EXPLORING ARABIC DIGLOSSIA IN LEARNING KALĀM: BRIDGING THE GAP IN DAILY COMMUNICATION

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Abstract

This study analyzes Arabic diglossia in terms of variety, context, and underlying factors in the teaching of speaking skills at the Markaz Arabiyah Pare institution in Kediri, focusing on the Akbarnas class program. The subjects of this research include students, speaking skills teachers, homeroom teachers, and the head of the curriculum. Using a qualitative descriptive method, data were collected through observation, interviews, and ethnographic documentation. Data analysis was conducted through data reduction, data presentation, and conclusion. The results indicate that formal language varieties dominate in the Akbarnas class program, complemented by non-formal language varieties to enhance students' linguistic skills. This diglossia is influenced by the language use system established at the institution and the experiences of Middle Eastern graduate teachers who are familiar with various forms of the Arabic language.

*Keywords**: Diglossia, Speaking Skills, Language Variety.*

Abstrak

Penelitian ini menganalisis diglosia bahasa Arab dalam hal variasi, konteks, dan faktor-faktor yang mendasari dalam pengajaran keterampilan berbicara di lembaga Markaz Arabiyah Pare di Kediri, dengan fokus pada program kelas Akbarnas. Subjek penelitian ini meliputi siswa, guru keterampilan berbicara, wali kelas, dan kepala kurikulum. Dengan menggunakan metode deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi etnografis. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa variasi bahasa formal mendominasi dalam program kelas Akbarnas, yang dilengkapi dengan variasi bahasa non-formal untuk meningkatkan keterampilan linguistik siswa. Diglosia ini dipengaruhi oleh sistem penggunaan bahasa yang telah dibentuk di lembaga tersebut dan pengalaman guru lulusan Timur Tengah yang akrab dengan berbagai bentuk bahasa Arab.

Kata Kunci: *Diglosia, Keterampilan Berbicara, Ragam Bahasa.*

INTRODUCTION

Speaking skills are the main aspect that is considered in learning a language. Apart from being a daily communication tool, speaking skills are a basic part of learning a foreign language in the hope of being able to convey messages and ideas well to achieve certain goals.[1] Speaking skills are referred to as an indicator of success in learning a language. So that the speaker can use language as his medium, namely a means of reciprocal communication to achieve the desired target.[2] Learning speaking skills explains the importance of studying Arabic to be able to gain skills in expressing ideas and ideas using language while developing thinking power and applying daily Arabic communication habits. Because good Arabic will encourage students to develop their speaking skills both orally and in writing.[3]

Speaking skill apart from being the main source of communication, is a skill that in its application collaborates several broad factors that are collected in terms of psychology, neurology, semantics, and also linguistics.[4] It is said so, because communication is a basic step for humans to be able to process the exchange of thoughts or information orally, in writing, or with other media intermediaries.[5] The focus on speaking skills needs to be emphasized on the right and mature mind to have clear goals so that the ability to communicate with the interlocutor can follow the situation, conditions, and objectives of the implementation of the communication process. So informing patterns and habits in speaking using Arabic it is necessary to have *mumarasah* or exercises that are carried out every day.[6]

The ability to speak orally can be carried out well if it is supported by speaking skills that follow the context of the delivery. It is explained that the more skilled a person is in speaking, the better his mindset is to be able to communicate using a language. Because speaking skill is how to

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[1] Khoirul Bariyah and Muassomah Muassomah, "Metode Ta'Bir Ash-Shuwar Al-'Asywai: Inovasi Pembelajaran Maharah Kalam Mahasiswa Pendidikan Bahasa Arab Iain Madura," *alfazuna: Jurnal Pembelajaran Bahasa Arab dan Kebahasaaraban* 4, no. 1 (2019): 1–34.

[2] Baiq Tuhfatul Unsi, "Conversational Method Pada Pembelajaran Keterampilan Berbicara Bahasa Arab," *Murobbu : Jurnal Ilmu Pendidikan* 4, no. 2 (2020): 203–220.

