

# Local Dialect of Java Community in The Reading of The Qur'an and Its Relationship with The Learning of The Qur'an

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**Abstract.** This paper begins with the emergence of qirā'āt (variety of readings) in the ḥadīth al-ahrūf al-sab'ah. This ḥadīth explains that the Qur'an was revealed in seven letters. The background of the Arabs at the time the Qur'an was revealed caused the wurūd of the ḥadīth. Arabs consisting of various clans or clans who have different traditions from one tribe to another in terms of pronunciation of sentences because their dialects and dialects are different. So this paper tries to discuss the local dialects of the Javanese in reading the Qur'an. It can be seen that the Qur'an as a holy book still has cultural values because the Qur'an is revealed to humans, the producers of culture. So, a feasibility if the earthing of the Qur'an, in this case the reading of the text, is greatly influenced by the pronunciation patterns of the local community. The main problem that will be answered is related to the learning patterns. Is the teaching of the Qur'an currently accommodating local dialects in the reading of the Qur'an, as was done by the Apostle in his day.

**Keywords:** Dialect, Local, Qirā'āt (Variety of Readings), Javanese, Indonesian.

## 1 Introduction

'Abd al-Ṣabūr Shāhīn in his book entitled *Tārīkh Al-Qur'ān Difā' Didd Hujumāt al-Istisyraq*, which has been translated, that in the Mecca period, there were no friends who had difficulty in reading and memorizing the Qur'an. They are all still worth it. Most of them are from the Quraysh. Their contact and contact with the Prophet took place almost every moment. During this period it was possible that there were no differences in the *qirā'āt* (variety of readings) of the Qur'an. Companions of the Prophet Muhammad as a whole are able to read and even memorize the Qur'an well and correctly. Many factors support this ability. Among others, the intensity of their meeting with the Prophet Muhammad, the number is still relatively small, and social situations that have not varied.

After the Holy Prophet and his companions moved to Medina, things changed. The number of Muslims has increased. People flocked to Islam. During this period many friends were sent to various regions within and outside the Arabian Peninsula. The envoys from various regions came and went to Medina. They present different languages and dialects. Medina society itself consists of a mixture of Arabs and Jews. The majority of them are Muslim and others are Jewish. This new era also requires various facilities to support the successful delivery of da'wah and the dissemination of the Qur'an. The goal, so that the Qur'an becomes a constitution for the life of the people of Medina in the new country. Age levels of Muslims also vary. The majority of them are older people who have passed the age of learning and memorizing. Because of this, they have difficulty reading and memorizing the

Qur'an. The tradition taught by the Prophet Muhammad is the *Tabligh* tradition, that is, whatever verses received from the Prophet Muhammad must be disseminated to others, not hidden. Whoever receives one or two verses from the Holy Prophet means that he has received much good. He was encouraged to read it according to the level of memorization and in accordance with his dialect, within the boundaries set by the Messenger of Allah.

During this period, the Prophet Muhammad that there were difficulties in reading the Qur'an which were faced by some of his companions. This situation he did not find the Mecca period. He thought about this problem while looking for a solution. Even this anxiety finally got a solution from the owner of *kalām* through his meeting with the angel Gabriel. As explained in the ḥadīth which allows him to read the Qur'an with seven letters. Thus, it is permissible to read *Qur'an* with seven letters is nothing but to eliminate the difficulties faced by people in reading the Qur'an[1].

According to Alif Cahya Setiyadi as he quoted the opinion of Muḥammad 'Alī al-Kullī in *A Dictionary of Theoretical Linguistics, English-Arabic* which states that dialect as a method or method used by humans to express their language and language that shows more geographical, class or the culture of the speaker. Each dialect has characteristics that distinguish it from other dialects in terms of phonology, vocabulary, morphology, and syntax. Dialects will experience changes based on geographical location, political conditions, and also the development of culture that causes the emergence of a language that stands alone. Alif Cahya also added that as he quoted Ramzī Munīr al-Baalbakī in his *Dictionary of Linguistic Terms: English-Arabic With Sixteen Arabic Glossaries*, it was mentioned that dialect is a style of language, a way of speaking, and the meaning is slightly different from the others. Whereas dialect variety is a group of speakers whose relative numbers differ in a particular place, region or area, both regionally and geographically. Likewise, he quoted Harimurti Kridalaksana's opinion in *Linguistic Dictionary* which mentioned a broader definition of dialect, which is a form of language variant that varies according to the user, the language variant used by the language group in a particular place (regional dialect / geographical dialect) and is used by certain groups of language groups (*social dialects*) who live in a certain time (*temporal dialect/state of language*)[2].

