



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

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### **Abstract**

*This study explores the phenomenon of Arabic diglossia specifically the coexistence and functional differentiation between fusha (formal) and ‘amiyah (informal) varieties in the instruction of speaking skills (kalām) at Markaz Arabiyah Pare, an Arabic learning center in Kediri, East Java, Indonesia. Centering on the Akbarnas (Akselerasi Bahasa Arab Nasional, National Arabic Language Acceleration) class program, the research seeks to identify the types, contexts, and underlying factors influencing diglossic language use in daily communicative practices. Situated within the broader discourse of sociolinguistics and Arabic language pedagogy, this study addresses a notable gap in empirical research concerning the implementation of diglossia within non-formal educational settings. Employing a qualitative descriptive approach, data were collected through observation, semi-structured interviews, and ethnographic documentation, and analyzed using the Miles and Huberman model. The findings demonstrate that fusha predominates in formal classroom instruction, while ‘amiyah is more commonly employed in informal, non-academic interactions thus enhancing students’ communicative adaptability. This dual usage reflects the institution’s language policy. It is also shaped by instructors’ backgrounds many studied in the Middle East and students’ prior exposure to Arabic-speaking contexts. The study concludes that integrating both varieties into instructional design fosters pragmatic competence and contextual fluency. These findings offer significant implications for Arabic language educators and curriculum developers seeking to bridge the divide between formal instruction and real-world language use.*

**Keywords:** Arabic Diglossia, Speaking Skills, Fusha, ‘Amiyah, Language Variation.

### **Abstrak**

Penelitian ini mengkaji fenomena diglosia dalam bahasa Arab khususnya koeksistensi dan diferensiasi fungsional antara fusha (varietas formal) dan ‘amiyah (varietas informal) dalam pembelajaran keterampilan berbicara (kalām) di Markaz Arabiyah Pare, kursus bahasa Arab di Kediri, Jawa Timur. Dengan fokus pada program kelas Akbarnas (Akselerasi Bahasa Arab Nasional), penelitian ini bertujuan untuk mengidentifikasi jenis, konteks, dan faktor-faktor yang memengaruhi penggunaan bahasa secara diglosik dalam praktik komunikasi sehari-hari. Kajian ini ditempatkan dalam wacana yang lebih luas tentang sosiolinguistik dan pedagogi bahasa Arab, serta

mengisi kekosongan riset empiris mengenai penerapan diglosia dalam lingkungan pembelajaran non-formal. Melalui pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara semi-terstruktur, dan dokumentasi etnografis, kemudian dianalisis menggunakan model Miles dan Huberman. Temuan penelitian menunjukkan bahwa fusha mendominasi interaksi dalam kegiatan pembelajaran formal di kelas, sementara ‘amiyah lebih sering digunakan dalam konteks percakapan informal atau non-akademik, yang pada akhirnya memperkuat kemampuan adaptasi komunikatif siswa. Dualitas ini dibentuk oleh kebijakan bahasa lembaga, latar belakang linguistik pengajar yang pernah menempuh pendidikan di Timur Tengah, serta pengalaman bahasa Arab sebelumnya yang dimiliki oleh para siswa. Studi ini menyimpulkan bahwa integrasi kedua varietas bahasa dalam desain pengajaran dapat meningkatkan kompetensi pragmatis dan kefasihan kontekstual. Temuan ini memberikan kontribusi penting bagi pendidik dan pengembang kurikulum bahasa Arab dalam menjembatani kesenjangan antara pembelajaran formal dan penggunaan bahasa Arab dalam kehidupan nyata.

**Kata Kunci:** *Diglosia Arab, Keterampilan Berbicara, Fusha, ‘Amiyah, Varietas Bahasa.*

## INTRODUCTION

The ability to speak a language fluently is fundamental to effective communication, particularly in the context of foreign language acquisition. Speaking serves not only as a medium for daily expression but also as an indicator of linguistic competence, enabling learners to articulate thoughts clearly and purposefully.<sup>1</sup> In Arabic instruction, speaking skills (*kalām*) are central to expressing ideas, cultivating cognitive development, and reinforcing communicative habits.<sup>2</sup> Consequently, the importance of speaking in Arabic learning cannot be overstated, as it supports both oral and written proficiency.