[3] Meishanti et al., "Pelatihan Berbahasa Arab Melalui Keterampilan Berbicara (Maharah Al-Kalam) Metode Muhadatsah Menggunakan Pocket Book," *Jurnal Pengabdian Masyarakat Bidang Pendidikan* 1, no. 1 (2020): 16–23.

[4] Muthmainnah Muthmainnah and Azwar Annas, "Pemanfaatan 'Vlog' Sebagai Media Pembelajaran Dalam Meningkatkan Maharah Kalam Bagi Mahasiswa IAIN Kudus," *Arabia* 12, no. 2 (2020): 123.

[5] Heba Gad-Allah et al., "Identification of Communication Disorders among Egyptian Arabic-Speaking Nursery Schools' Children," *Egyptian Journal of Ear, Nose, Throat and Allied Sciences* 13, no. 2 (2012): 83–90.

[6] Yazid Hady, "Pembelajaran Mahārat Al-Kalām Menurut Rusdy Ahmad Thu'aimah Dan Mahmud Kamil Al-Nâqah," *al Mahāra : Jurnal Pendidikan Bahasa Arab* 5, no. 1 (2019): 63–84.

express a thought and a word about what will be expressed.[7] Several things need to be considered in learning speaking skills such as the ability to provide vocabulary, sentence patterns, and grammar that have been arranged in the mind which is then poured into the interlocutor.[8]

Seeing this statement, Arabic as a structured language with abundant vocabulary will be able to be expressed well if it is equipped with vocabulary mastery, followed by appropriate sentence patterns in its use so that the message distribution process can be well received and according to needs.[9] Talking about the adjustment of speaking skills, one of which is in terms of the situation of its use, it is known that the use of language is diverse. A language that lives in a society occupies a position as a language that has elements related to social, cultural, and academic.[10] The variety of languages that arise is a manifestation of the speaker's need to communicate which is adapted to his social situation, namely the diversity of a language that determines whether or not the speech acts involved are formal.[11] Adjustments in language diversity aim to reduce errors in conveying messages to the intended audience. The choice of words depends on the situation, audience, and communication objectives. In formal settings, speakers use standardized terminology for accuracy and formality. Understanding the audience's expectations is vital for adjusting language style accordingly.[12] Social norms also shape language use, with formal language indicating social status and credibility, commonly seen in formal speeches, written reports, official communications, academic lectures, news broadcasts, and religious events.[13] Conversely, informal language fosters familiarity and connection in casual conversations. It is adaptable to changes, including slang, colloquialisms, and regional dialects, often used at home with friends, in markets, cafeterias, and other relaxed settings.[14] This adaptability allows individuals to communicate effectively in different social environments by selecting appropriate words for the context.

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[7] Ria Meri Fajrin, Walfajri Walfajri, and Khotijah Khotijah, "Penerapan Metode Langsung Dalam Meningkatkan Keterampilan Berbicara Bahasa Arab," لساننا *(LISANUNA): Jurnal Ilmu Bahasa Arab dan Pembelajarannya* 10, no. 2 (2021): 342.

[8] Bariyah and Muassomah, "Metode Ta'Bir Ash-Shuwar Al-'Asywai: Inovasi Pembelajaran Maharah Kalam Mahasiswa Pendidikan Bahasa Arab IAIN Madura," *Jurnal Alfazuna: Jurnal Pembelajaran Bahasa Arab dan Kebahasaaraban* 4, no. 1 (2019): 1-37.

[9] Mohamed Osman Hegazi et al., "Preprocessing Arabic Text on Social Media," *Heliyon* 7, no. 2 (2021): 1-15.

[10] Basma Ahmad Sedki Dajani, "Teaching Arabic Language: Towards a New Beginning That Stimulates Creativity," *Procedia - Social and Behavioral Sciences* 192 (2015): 758–763.