Reading comprehension like this places a language that is understood as a medium used to express ideas, ideas, feelings, experiences. Understanding of this language was raised by al-Jinnīy who saw language as a social phenomenon[3]. Even Turd Gill views language not only as a social phenomenon, but also a cultural phenomenon[4]. This can be understood considering the language used by the community and each society has a certain culture. The Qur'an as a holy book shown to humans must have a certain language as part of culture. Arabic was chosen because the object of the recipient and first user was the Arab community. The main task of the Prophet Muhammad is to ground the divine messages by adjusting local cultures so that messages can be easily understood and applied in life (Q. Ibrāhīm: 4).

In a society, traditions will emerge in both attitude and speech, or commonly known as local wisdom. According to Ade Saptomo as he quoted the opinion of Associate Professor Chatcharee Naritoom from Kasetsart University, Thailand, local wisdom which in English is called *Local Wisdom*, has the following meaning:

*“Local wisdom is the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation.”*

Even this local wisdom was preserved and accommodated in the process of reciting the Qur'an which was exemplified by the Prophet. Research related to the way the Prophet

accommodated the habits of the Arab tribes in reading the verses of the Qur'an had also been carried out by previous researchers. Among other things Ahsin Sakho Muhammad, entitled *The role of Ibn Mujahid in the variety of reading (Peran Ibnu Mujahid dalam Ilmu Qirā'āt)*. Muḥammad Sālim Muḥaysin in his book *Al-Muqtabas min Al-Lahajāt Al-'Arabīyyah wa Al-Qur'āniyyah*<sup>5</sup>. According to these two researchers, it is said that there are tribes which in their daily lives use a lot of “e” as is widely used by the *Tamīm*, the *Bedouin* tribe in the east of the Arabian Peninsula. This is what eventually became part and phenomenon “imalah” in the reading of the Qur'an. While the Quraysh rarely use it, though there is. From all of these variants of reading the friends can choose for themselves which light reading for them. The phenomenon of reading “imalah”, “idham”, relief of recitation of *hamzah* in its various forms, *shilah mim jama'*, turning (*sukūn*) off the *ḥarakat* of several *ḥarakat* in one sentence, etc. is a suitable phenomenon to describe the reason for this relief [6][7]. In this case, Muḥammad Sālim Muḥaysin added that besides the *Tamīm* tribe, there were other tribes which were accustomed to pronounce “a” incline to “e”, namely the *Qays*, *Azad*, *Ṭayyi'*, *Bakr bin Wa'il* and *'Abd al-Qays*. Likewise when saying *hamzah*. The *Tamīm* say it with a strong pressure, because the distance between their houses is far from each other so that it requires certain pressures in their pronunciation to be heard by their friends. While the Hejaz are along the lines of Mecca and Medina; they are more likely to soften the *hamzah* by various softening methods, such as moving the community to the previous death letter or replacing it with mad, or discarding it, or others. This is what eventually became part of the phenomenon of reading “*tashīl baina baina*”, *ibdātul hamzati biḥarfī madd*, *idkhāl alif baina al-hamzatain*, *hadzf al-hamzah*, *naql ḥarakat al-hamzah ilassākin qablahā*, etc[8]

The phenomenon reported from previous studies is sufficient evidence that in the course of history the readings of the verses of the Qur'an illustrated the efforts of the Prophet to accommodate the habits of certain local dialects.

This explanation reinforces that the form of the Qur'an is deeply in contact with culture, in this case local dialects. Prophet Muhammad as the bearer and conveyor of the treatise has strategies for the success of his treatise mission. Oral traditions that develop around him are accommodated in reciting verses of the Qur'an.

