studying and mastering the articulation of phonemes and their characteristics, when the 8th question was posed. The goal of these questions is to eliminate mistakes rising from the influence of local dialect by studying that concept. Their responses, in fact, showed a common shared point across both questions. The teachers' answers are organised below:

- Teacher 1 believes that teaching the concept of “مخارج الحروف وصفاتها” (phonemes articulation and their characteristics) should be included from the early years of primary education system. Also, studying with a proficient teacher that masters sounds articulation is crucial because the learners will recite the Qur'an in their teacher's style.
- Teacher 2 thinks that sounds articulations and their characteristics is a fundamental basis for reducing mistakes because it is the correct method for reciting the Qur'an.
- Teacher 3 says “it should be learned orally from a teacher. This is what I advise”.
- Teacher 4 's advice is “learning from someone who deserves it, meaning a competent teacher who gives the phonemes their due right, and listening to great reciters, along with discipline in reading the articulation of sounds and their characteristics, is a key”.

2.8 Discussion of the Main Results

This research's rational is to investigate the influence of the local Tlemcen dialect on the accurate phonetic production of Arabic phonemes among learners of Qur'an recitation in Tlemcen city. Specifically, it aims to identify the particular phonetic phonemes whose accurate articulation presents challenges due to the interference of the local dialect. The study hypothesises that learners whose mother tongue is the Tlemcen dialect will face difficulties in producing specific phonemes under dialectal influence. Besides, this research aims to explore the potential of focused instruction on the articulation points (*makhari al-huruf*) and characteristics (*sifat al-huruf*) of Arabic phonemes, supplemented by targeted listening to proficient reciters, that can enhance the phonetic accuracy of Qur'anic recitation among these learners. With that being said, two research instruments were used to collect data from the concerned sample population

The first research question research was to determine the extent to which the local dialect of Tlemcen influences the accurate phonetic production of Arabic phonemes among learners in Tlemcen Qur'an centers. It was hypothesised that learners whose mother tongue is the local Tlemcen dialect would encounter challenges in the accurate phonetic production of specific Arabic phonemes. A quantitative analysis of learners' recitation performance through the questionnaire and interview yielded interesting findings regarding the impact of dialectal interference. The data collected from the learners 'questionnaire and the teachers' interview revealed interesting findings. Specifically, the results of section 3 of the questionnaire have shown that 81 % learners reported being corrected during their Qur'an recitations most of the time or often (see figure 2.7). Furthermore, the majority 62% of learners in this study believed that their teachers correct their Qur'anic recitation mistakes due to their local dialect. Noteworthy, this influence is perceived negatively by the learners, as it hinders their learning progress. Similarly, the third section of the teachers' interviews aligned with the questionnaire results. In fact, the four interviewed teachers have shown a collective assent to the

reality of the impact that shapes the learners' pronunciation. Subsequently, the evidence strongly suggests that the local dialect in Tlemcen indeed impacts Qur'an recitation, and therefore the first hypothesis is confirmed.

Concerning the second research question and its corresponding hypothesis, the investigator aimed to spot the specific phonetic phonemes whose accurate production is most noticeably affected by the local dialect of Tlemcen. The hypothesis posited that the absent consonants in the local dialect, along with the features of tafkheem (heaviness) and tarqeeq (lightness) in certain sounds, and particularly /t/ phoneme (hypothesised to be produced as an affricate [ts] due to dialectal influence), would present the greatest challenges. In this regard, the data reveals varying degrees of difficulty across different phonetic categories, with the absent consonants in the local dialect presenting the most prominent obstacles, namely the emphatic phoneme /d^s/ /ð^s/ and its counterpart /ð/, submitting them with [d]. In fact, the absence of these phonemes sometimes leads to under-differentiation, as shown in the example mentioned by teacher 2 /ramð^sa:n/ instead of /ramad^sa:n/ (month of Ramadan). Some mistakes might alter the meaning, as mentioned by teacher 1 and 3, saying /ʔaʃu:ðu/ (I seek refuge) as /ʔaʃu:du/ (I return), and /θ/ is often confused with [t], as in /θumma/ (then) becoming /tumma/. Interestingly, the researcher anticipated through the second hypothesis challenges with the phoneme /t/ as being an affricate [ts], the findings of the questionnaire confirmed such a hurdle.