[11] Anisa Zuhria Sugeha, "Variasi Pilihan Bahasa Pada Masyarakat Di Kabupaten Probolinggo : Kajian Etnografis," *Etnolingual* 1, no. 1 (2017): 1–23.

[12] Julian Jara-Ettinger and Paula Rubio-Fernandez, "The Social Basis of Referential Communication: Speakers Construct Physical Reference Based on Listeners' Expected Visual Search," *Psychological Review* 129, no. 6 (2021): 1394–1413.

[13] Widya Caterine Perdhani, Isti Purwaningtyas, and Emy Sudarwati, *Sociolinguistics: A Social Linguistics Reality* (Universitas Brawijaya Press, 2021), 43.

[14] Nurfitri Sri Muslimawati, "Formal and Informal Language Expressions Used by English Students of Indonesia in Classroom Presentation-Interaction," *Elsya : Journal of English Language Studies* 4, no. 1 (2022): 12–23.

Seeing the statement above, the use of language in terms of formal and non-formal speech acts, in the study of Sociolinguistics is known as Diglossia. Diglossia is defined as a phenomenon of two different languages born from one language which is divided into formal and non-formal varieties where each of them has its role. This phenomenon usually occurs because of the flexibility in the use of language, habits, and the surrounding cultural scope.[15] The dominant diglossia criterion that is prioritized is the function of the two uses of the two varieties, starting from the differences in stylistics, dialects, registers, and functional variations.[16]

In previous studies about Arabic diglossia, many studies highlight the implications of diglossia on culture and regional language development, particularly in Islamic boarding schools. Research shows that excessive use of Arabic diglossia can impact the extinction of regional languages, emphasizing the need to maintain local languages without diminishing the quality of diglossia usage.[17] Some studies also focus on the history and evolution of the language, especially the use of Fusha and Amiyah since the Jahiliyyah era. These studies explain how formal and informal language varieties emerged due to social unity in Arab society, contributing to diglossia.[18] And so there are studies that address the application of diglossia in media contexts, such as radio broadcasting. These studies describe how bilingualism and diglossia are used in broadcasting processes, with an emphasis on the use of formal language to effectively convey information.[19] Overall, these studies provide insights into the impact of diglossia on culture and regional languages, the evolution of the Arabic language from past to present, and its application in media communication.

Based on observation, the development of speaking skills at Markaz Arabiyah Pare Kediri is recognized through the Akbarnas class program. This program specifically prioritizes the development of speaking skills through a structured practical approach, acknowledging the importance of mastering the Arabic language in enhancing communication abilities. The program aims concretely to deepen the ability to speak everyday Arabic by introducing two variations of the Arabic language, Fusha and Amiyah, in accordance with the concept of diglossia. The focus is to

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[15] Widi Astuti, "Diglosia Masyarakat Tutur Pada Penggunaan Bahasa Arab (Kajian Kebahasaan Terhadap Bahasa Fusha Dan Bahasa 'Amiyah Dilihat Dari Perspektif Sosiolinguistik)," *Jurnal Komunikasi dan Pendidikan Islam,* 6, no. 2 (2017): 143–161.

[16] Normasunah, "Analisis Penggunaan Bilingualisme Dan Diglosia Pada Tindak Tutur Sehari-Hari Siswa Smpn 3 Kelumpang Tengah Kabupaten Kotabaru," *CENDEKIA : Jurnal Ilmiah Pendidikan* 8, no. 1 (2020): 65–74.

[17] Wahyu Hanafi Putra, "Diglosia Bahasa Arab Pesantren Dan Upaya Pemertahanan Bahasa Daerah," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama* 9, no. 02 (2017): 47–70.

[18] Azizah, Fithriyyahni, and Sholikah Mar'atus, "Bahasa Arab Fusha Dan 'Amiyah Serta Cakupan Penggunaannya," *Proseding Seminar Nasional Bahasa Arab HMJ Sastra Arab Fakultas Sastra Universitas Negeri Malang* (2018): 155–164.