Even this historical journey leaves the question if the Prophet Muhammad could be flexible in facing the conditions of society, accommodating local customs. What about the teachers of the Qur'an in Indonesia? Can teachers now also accommodate local dialect habits in reciting verses of the Qur'an? This article is part of the results of research, observation, and direct involvement of the author in the process of earthing the reading of the Qur'an in Indonesian society from 1991 to the present.

## 2 *Qirā'āt* Science and Local Dialogue of the Arab Kabilah

The origin of the emergence of *qirā'āt* science is the very famous ḥadīth *al-Aḥrūf al-Sab'ah*. This ḥadīth explains that the Qur'an was revealed in seven letters. The background of the Arabs at the time the Qur'an was revealed caused the *wurūd of the ḥadīth*. Arabs consisting of various *clans* or *puak* who have different traditions from one tribe to another in terms of pronunciation of sentences because their accents and dialects are different, so are the conditions of the recipients of the Qur'an that differ from children to adults ( old), and those who are *ummī* (unable to read and write), behind the decline of the ḥadīth *al-Aḥrūf al-Sab'ah*. It is from these social conditions that the Prophet Muhammad asked Allah for relief in the way

of reading the texts of the Qur'an. God gives relief in a maximum capacity that is up to seven letters. The scholars from the past until now constantly discuss the true meaning of this ḥadīth. But none of the opinions can provide definitive and convincing answers. Considering that there is no *naṣṣ* that explains the true meaning of the 7 letters. According to Muḥammad Sālim Muḥaysin the difference in interpretation of the seven letters reaches more than 40 interpretations. Abū Ubayd al-Qāsim bin Salām (224 H) as he quoted that 7 letters are 7 tribes, namely among others; Sa'id bin Bakr, Naṣr bin Mu'āwīyah, and Thaḳīf. Whereas Abū Ḥatim al-Sijistāni said the 7 tribes were *Quraysh, Hudayl, Tamīm, al-Azad, Rabi'ah, Hawāzin, and Sa'id bin Bakr*. What can be said here is that the Qur'anic texts can be read with a variety of readings (*qirā'āt*). All originate from Allah and all aim to lighten up in reading Qur'anic texts.<sup>9</sup>

### 3 Get to know the Arab Tribes (Kabilah)

The Arabs have several tribes (kabilah). Each tribe competes in the power of influence. Each tribe has its own habits, including local dialects. Following are the results of Muḥammad Sālim Muḥaysin's search for the Arab tribe; *First*, the *Azad* tribe is the largest Arab tribe. The naming is based on the main character, *al-Azad Ibn Ghauts bin Kahlān*. *Second*, the *Azad* tribe was a large tribe among *al-Adnāniyyah*. At first the *Azad* tribe lived in the city of Nejd, but then after the spread of Islam, they were scattered. Subsequently they lived in Iraq and Kuffah since 19 H. *Third*, the *Tamīm* tribe was the great tribe of *Adnaniyyah*. The naming is based on *Tamīm bin Marrah*. They live Nejd. *Fourth*, the *Quraysh* tribe is a large tribe of descendants from *Mālik bin al-Naḍar bin Kinānah*. *Fifth*, the *Hudhayl* tribe is attributed to *Hudhayl bin Mudrikah*.

The Qur'an as a text necessitates contact with local culture or customs. Search results found there are some local customs or dialects in reading verses of the Qur'an. Muḥammad Sālim Muḥaysin has classified the verses of the Qur'an based on the dialect of the tribe (Muḥammad Sālim Muḥaysin 1986, p. 113-131):

Nu	Sentence	Qur'an-Surah	Tribes
1	أمانتهم	al-Baqarah	Quraysh
	وسطا	al-Baqarah	
	تهنوا	Āli 'Imrān	
	سبيلا	al-Nisā'	
	مخمصة	al-Mā'idah	
2	وباءوا بغضب	al-Baqarah	Jurhum
	كداب	Āli 'Imrān	
	تعولوا	al-Nisā'	
	كأن لم يغنوا فيها	al-A'rāf	
	أساطير الأولين	al-Anfāl	
3	رشيه	al-Baqarah	Azad Syanu'ah
	تعصلو هن	Hūd	
	الرس	al-Furqān	
	كا مين	Ghāfir	
	من غسلين	al-Hāqqah	
4	لاعتكم	al-Baqarah	Hudhayl
	أناء الليل	Āli 'Imrān	