Furthermore, the challenges reported with tafkheem and tarqeeq resonate with the broader issue of L1 transfer, as the ingrained phonetic features of Tlemcen dialect create specific hurdles in mastering the nuances of Arabic phonemes. This involves the over-emphasis of phoneme that are under-emphasised in Qur'an recitation and vice versa; under-emphasising certain phonemes that must be over-emphasised. Notably, the phonemes that were mentioned are /ħ/, /ʔ/, and /m/ is sometimes emphasised when it should be thin, as in the example of the popular names "Marwa" "Maria". Additionally, the influence of foreign pronunciation, as explained by teacher 4, explicitly mentions phonemes pronounced in a "foreign

manner", with the illustration made on the /r/ and /ʕ/. This is explained through the tendency to substitute some phonemes with others from foreign languages, mainly French and English, such as the submission of the Arabic trill /r/ with the English approximant /r/. Similarly, the case of producing a phoneme that is close but not quite the correct pharyngeal fricative /ʕ/, leading to a weakened /ʕ/ that present deviations from the Qur'anic articulation norms of the phoneme. Besides, the production of the phoneme /dʒ/ as [ʒ] that is inherited in the local dialect. As a result, the second hypothesis is partially confirmed.

Lastly, the researcher sought to explore potential solutions for mitigating the influence of the local Tlemcen dialect on the accurate phonetic production of Arabic phonemes in the third research question. The latter's hypothesis proposed that an intensive instruction focusing on the precise articulation points (*makharij al-huruf*) and characteristics (*sifat al-huruf*) of Arabic phonemes, combined with targeted listening practice of reciters who demonstrate accurate pronunciation, would lead to an improvement in the phonetic accuracy of Qur'anic recitation for learners whose pronunciation is affected by their local dialect. To evaluate this, responses from the fourth section of the questionnaire and the fifth section of the interview have provided crucial data. On the one hand, the majority of learners 95% believe that studying this concept will protect them from dialectal interference, and all four teachers, on the other hand, emphasised the benefits of studying and mastering sound articulation and its characteristics. Furthermore, both teachers and learners suggested listening to skilled reciters. Teacher 1, in fact, went beyond these strategies, and proposed the inclusion of this concept as a subject for young children in schools. Overall, the third hypothesis of this study is confirmed.

2.9 Suggestions and Recommendations

The current study findings confirm the beneficial role that the awareness of correct places of speech sounds articulation and their characteristics "Mkhariij&Sifat" that extremely contributes to Qur'an learners' recitation improvement. This part of the dissertation is intended to prove the benefit of being exposed to such lessons in early schooling years. Thus, to further enhance the phonetic accuracy of Qur'anic

recitation and address the challenges posed by local dialects, namely the dialect of Tlemcen as highlighted by the research questions, the following recommendations are provided based on the study's findings and hypotheses.

Given the observed influence of the Tlemcen dialect on the accurate phonetic production of Arabic phonemes among learners in Tlemcen city in Qu'ran centers, and the specific phonetic phonemes identified as most affected, it is highly recommended that the Algerian educational system consider integrating a dedicated subject focused on speech phonemes and phonetics. This subject, which could be titled "مخارج الحروف وصفاتها" (the correct places of phonemes articulation and their characteristics), should be introduced at the primary school level and continue through higher education.

To elaborate, this curriculum should provide children with a clear, step-by-step foundation in Arabic phonetics and covering both SA and the precise articulation needed for proper Qur'anic recitation, by directly comparing the phonemes of their local dialect with those of SA and tajweed rules. By doing this, learners can better recognise nuances and practice correct pronunciation. Moreover, this method supports the idea that mastering *makharij al-huruf* (articulation points) and *sifat al-huruf* (phonemes characteristics) can help minimise dialectal influence in Qur'anic recitation. Ultimately, the Algerian educational system can support future generations with the linguistic tools necessary for a more accurate engagement with the Holy Qur'an.