[19] Pipin Agustina, "Proses, Analisis Fenomena Diglosia Dalam Kabupaten, Penyiaran Indralaya Radio 103 Fm Di Ilir, Ogan," *Skripsi.,* (Palembang: Universitas Sriwijaya, 2021), 60.

ensure that students can communicate fluently and effectively in various contexts, both formal and informal. Thus, the Akbarnas Class Program serves not only as a means to improve Arabic speaking skills but also as a tool to understand and apply the principles of diglossia in daily life.

In addition to speaking skills, the program is also designed to deepen understanding and application of diglossia principles in Arabic language learning. For instance, in the *Durus al-Lughah* lessons, students not only learn Arabic grammar but are also encouraged to understand the differences and uses of both language variations in different contexts. This is aimed at providing a deeper understanding of diglossia usage in daily life, where both language variations are used according to communication needs in formal and informal situations. Furthermore, students are taught to recognize and utilize both Arabic language variations in reading and understanding texts, as seen in *Arabiyyah lin Nasyiin*. Through this instruction, students can comprehend and apply both language variations in written and reading contexts, which are key aspects in diglossia studies.

Thus, the Akbarnas Class Program serves not only as a means to enhance Arabic speaking skills but also as a platform to understand and apply diglossia principles in everyday communication practice. So different from previous research, where the author takes a gap by analyzing more deeply how the variety and context of Arabic diglossia form and what is behind the existence of Arabic diglossia in learning speaking skills that occurs at the Markaz Arabiyah Pare Kediri institution, precisely in the Akbarnas class program.

This was raised by the author because previous research had focused on school institutions, Islamic boarding schools, and local communities. Unlike these studies, the author chose to focus on the Akbarnas class program, which is a learning program centered on speaking skills. The aim of this paper is to examine the phenomenon of diglossia in the context of the Akbarnas class program at Markaz Arabiyah Pare, Kediri. In daily speaking or communication, individuals must adapt their use of two different languages according to their functions. The question addressed in this research is: What is the relationship between diglossia and the Akbarnas class program, particularly in the teaching of speaking skills?

The author aims to understand how students in this program can speak using appropriate language varieties, both formal and informal. Thus, the relationship between diglossia and the Akbarnas class program will be elucidated through the analysis of how students use different language varieties in the context of learning speaking skills.

METHOD

This study uses a qualitative research method with a descriptive type of research that is used to describe the reality of a phenomenon that is studied directly by the author in the field. The

subjects of this research include 15 students from the Akbarnas program, divided into three levels: *mubtadi'*, *mutawasiṭ*, and *mutaqaddim*. Additionally, the study involves one Arabic language speaking skills teacher, one class guardian, and the head of the curriculum at Markaz Arabiyah Pare Kediri.

The data collection techniques carried out by the author are observation, interviews, and documentation of ethnographic data. Observations were carried out by observing the students in the Akbarnas class program at Markaz Arabiyah Pare, Kediri for one month. In addition, observations are used as a form of a real picture of the process of learning speaking skills carried out in the Akbarnas class program so that the authors can directly understand the relationship between Arabic diglossia and learning speaking skills. In addition, by observing the speakers when speaking in Arabic. This observation is the process of collecting sentences or utterances spoken by speakers. Then the writer identifies the data from the utterances and sentences into a variety of formal and non-formal.

Then interviewed with several sources that the author has determined. This interview was conducted to obtain further knowledge that the authors have not obtained in the field, namely regarding subjective meanings that are understood by each individual based on the topic under study. Documentation of ethnographic data is collected from observations of a situation and background possessed by students of the Akbarnas class program. The data analysis technique here is carried out according to the theory proposed by Miles and Huberman which includes data reduction, data presentation, and conclusion.