	مراغما	al-Nisā'	
	وجعلكم ملوكا	al-Mā'idah	
	مدراراً	al-An'ām	
5	فلارفت	al-Baqarah	Madhḥaj
	يظاهر من القول	al-Ra'd	
	بالو □ يد	al-Kahf	
	حقبا	al-Kahf	
	الخرطوم	al-Kahf	
	رغدا	al-Baqarah	
6	رجزا	al-Baqarah	Ṭayyi'
	الإ من سعة نفسه	al-Baqarah	
	ينعسق	al-Baqarah	
	تمسره	al-An'ām	
7	يبشرهم	al-Tawbah	Tamīm
	اعصر □ مرا	Yūsuf	
	سراييل تقيكم الحمر	al-Naḥl	
	متنا بالضم	al-Ṣāffāt	
	اقبضوا	al-Baqarah	
8	افضى	al-Nisā'	Khuzā'ah
	وسيدا	Āli 'Imrān	
9	سفاهة	al-A'rāf	Ḥumair
	فذيّلنا بينهم	Yūsuf	
	السقاية	Yūsuf	
	من حمأسنون	al-Hijr	
	ربيون	Āli 'Imrān	
10	دمرنا	al-Isrā'	Ḥaḍramaut
	منسأته	Saba'	
	الأحقاف	al-Aḥqāf	
	وما مسنا من لغب	Qaf	
	نحلة	al-Nisā'	
11	من حرج	al-Mā'idah	Qays 'Ailān
	لخاسرون	Yūsuf: 14	
	الأواب	Ṣad	
	تحيرون	al-Zukhruf	
	أن يفتنكم الذين كفروا	al-Nisā'	
12	أقلم يبيس الذين	al-Ra'd	Hawāzin
13	لا نعلوا	al-Nisā'	Muzainah
14	ادفعوا بالعقود	al-Mā'idah	Banu Ḥanīfah
	واضمم إليك	al-Qaṣaṣ	
	جناحك من الرهب	al-Qaṣaṣ	
	تحيرون	al-Zukhruf	
15	وطفقا	al-A'rāf	Ghassān
	بعذاب بئيس	al-A'rāf	
16	اجتدتها	al-A'rāf	Tsaqīf
	نكص	al-Anfāl	Salīm
17	السفهاء	al-Baqarah	Kinānah

	باسنين	al-Baqarah	
	وحصورا	Āli ‘Imrān	
	لا لف	Āli ‘Imrān	
	مبلون	al-An’ām	
18	المرجان	al-Raḥmān	al-Yumna
19	والبحر المسجور	al-Ṭūr	Āmir bin Ḥafṣah
20	ما قطعتم من لينة	al-Ḥasyr	al-‘Aws
21	انفضوا	al-Jumu’ah	al-Khazraj
	حتى ينفضوا	al-Munāfiqūn	

#### 4 The Phenomenon of Reading the Qur’an of the Javanese Community

Indonesia also has a lot of local wisdom or habits that still thrive in some regions in Indonesia. Local wisdom has been born and developed from generation to generation as if surviving and developing by itself. This wisdom has been maintained and grown in the community itself from the eyes of the human heart or the conscience of people who are members of a social unit called the community itself.

As a place of birth of local wisdom, which was originally its scope of validity is among themselves, but as a value of outreach in addition to meeting their needs and the needs of the local community, but also extends to neighboring villages, even the world at large considering the contents are free of space and time. Thus, local wisdom that is now understood to have been able to reach and become a National even become part of the International guidelines (*ius societas ius ubi*)[10].

Local cultures both attitude and speech also influence the recitation of the verses of the Qur’an. Some people can merge or lose their dialect while some still maintain it.