Oral proficiency is not a standalone skill; it incorporates multiple domains, including psychological, neurological, semantic, and linguistic dimensions.<sup>3</sup> Communication as a cognitive-linguistic process demands intentional coordination between thought and speech, necessitating an environment conducive to sustained practice.<sup>4</sup> This highlights the importance of consistent exposure

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<sup>1</sup> Nguyen Van Huy, Nguyen Thanh Nam, and Bui Ngoc Bon, “The Importance of Speaking in English as a Foreign Language between Skillful and Thoughtful Competencies: Studying Sociolinguistics Perspectives,” *International Journal of English Language Studies* 6, no. 2 (June 12, 2024): 153–59, <https://doi.org/10.32996/ijels.2024.6.2.22>.

<sup>2</sup> Ospa Pea Yuanita Meishanti, Rina Dian Rahmawati, and Nafingah Nafingah, “Pelatihan Berbahasa Arab Melalui Keterampilan Berbicara (Maharah Al-Kalam) Metode Muhadatsah Menggunakan Pocket Book,” *Jumat Pendidikan: Jurnal Pengabdian Masyarakat* 1, no. 1 (2020): 16–23, <https://doi.org/10.32764/abdimaspen.v1i1.1037>.

<sup>3</sup> Muthmainnah Muthmainnah and Azwar Annas, “Pemanfaatan ‘Vlog’ Sebagai Media Pembelajaran dalam Meningkatkan Maharah Kalam bagi Mahasiswa IAIN Kudus,” *Arabia* 12, no. 2 (2020): 123, <https://doi.org/10.21043/arabia.v12i2.8073>.

<sup>4</sup> V Shivani and A Tamilselvi, “Unravelling the Cognitive Tapestry: An Exploration of the Interplay between Language and Thought,” *Shanlax International Journal of Arts, Science and Humanities* 12, no. S2-July (2024): 89–94, <https://doi.org/10.34293/sijash.v12iS2-July.7869>.

and structured activities *mumārasah* to internalize Arabic speaking habits.<sup>5</sup> A learner's ability to adapt their language use to context and audience is crucial to ensuring purposeful, contextually appropriate, and socially effective speech.

Arabic, with its lexical richness and syntactic intricacy, requires deliberate attention to vocabulary selection, sentence structures, and grammatical correctness.<sup>6</sup> Language functions in social interaction naturally vary across different settings, making Arabic particularly sensitive to social, cultural, and institutional influences.<sup>7</sup> These variations reflect the speaker's awareness of register, communicative goals, and context, which determine whether language is deployed formally or informally.<sup>8</sup> Navigating such variations effectively signals communicative competence.

This dual character of Arabic is formalized in sociolinguistics as *diglossia*, referring to the coexistence of two distinct language varieties *fusha* (formal) and *'amiyah* (informal) each with specific social and functional domains.<sup>9</sup> Rooted in the cultural and historical contexts of Arab societies, this phenomenon is now firmly embedded in Arabic education worldwide. In second-language learning environments, diglossia presents both challenges and opportunities: learners must not only grasp grammatical structures but also develop sociolinguistic competence to navigate between registers effectively.<sup>10</sup>

Previous studies have examined Arabic diglossia from various perspectives, such as its influence on local languages in *pesantren*, its historical evolution since the *Jahiliyyah* (pre-Islamic) period, and its presence in mass media such as radio.<sup>11</sup> However, much of this scholarship has addressed macro-level concerns cultural, ideological, or historical rather than pedagogical practices

<sup>5</sup> Yazid Hady, "Pembelajaran Mahārat Al-Kalām Menurut Rusdy Ahmad Thu'aimah dan Mahmud Kamil Al-Nāqah," *Al Mahāra: Jurnal Pendidikan Bahasa Arab* 5, no. 1 (2019): 63–84, <https://doi.org/10.14421/almahara.2019.051-04>.

<sup>6</sup> Mohamed Osman Hegazi et al., "Preprocessing Arabic Text on Social Media," *Heliyon*, 7, no.2 (2021): 1-15, <https://doi.org/10.1016/j.heliyon.2021.e06191>.

<sup>7</sup> Basma Ahmad Sedki Dajani, "Teaching Arabic Language: Towards a New Beginning That Stimulates Creativity," *Procedia - Social and Behavioral Sciences*, 192 (2015): 758-763, <https://doi.org/10.1016/j.sbspro.2015.06.086>.

<sup>8</sup> Annisa Zuhria Sugeha, "Variasi Pilihan Bahasa pada Masyarakat di Kabupaten Probolinggo: Kajian Etnografis," *ETNOLINGUAL*, 1, no.1 (2018): 1-23, <https://doi.org/10.20473/etno.v1i2.7397>.