RESULT AND DISCUSSION

Learning Speaking Skills Akbarnas Class Program

Based on the results of interviews regarding the Akbarnas class program, the sources stated that the Akbarnas program at Markaz Arabiyah Pare, Kediri, is one of the Arabic language courses focused on mastering speaking skills. Akbarnas, short for National Language Acceleration, is specifically designed to improve student' Arabic abilities. As a basic and efficient form of communication, speaking skills require productive training to have high-value skills.[20] Mastery of language skills is crucial for students and requires extensive practice beyond theoretical methods. These skills are essential in their academic journey to enhance understanding and communication of messages.[21]

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[20] K. Rajitha and C. Alamelu, "A Study of Factors Affecting and Causing Speaking Anxiety," *Procedia Computer Science* 172, no. 2019 (2020): 1053–1058.

[21] Ashinida Aladdin and Nurhafilah Musa, "Arabic Language Courses for Students at the Faculty of Law UKM - Importance and Challenges," *Procedia - Social and Behavioral Sciences* 118 (2014): 51–55.

Arabic speaking skills training for the Akbarnas class program is not only done through a formal learning process that is carried out in the classroom. However, the training was also carried out through several activities to support speaking skills such as speeches, Arabic debates, and storytelling. Thus, speaking skills are interpretations from within the human mind to be able to express themselves.[22] As a program that leads to speaking skills, the author's interview results explain that mastery of vocabulary to convey a message and idea is needed. The Arabic speaking skills of the students in the Akbarnas class program are very heterogeneous. This is proven because some of the students have basic skills in learning Arabic before. These basic skills are the key to the students' courage in speaking Arabic.

Departing from the statement above, students' basic Arabic speaking skills are strengthened by their long-term stay in Islamic boarding schools, which enhances their vocabulary and improves their speaking abilities. Another key factor for Akbarnas students' speaking skills is their prior experience in other programs at Markaz Arabiyah Pare, Kediri. These programs foster active, creative students who persist in mastering the Arabic language. Speaking skills involve using the appropriate language for various situations. Data shows that the Akbarnas class primarily uses formal language during lessons, as seen in teachers' explanations. However, non-formal language is also used, particulary during student-teacher interactions.

The Akbarnas class program focuses on enhancing students' speaking abilities through practice-based learning. Observations indicate that students' skills are improving due to this practical approach. Assignments involve speaking practice both in and out of the classroom. Additionally, teachers consistently speaking Arabic help students get accustomed to the language, further boosting their speaking skills. The improvement of speaking skills is obtained by habituation.[23] Practicing the material that has been given in class can help develop a critical mindset and the participants can also express themselves creatively. So that this development can provide a realistic assessment of the skills of students in speaking Arabic.[24] The assignment given is an event for students to get used to speaking Arabic with the appropriate variety of languages. Language variety itself is the definition of a language whose emphasis is on the message as a communication tool.[25]

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[22] Caroline Sabty et al., "Language Identification of Intra-Word Code-Switching for Arabic–English," *Array* 12 (2021): 100-104.

[23] Muspika Hendri, "Pembelajaran Keterampilan Berbicara Bahasa Arab Melalui Pendekatan Komunkatif," *POTENSIA: Jurnal Kependidikan Islam* 3, no. 2 (2017): 196.

[24] Jyothi Masuram and Pushpa Nagini Sripada, "Developing Speaking Skills through Task-Based Materials," *Procedia Computer Science* 172, no. 2019 (2020): 60–65.

[25] Nurmasyithah Syamaun, "Pembelajaran Maharah Al-Kalam Untuk Meningkatan Keterampilan Berbicara Mahasiswa Program Studi Pendidikan Bahasa Arab Fakultas Tarbiyah Dan Keguruan UIN Ar-Raniry Banda Aceh," *Lisanuna Jurnal Ilmu Bahasa Arab dan Pembelajarannya* 4, no. 2 (2015): 343–359.