2.10 Conclusion

In this chapter, the methodological framework, fieldwork procedures, and the analysis of the collected data were presented. Using a questionnaire administered to Qur'an learners in Tlemcen and interviews conducted with their teachers, insights were provided that helped to dig deeper into the research topic. Correspondingly, the data were then analysed thematically and quantitatively to test the research hypotheses.

General conclusion

General conclusion

Nowadays in Tlemcen, people are eager to attend Qur'anic schools to learn proper Qur'anic recitation. In fact, this interest includes both the older population and the youth, as both are actively participating and seeking to master appropriate Qur'anic recitation. However, this desire is mostly hindered by the diglossic situation that is manifested in the Algerian speech communities, including Tlemcen. Accordingly, a sort of dialectal interference to Qur'anic recitation is subsequently observed, leading to inaccurate specific Arabic phonemes production.

Concerning the structure of the dissertation, two chapters were presented. The first chapter depicted diglossia in the Arab world, focusing on the Algerian case. Then, it described the concept of linguistic interference, including its types and dimensions in the different linguistic levels. Additionally, Arabic phonology and orthography were identified. After that, the last sections portrayed the Holy Qur'an and the tajweed rules. As for the second chapter, the methodological framework, data analysis, and the discussion of the main outcomes were presented for the sake of treating the raised research questions. In this chapter, the aim was to explore the impact of the local dialect of Tlemcen on Qur'anic recitation. Ergo, to test the research hypotheses, two research tools, a questionnaire for learners and an interview conducted with teachers, were employed.

Using a mixed-method approach, this work built on an exploratory case study that carried out an investigation into the influence of the local dialect of Tlemcen to Qur'anic recitation among learners of tajweed rules in Qur'anic schools using two research instruments. In fact, the analysis of the collected data validated the three proposed hypotheses. Regarding the first hypothesis, the findings revealed that learners of tajweed science in Qur'anic schools indeed struggle to achieve accuracy of specific phonemes production due to dialect interference, which lead to Lahn-Jali (obvious mistakes). Thus, the findings confirmed what was declared in the first hypothesis. Concerning the second raised hypothesis, several phonemes whose

GENERAL CONCLUSION

accurate production is most significantly affected by the local dialect of Tlemcen were pointed out. The absence of some phonemes in Tlemcen dialect, mainly the emphatic phonemes /d^ʕ/, /ð^ʕ/ and its counterpart /ð/ leads to their substitution with the phoneme [d], in some cases, results under-differentiation. Similarly, the absence of /θ/ that is often confused with [t]. Also, because of the dialect, phonemes that should be emphasised are pronounced lightly such as the phoneme /t^ʕ/, /x/ and /q/. Conversely, some phonemes that should be light are given emphasis, as in /n/, /h/, /ʔ/ and /m/ phonemes. Additionally, the phoneme /t/ is mistakenly substituted with the affricate [ts] the production of /dʒ/ as [ʒ] that are inherited in the local dialect. Consequently, the second hypothesis is partially validated. As for the third research hypothesis, it is confirmed that learners need to master the articulation points (makhaarij) and characteristics (sifaat) of the Arabic phonemes to overcome this issue.

This research was designed to draw attention to the beneficial role that the awareness of articulation points of Arabic phonemes and their characteristics “Makharij al-Huruf and Sifaat” to the universal challenge in Qur’anic education due to dialectal influence. It demonstrates the significance of how early phonetic training mitigates the impact of the Tlemcen dialect on Qur’anic recitation, by prioritising systematic phonetics instruction. Besides, it proposes the integration of the articulation points of Arabic phonemes and their characteristics as a subject into Algeria’s curriculum, mirroring global efforts to preserve linguistic precision in the Holy Qur’an.