Community phenomena found by the author include; according to Agung Abdillah, a native of Banyumas and a religious teacher at SD Dua Mei Ciputat, and also Taat Budiono who is also a lecturer in Indonesian Literature at the University of Pamulang (UNPAM), that according to their statement, the Javanese did not recognize the phoneme or sound unit ‘a (ع), they are easier to pronounce *nga* (غ). So that people in their area when reading the Qur’an and meeting the letter ‘ain find it difficult. The pronunciation model in this reading can only be found in certain communities or in rural areas that have become real identities[11]. As in Javanese Tegal contained in the *Javanese Tegal-Indonesian Dictionary* [12] only has sixteen consonant phonemes, namely b, c, d, g, h, j, k, l, m, n, p, r, s, t, w, y, and five vowel phonemes, namely a, i, u, e, o (Editorial Team 2017, p. 8). Banyumas area, Tegal has a distinctive dialect or dialect commonly known as the *ngapak* dialect.

According to Rindha Widyaningsih, *ngapak* language is a typical language that has a different style or style compared to standard Javanese as it is widely known. The language of language has linguistic specificities that are not possessed by standard Javanese. Such advantages, for example, dialects can close their words with sound and noiseless, for example *sendok* (spoon), *endog* (egg), *angop* (evaporate), *abab* (bad smell), etc.

Language shows the nation. As the proverb illustrates, the language (*ngapak*) of the father gives a clear description of the mentality of the people and the special characteristics that accompany it. The development of the times brought with it a change in perceptions of the language of the father, so that in daily communication, the language of the father experienced modification and mixing with other languages. Currently, the language of the father began to

fuse with the urban community, because many residents of Central Java, Banyumas, Tegal and surrounding areas make a living in big cities, then return to their home regions with a “new language” which is the result of a combination of urban languages and the language of the father[13].

This difference has an impact on the way of reciting the Qur'an. Example of QS. al-Fil [105]: verse 1 there is the word *kaifa* (كيف). The Javanese people, in particular, have never spontaneously learned specifically to read this combined “ai” vowel to “ae”, which is the *kaefa* tucked in the letter “e”. Likewise the word *fauqa* (فوق) is commonly read by some people with *faoga*. This pronunciation is strongly influenced by local dialects who are accustomed to reading “ai” shift to “ae”, for example the word “naik” (rising) is read “naek”. In addition, the pronunciation that is often heard by some Betawi people when pronouncing the sentence *astaghfirullāh al-'adzīm* (أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ), then what is heard is the sentence *astaghfirullāh al-'azīm* (أَسْتَغْفِرُ اللَّهَ الْعَزِيمَ).

The above description shows that there are various dialects in Javanese society and influence in reading the Qur'an. This influence leaves problems related to the learning process. Can the teachers of the Qur'an accommodate or accept their dialects in the reading of the Qur'an? Bearing in mind that the Prophet Muhammad had done the same thing when facing Arab tribes who had various habits in reciting certain words. In this case, the outline can be divided into 2 patterns. *First*, the pattern of boarding school, and *second*, the pattern of the general public. The main figure in spreading the Qur'anic reading model in Indonesia is Sheikh M. Munawwir through his boarding school in Krapyak Yogyakarta. Part of the main material given to the students before reading the Qur'an is an intensive guidance of the recitation of the letter hijaiyah both when *fathah-kasrah-dammah* or when he was *sukūn* off or turned off. Hijaiyah letters totaling 28 letters are practiced one by one adjusted to *makhārij al-ḥurūf* (the place where the letters come out) as well as *ṣifat al-ḥurūf* (the nature of each letter).

The teacher or the Sheikh will pay attention to the verbalness of each of his students when imitating the reading that is exemplified by the teacher. In this learning process the teacher will find a variety of reading models. Because, students who study in a boarding school come from various regions with various dialects. Facing this phenomenon the teacher or Sheikh uses the approach and habituation method.