In addition to the interviews that explain the Akbarnas class program, the researcher also referred to nearby sources to support the completeness of the data through the website of Markaz Arabiyah Pare, Kediri. The researcher also observed every learning process in the classroom to ensure that the output of the Akbarnas class program is accurate for enhancing competent and appropriate communication skills.

Variety and Context of Arabic Diglossia in Speaking Skills in the Akbarnas Class Program

The birth of Arabic diglossia leads to two varieties of language which are divided into 2 varieties, namely, standard Arabic which is called Fusha as the T (High) or formal language variety, and everyday Arabic which is called the Amiyah language variety, namely the R (Low) or R (Low) variety non-formal.[26] The Fusha language or accent is only controlled by people with high social status, in contrast to the Amiyah language which is only used by people with low social status.[27] If the Fusha variety is used on official occasions, which is also found in the holy book of the Qur'an, the prophet's hadith, and the heritage of Arabic traditions, then the Amiyah language variety is a variety that is classified as a variety of languages used in ordinary activities.[28] Diglossia is a complex and fascinating linguistic phenomenon that demonstrates how a language can adapt to different social needs within a community.[29]

The variety of languages that exist in the Akbarnas class program, precisely in learning speaking skills, is obtained from the activeness of the students so that they get a lot of absorption from the Amiyah language, which is the influence of the emergence of diglossia. Amiyah language is relatively easier to pronounce especially in the context of speaking compared to the Fusha language because the Fusha language contains grammatical rules that tend to be considered. Meanwhile, in Amiyah, grammar is not the main element that is considered. That's why Amiyah is considered easier to use because it feels faster to pronounce.

As explained in the previous explanation, the use of various languages that are often used in the Akbarnas class program at the Markaz Arabiyah Pare Institute, Kediri is a formal language variety, namely the Fusha language. However, it should be underlined that apart from using a variety of formal languages or Fusha languages, the teachers do not forget to provide a new variety of languages that are classified as non-formal languages. Several findings related to the variety of

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[26] Olfat Darwiche Fedda, "The Effect of Diglossia on Arabic Vocabulary Development in Lebanese Students," *Educational Research and Reviews* 7, no. 16 (2012): 351–361.

[27] Abdul Hafidz Zaid, "Bahasa Dan Struktur Sosial," *Jurnal At-Ta'dib* 7, no. 1 (2012): 137–150.

[28] Acep Hermawan, "Diglosia Bahasa Arab (Dilema Penggunaan Dialek Fuṣḥā Dan 'Āmmiyah)," *Ta'lim al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban* 2, no. 2 (2018): 141–152.

[29] Faido Simanjuntak et al., "Diglossia: Phenomenon and Language Theory," *European Journal of Literature, Language and Linguistics Studies* 3, no. 2 (2019): 58–65.

Arabic diglossia in learning speaking skills in the Akbarnas class program can be seen in the following table:

<div align="center">Table 1. Variety and Context of Arabic Diglossia</div>

No.	Lafadz	Language Variety	Context of Use
1.	مَاذَا تفْعَلْ ؟	High	Formal
2.	إيشْ سَوَّيتُمْ	Low	Non Formal
3.	مَاذَا تُرِيْد ؟	High	Formal
4.	إيش تَشْطِي	Low	Non Formal
5.	جِدًّا	High	Formal
6.	يم / عم	Low	Non-Formal
7.	أُحِبُّكَ قَوِي	High	Formal
8.	أَحِبَّك أوي	Low	Non Formal
9.	شُكْرًا	High	Formal
10.	مَشْكُر. مُتَشَاكر	Low	Non Formal
11.	لا تكثر الكلام	High	Formal
12.	لاَ تَذُقُّ اللِّحِي	Low	Non Formal
13.	إنتظر لحظة	High	Formal
14.	إستنّ شُوَيَّ	Low	Non Formal
15.	لَيْسَ بَعْدُ	High	Formal
16.	لَمّا. لسَّ	Low	Non Formal
17.	مجانا	High	Formal
18.	بِلاَ شَيْىءٍ	Low	Non Formal
19.	نَعَمْ	High	Formal
20.	صَح. ايوة	Low	Non-Formal
21.	هَيَّا	High	Formal
22.	يَلَّى	Low	Non-Formal