It is worth mentioning that limitations are an inevitable part of research and a universal challenge that any researcher faces. Consequently, as this study is no exception, the study’s researcher has faced several hurdles that might have influenced the outcomes. Firstly, given that Arabic is the linguistic core and the code of this study, the researcher was obliged to translate the collected data from both the questionnaire and the interview, from Arabic to English, as the research participants are non-English native speakers. Moreover, due to time constraints, the researcher could not utilise a third research tool, such as an observation, to collect more data and address more important points. Besides, it was quite hard getting in touch with the

GENERAL CONCLUSION

informants and took long time distributing the questionnaire. Beyond this, administering questionnaires and conducting interviews with males were challenging, a reason for which the majority of the sample were females. As for the interview, the researcher could successfully reach data from male teachers, thanks to the fieldworker. A further limitation involves terminological choices, since the researcher had to find English terms that accurately reflect the original ones in Arabic.

This study provides the grounds for possible future studies and gaps that can be explored. In fact, the researcher has examined the influence of her local dialect of Tlemcen speech community, however, the latter has its own dialect features that are different to others. Therefore, it is advisable for language science student from other regions to study their own dialect's interference to Qur'an recitation. If possible, studies could expand across all Algerian speech communities by examining their dialectal variations' impact. Moreover, this study has examined the local dialects' influence on Qur'anic recitation, yet future researchers can investigate the reverse phenomenon. That is to say, mastering Qur'anic Arabic may reshape learners' colloquial, casual speech in turn. This might not only include the phonological aspects but also other linguistic levels. To sum up, a sort of bidirectional relationship, where dialects initially affect Qur'anic learning, and later, Qur'anic proficiency potentially influences dialect, is worth of discovery across diverse Algerian regions. Lastly, the researcher explored the interference of Tlemcen local dialect broadly and identified the possible affected phonemes, meanwhile future researchers can tackle one particular phoneme, or a specific category of phonemes and explore it narrowly.

Ultimately, diglossia is an inevitable phenomenon that manifests in nearly all aspects of linguistic situations. Thus, this research has sought to explore the dialectal interference caused by this phenomenon, that is faced by learners of Qur'an recitation in Tlemcen and further suggest potential solutions for overcoming such a hurdle. Qur'an learners are preferably advised to master the correct places of speech sounds articulation and their characteristics to at least mitigate, if not entirely eliminate, the studied issue.

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Appendices

Appendix A: Qur'anic Learners' Questionnaire (English version)

Learners' Questionnaire

We thank you for your willingness to participate in this survey, which aims to study the influence of the local dialect on the recitation and learning of the Qur'an. Your responses will greatly contribute to enriching this academic research. We assure you that all the information you provide will remain confidential and will be used solely for scientific research purposes.

1) Gender Male ☐ Female ☐

2) Age

- Less than 10 years
- From 10 to 15 years
- From 15 to 20 years
- More than 20 years

3) Level of Qur'anic Education

- Beginner
- Intermediate
- Advanced

4) How many sessions do you attend per week?

- One session per week
- 2-4 sessions per week
- 4-6 sessions per week
- Every day

5) How long does a Qur'anic session last?

APPENDICES

- One hour
- Two hours
- Three hours
- Four hours or more

6) What is your main goal behind attending Qur'anic sessions?

- Memorising as much of the Qur'an as possible
- Reading the Qur'an correctly, regardless of the amount memorised
- Memorising a lot while reading correctly
- Another reason

7) When reciting Qur'an, does the teacher correct your mistakes?

- Most of the time
- Often
- Rarely
- Never

8) Do you think your local dialect is one of the reasons your teacher corrects your Qur'anic recitation?

- Yes
- No

if yes, then why?

9) Based on your experience, do you think your local dialect affects how you pronounce certain phonemes when reciting the Qur'an?

- Yes
- No

APPENDICES

If yes, how do you perceive this influence?