The approach method means the teacher's efforts to approach or recognize the student more closely so that factors will be found that inhibit the difficulty of pronunciation. One factor commonly found is, for example, local dialects. Sundanese people, for example, in their daily dialect are not accustomed to saying the letter “F” or “V” like the letter “P”, which is written *ḥimah* “slander” but read *ḥitnah*, and the word *levis* becomes *lepis*. Some local communities in East Java used to pronounce the letter “Z” to “J” which is read *zakat* read *jakat*. The dialect habits that are formed are difficult to change. Therefore, if the approach method has succeeded in finding out the verbal inhibiting factors, the next step with the habituation method.

The method of formation means that the teacher trains little by little the students' oral form so that they can mimic the teacher's reading. The formation of these letters takes a long time. Because, the teacher must try to change the dialect that has been formed for years according to the *makhārij al-ḥurūf* dan *ṣifat al-ḥurūf*.

This condition makes the differences in teaching methods and techniques in Indonesia with those outside of Indonesia, especially in Arabic. The main target of the formation method is the students' pronunciation of *lafadz* or *hijaiyah* letters the same or approaching the pronunciation of the teacher. This is where dialect fusion occurs. That is, students must open their regional dialect and replace it by reciting the teacher.

The principle applied in the boarding school is that the Prophet's reading of the letters of the Qur'an has been formulated by the *Tajweed* scholars. Therefore, the next generation must solve the rules of recitation. In this case there is no leeway as the Prophet Muhammad did to accommodate the readings of the local community. That is, as an educational institution that focuses on Islamic material comprehensively it cannot justify reading the Qur'an whose pronunciation violates the rules of recitation. Different from the learning patterns in the general public. Teaching the Qur'an in the general public will face the complexity of its students' reading models. Especially those who have entered adulthood or who are in certain areas that are very thick in their regional dialect.

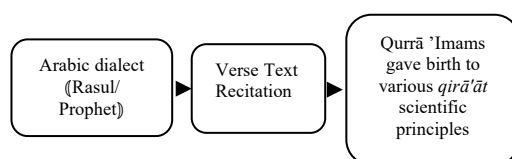
The complexity of the community both in ability and in will must be considered by anyone who teaches it. If the Qur'an instructors in the general public equate the standard with the boarding school pattern, it is feared that some of their students will be reduced so that the learning process is stopped.

This condition causes teachers to accommodate the dialects of some of their students with consideration that they remain intact in learning. So, it is considered correct if there is a reading of *ghair al-maghḍūb nga-laihim* (غير المغضوب عليهم). The reading of the pronunciation of *nga* (غ) is justified with the consideration that it is not equated with *hamzah-‘ālamān* (عالمين). Likewise, the letter *ghain* (غ) is due to the difficulty of making a sound from the place of the throat, so it is then justified to read "go" or "ngga".

Some people of the Indonesian island of Sumatra are used to vowels "a" and very rarely with vowels "o" so that the pronunciation of *khoir* (كوير) becomes *khair*. Local scholars accommodate these readings if the pronunciation is not the same as "ha" so it does not sound *hair* (حير) or (هير).

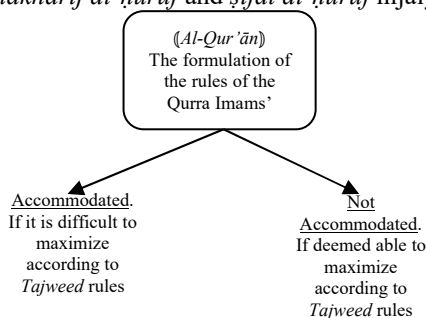
## 5 Conclusion

1. The Qur'an as a holy book still has cultural value because the Qur'an is revealed to humans, the producers of culture. So, a feasibility if the earthing of the Qur'an, in this case the reading of the text, is greatly influenced by the pronunciation patterns of the local community.
2. The existence of *imalah*, *naql* and *idham* in the science of reading the Qur'an is part of the way the Apostle accommodates local dialects. As the following example illustrates;





3. The way the Apostle accommodates the dialect of his society can be followed by the Qur'an's teachers on the condition that it is not possible to fully apply the rules of *makhārij al-ḥurūf* and *ṣifāt al-ḥurūf* hijaiyah.



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