Based on Table 1, it is explained that the Arabic diglossia form found in the Markaz Arabiyah Pare institution, Kediri was found to be used in a variety of formal languages or Fusha languages and non-formal languages or Amiyah languages. The existence of these two varieties of language is

evident that the variety is given to enrich the variety of Arabic so that it has a more colorful dialectic. The findings of the variety of diglossia affect the students which can make students feel more interested because they get the absorption of foreign languages that are more often used by Arabs to increase the enthusiasm of students in learning languages. This became a stimulus for students to know more about the variety of Arabic that was previously known. So that students can speak using the wealth of language they have creatively and innovatively. The following is explained below regarding the variety of these languages.

The expression مَاذَا تفْعَلْ means "What are you doing" which is formal. This expression is commonly used in formal learning carried out in the classroom as a process of delivering material. Based on the author's observations, the context of the use of that lafadz is also found outside of learning hours, such as when waiting in line in the bathroom, and about students' daily questions. Apart from these expressions, students have the expression إيشْ سَوَّيتُمْ where this expression is classified as non-formal in its use.

The expression مَاذَا تُرِيْد ؟, this expression is an expression that is domiciled as high variance. This expression has the meaning of "what do you want" wherein its use is often found in the bidding process for something that takes place among students. Not only do informal learning situations, but this lafadz is also more often used outside of formal learning. For this reason, to enrich a variety of vocabularies, lafadz إيش تَشْطِي is given as a context for using non-formal language.

The phrase جِدّا, the expression above is an expression that is not foreign to hear. This expression is an expression that has been passed down from generation to generation by students. This expression is commonly used by students as a form of emphasis on something that is explained. The Yemenis used to say, Yam, while the Egyptians said 'Am.

The expression أحِبَّك أوِي, In essence, is an expression that reads أُحِبُّكَ قَوِي which means "I love you very much". These expressions are given informal learning as a form of example other than the use of the existing variety of languages, which aims to increase knowledge of the richness of the language. Apart from that, the use of this expression is also widely applied to activities supporting speaking skills such as storytelling.

The expression مَشْكُر / مُتَشَاكِر, other data collected is the expression مَشْكُر / مُتَشَاكِر which has become a variety of everyday language that is always used by students. This expression is often found by writers who are in the daily lives of students. Besides being found directly, the author also found this lafadz whose expression was found through media such as WhatsApp.

The expression لاَ تَذُقُّ اللِّحِي, in this expression the vocabulary ذَقَّ — يَذُقُّ has the meaning of knocking. And اللِّحِي comes from the word اللِّحْيَةُ whose pronunciation becomes اللِّحِي which means don't talk too much or don't always tap your chin. This expression is a new variety of language for students in the Akbarnas class program. Because the expression is classified as rarely heard by students.

Based on the data that the author got, another expression that is often used as a sentence that is not foreign to hear is إِنْتَظِرْ لَحْظَة. Here, the writer finds the word إِنْتَظِرْ لَحْظَة which means "wait" and it can be said that this sentence belongs to the context of formal language. As a language that lives and grows, the context of use in a language that is categorized as non-formal, then the word إِنْتَظِرْ لَحْظَة can be pronounced with the word إِسْتَنِّ شُوَيَّ The expression شُوَيَّ is a variety of formal language or Fusha language. It's just that this variety is rarely used in formal language, so it seems like a non-formal language. Like "how" to "how". So this sentence is categorized as *Lughotu Qaumin.*

The expression لَيْسَ بَعْدُ belongs to the Fusha language variety which means not yet. This expression is more often used in every situation by students. So in contrast to the sentence لَمَّ, this sentence is a sentence that is rarely used and is classified as informal to use.