- Positive
- Negative

10) Could you provide some specific examples of how your dialect has influenced your recitation of the Qur'an, and please identify the specific phonemes affected?

11) Do you know the articulation points (Makharij) and the characteristics (Sifat) of Arabic phonemes?

- I know everything about them
- I know a little about them
- I don't know much about them
- I haven't studied this yet

12) Do you think mastering this concept directly helps reduce the influence of your local dialect on your Qur'anic pronunciation?

- Yes
- No

13) Please share any additional thoughts or suggestions for overcoming these challenges by mastering such concept

.....
.....

Many thanks indeed!

Appendix B: Qur'anic Learners' Questionnaire (Arabic version)

استبيان الطلاب

نشكرك على رغبتك في المشاركة في هذا الاستبيان، الذي يهدف إلى دراسة تأثير اللهجة المحلية على تلاوة وتعلم القرآن الكريم. ستساهم إجاباتك بشكل كبير في إثراء هذا البحث الأكاديمي. نؤكد لك أن جميع المعلومات التي تقدمها ستبقى سرية وسيتم استخدامها لأغراض البحث العلمي فقط.

1. الجنس

- ذكر
- أنثى

2. العمر

- أقل من 10 سنوات
- من 10 إلى 15 سنة
- من 15 إلى 20 سنة
- أكثر من 20 سنة

3. مستوى التعليم القرآني

- مبتدئ
- متوسط
- متقدم

4. كم عدد الجلسات التي تحضرها أسبوعياً؟

- جلسة واحدة في الأسبوع
- 2-4 جلسات أسبوعياً
- 4-6 جلسات أسبوعياً
- كل يوم

5. كم تستغرق جلسة القرآن؟

- ساعة واحدة
- ساعتان
- ثلاث ساعات

- أربع ساعات أو أكثر

6. ما الهدف الرئيس من حضور جلسات القرآن؟

- حفظ أكبر قدر ممكن من القرآن
- تلاوة القرآن بشكل صحيح بغض النظر عن الكمية المحفوظة
- حفظ الكثير مع التلاوة الصحيحة
- سبب آخر

7. عند تلاوة القرآن، هل يصحح المعلم أخطاءك؟

- معظم الوقت
- غالبًا
- نادرًا
- أبدًا

8. هل تعتقد أن لهجتك المحلية هي أحد أسباب تصحيح المعلم لتلاوتك القرآنية؟

- نعم
- لا

➤ إذا كانت الإجابة نعم، فلماذا؟

9. بناءً على تجربتك، هل تعتقد أن لهجتك المحلية تؤثر على نطقك لحروف معينة عند تلاوة

القرآن؟

- نعم
- لا

➤ إذا كانت الإجابة نعم، كيف تتصور هذا التأثير؟

- إيجابي
- سلبي

10. هل يمكنك تقديم أمثلة محددة على كيفية تأثير لهجتك على نطقك للقرآن، مع تحديد

الأسوات المتأثرة؟

.....

...

11. هل تعرف مخارج الحروف الصوتية (المخارج) وصفاتها في اللغة العربية؟

• أعرف كل شيء عنها

• أعرف القليل عنها

• لا أعرف الكثير عنها

• لم أدرس هذا بعد

12. هل تعتقد أن إتقان مفهوم مخارج الحروف وصفاتها يساعد مباشرة في تقليل تأثير

لهجتك المحلية على نطقك القرآني؟

• نعم

• لا

13. يرجى مشاركة أي أفكار أو اقتراحات إضافية للتغلب على هذه التحديات من خلال إتقان

هذا المفهوم.

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بالتوفيق وشكرًا جزيلاً

Appendix C: Teachers' interview (English version)

Teachers' Interview

1. When did you begin your journey in teaching the Qur'an recitation rules?
2. What is the number of learners you teach?
3. Do your learners face difficulties in reciting the Qur'an?
4. From your perspectives, what are the main reasons behind your learners' mistakes in Qur'anic recitation?
5. Is the local dialect considered as a primary reason for the mistakes that learners commit?
6. What is the extent of the local dialect's impact on learner's pronunciation of phonemes? (Provide examples)
7. Are these mistakes correctable?
8. How much time do you anticipate is needed to overcome these mistakes?
9. In your opinion, can studying the concept of the correct places of phonemes articulation and their characteristics contribute to reducing this phenomenon?
10. If yes, how so?