The expression بِلاَ شَيْءٍ or we can pronounce it by *Ballasy* has a free meaning which is a low language variety or which in the context of its use, is usually used in non-formal situations. *Ballasy* is said to be an Amiyah language because it is an acronym for lafadz بِلاَ شَيْءٍ which means without anything. Whereas in a formal context, the expression بِلاَ شَيْءٍ is usually expressed by the expression مَجَانًا.

The expression صَح / ايؤة is an expression that is often found by writers towards speakers, namely students of the Akbarnas class program. This expression is often used in casual or informal situations, such as conversations with friends outside of formal learning in the classroom. The formal context in this lafadz reads نَعَم.

The expression يَلَّى is an expression that is often used by the Arab community. This expression is an expression that is often found by the author when observing the students of the Akbarnas class program. This expression is found during activities that are classified as informal. So that it belongs to the context of a variety of non-formal languages, namely the Amiyah language, while the context of using this expression formally is هَيَّا.

As a dynamic language, giving the variety of formal language, namely Fusha language into a variety of non-formal or Amiyah languages, aims to show students that many kinds of languages can be used. As given to a variety of non-formal languages, apart from being faster and easier to pronounce, this variety of languages can trigger the enthusiasm of students to learn Arabic speaking skills.

The majority of language use that occurs at the Markaz Arabiyah Pare institution, Kediri, namely in the Akbarnas class program is using the Fusha language variety and sometimes it is followed by mixing between the two, the Fusha language variety and the Amiyah language variety. The context in the use of various formal languages is found only in informal learning which is carried out in the classroom, coupled with other activities to support speaking practice. Apart from this, the use of formal language is also supported in the writing of the book Malzamah Arabiya, which is a teaching guidebook for the Akbarnas class program. Meanwhile, the context of non-formal use of various languages is still part of the formal learning itself, such as question and answer sessions and interactive forms of discussion among fellow students.

Therefore, it is necessary to re-understand that language is varied, the use of Arabic Fusha and Amiyah explains that the correct variety of language is that which is used following the context, namely accuracy in its narrative, that when we are in a formal situation we use formal language and when the situation is which is classified as relaxed we can use a variety of non-formal language. Thus the adjustment of the use of various languages is applied to make the communication process following the message to be conveyed.

Factors Behind the Existence of Diglossia in Learning *Kalām* Akbarnas Class Program

Based on the results of interviews with the Arabic speaking skills teacher, the class guardian, and the head of the curriculum at Markaz Arabiyah Pare, Kediri, the factors behind this diglossic environment are influenced by the experience of teachers who are graduates of one of the leading universities in Yemen. As a result, many vocabulary items commonly used by Arabs but less commonly heard by people in Indonesia have been absorbed.

In addition, a very dominant factor influencing the presence of diglossia in the Akbarnas class program is the systemic nature of the language environment formed at Markaz Arabiyah Pare, Kediri. Students newly enrolled in courses at this institution are required to follow an established system that involves the use of various language registers, both high and low. Furthermore, the existence of diglossia is supported by the presence of a new language brought in by participants, both students and teachers, who already have basic Arabic skills.

CONCLUSION

The analysis of Arabic diglossia at the Markaz Arabiyah Pare institution in Kediri revealed that the range of language varieties at this institution, particularly within the Akbarnas class program, frequently includes the formal variety, Fusha. Fusha is predominantly used during the formal classroom learning processes. However, non-formal language varieties, or Amiyah, are also utilized. These informal varieties are easier to pronounce and help expand the students' vocabulary, thereby improving their speaking skills with a range of languages and enabling them to choose the appropriate variety according to the situation.

Several factors contribute to the emergence of diglossia at Markaz Arabiyah. These include an institutional system that supports the use of both formal and informal language varieties, the presence of teachers from the Middle East, and students with extensive backgrounds in Islamic boarding schools.

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