Appendix D: Teachers' interview (Arabic version)

مقابلة المعلمين

1. منذ متى بدأت رحلتك في تعليم احكام تجويد القرآن الكريم؟
2. كم يبلغ عدد الطلاب الذين تتولى(ين) تدريبهم في كل حصة؟
3. هل يواجه طلابك صعوبات في تجويد القرآن الكريم ؟
4. من وجهة نظرك، ما هي الأسباب الرئيسية وراء أخطاء المتعلمين في تلاوة القرآن الكريم؟
5. هل تعتبر اللهجة المحلية سبباً رئيسياً للأخطاء التي يرتكبها الطلاب؟
6. ما هو مدى تأثير اللهجة المحلية على نطق الطالب للأصوات؟ (يرجى تقديم أمثلة)
7. هل هذه الأخطاء قابلة للتصحيح؟
8. كم تتوقع من الوقت اللازم للتغلب على هذه الأخطاء؟
9. برأيك، هل يمكن أن تساهم دراسة مخارج الحروف وصفاتها الصحيحة في تقليل هذه الظاهرة؟
10. إذا كانت الإجابة نعم، فكيف ذلك؟

الملخص باللغة العربية

يركز هذا البحث على تأثير الثنائية اللغوية على تلاوة القرآن الكريم لدى طلاب التجويد في ولاية تلمسان. تهدف الدراسة إلى كشف مدى تداخل صوتيات اللهجة مع دقة الصوتيات القرآنية، وتقديم حلول عملية. اعتمد البحث على استبيان شمل 82 طالبا ومقابلات مع أربعة معلمين للتجويد من أربع مدارس قرآنية، كشفت النتائج أن اللهجة المحلية تؤثر بشكل ملحوظ على التلاوة، حيث تم تحديد الأصوات المتأثرة واقتراح سبل لتجاوز هذا التحدي وتصحيح اللحن الجلي. **الكلمات المفتاحية:** التداخل اللهجي، التحويل اللغوي، تلاوة القرآن، الثنائية اللغوية، احكام التجويد، مخارج الحروف والصفات

Summary in English

This research focuses on the impact of diglossia on Qur'an recitation among *Tajweed* learners in Tlemcen speech community. The study aims to depict the extent of dialectal phonetic interference with the accuracy of Arabic phonemes, and to propose practical solutions. The research utilised a questionnaire of 82 learners and interviews with four tajweed rules teachers from four different Qur'anic schools. The findings showed that the local dialect notably affects recitation, with specific affected phonemes identified and solutions proposed to overcome this challenge and correct obvious errors (Lahj Jali).

Keywords: Dialectal Interference, Language Transfer, Qur'anic Recitation, Diglossia, Tajweed Rules, Makharij al-Huruf and Sifaat

Résumé en Français

Cette recherche porte sur l'impact de la diglossie sur la récitation du Coran chez les étudiants du Tajwid dans la wilaya de Tlemcen. L'étude vise à révéler l'étendue de l'interférence phonétique dialectale avec la précision de la phonétique coranique, et à proposer des solutions pratiques. La recherche s'est appuyée sur un questionnaire administré à 82 étudiants et des entretiens avec quatre enseignants de Tajwid de quatre écoles coraniques différentes. Les résultats ont révélé que le dialecte local affecte significativement la récitation, avec l'identification des sons affectés et la proposition de moyens pour surmonter ce défi et corriger les erreurs manifestes (Lahj Jali).

Mots-clés: Interférence Dialectale, Transfert Linguistique, Récitation Coranique, Diglossie, Règles de Tajweed, Makharij al-Huruf et Sifaat