<sup>9</sup> Harold F. Schiffman, "Diglossia as a Sociolinguistic Situation," in *The Handbook of Sociolinguistics* (Wiley, 2017), 205–16, <https://doi.org/10.1002/9781405166256.ch12>; Yoyo Yoyo et al., "High Variety Vs Low Variety Culture In The Arabic Language: The Tensions Between Fushā and 'Āmiyya in the Contemporary Arab World," *Arabi: Journal of Arabic Studies* 5, no. 1 (2020): 25, <https://doi.org/10.24865/ajas.v5i1.195>.

<sup>10</sup> Normasunah Normasunah, "Analisis Penggunaan Bilingualisme dan Diglossia pada Tindak Tutur Sehari-Hari Siswa SMPN 3 Kelompok Tengah Kabupaten Kotabaru," *CENDEKIA: JURNAL ILMIAH PENDIDIKAN* 8, no. 1 (2020): 65–74, <https://doi.org/10.33659/cip.v8i1.151>.

<sup>11</sup> Azizah Fithriyyahni and Mar'atus Sholikhah, "Bahasa Arab Fusha dan 'Ammiyah serta Cakupan Penggunaannya," *International Conference of Students on Arabic Language* 2 (2018), <http://prosiding.arabum.com/index.php/semnabama/article/view/192>; Pipin Agustina, "Proses, Analisis Fenomena Diglossia dalam Kabupaten, Penyiaran Indralaya Radio 103 Fm Di Ilir, Ogan," *Skripsi* (Palembang: Universitas Sriwijaya, 2021), 60.

at the classroom level.<sup>12</sup> Few studies have explored the systematic integration of diglossia into structured speaking programs, particularly within language centers designed to simulate authentic Arabic-speaking environments for non-native learners.

This research seeks to address that gap by examining how Arabic diglossia is implemented and operationalized in the teaching of speaking skills within the Akbarnas Class Program at Markaz Arabiyah Pare, Kediri. The program offers an immersive, practice-oriented approach to Arabic instruction, training students to utilize both *fusha* and *'amiyah* appropriately across formal and informal contexts. By embedding diglossic awareness into the curriculum, the program emphasizes a key aspect of communicative competence: the ability to shift registers effectively.

This study aims to explore the forms and contextual uses of Arabic diglossia in speaking instruction, identify the sociolinguistic principles embedded in its practice, and uncover the factors that support its implementation in the Akbarnas program. In doing so, it contributes to the broader discourse of Arabic language pedagogy by highlighting an integrative model that connects formal instruction with everyday communication. Moreover, it offers practical insights for educators, curriculum designers, and policymakers seeking to enhance the relevance and effectiveness of Arabic speaking programs in non-native settings.

## METHOD

This study employs a qualitative descriptive research method to examine the phenomenon of Arabic diglossia in the development of speaking skills (*kalām*) within the Akbarnas class program at Markaz Arabiyah Pare. The qualitative approach is deemed appropriate for exploring how diglossic varieties of Arabic *fusha* (formal) and *'amiyah* (informal) are internalized and practiced by learners through daily communicative interactions. The unit of analysis consists of fifteen students across three proficiency levels: *mubtadi'* (beginner), *mutawassit* (intermediate), and *mutaqaddim* (advanced). In addition, the study includes a speaking skills instructor, a class supervisor, and the head of the curriculum, all of whom play central roles in shaping and implementing diglossic instruction. Focusing on this unit of analysis underscores the importance of understanding diglossia not merely as a linguistic phenomenon, but as an educational practice embedded within a structured institutional framework.

The research design is grounded in ethnographic observation and descriptive analysis. The ethnographic orientation enables the study to interpret diglossia as a socio-cultural linguistic

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<sup>12</sup> Wahyu Hanafi Putra, "Diglosia Bahasa Arab Pesantren dan Upaya Pemertahanan Bahasa Daerah," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 9, no. 02 (2017): 47-70, <https://doi.org/10.37680/qalamuna.v9i02.366>.

practice situated within a formal language learning environment. The descriptive dimension allows for the systematic portrayal of speech variety usage as it naturally occurs in both classroom and non-classroom settings. Within this framework, diglossia is observed not only in formal instructional discourse but also in students' peer interactions, informal conversations, and spontaneous language use across different social contexts. This methodological choice aligns with the study's aim to capture the functional manifestations and educational implications of diglossic variation in Arabic learning. It further supports the need to understand language behavior in situ, as opposed to relying solely on decontextualized linguistic analysis or experimental models.

Primary data were obtained through direct field observation, semi-structured interviews, and ethnographic documentation within the learning environment. Fieldwork was conducted over the course of one month at Markaz Arabiyah Pare, during which the researcher observed classroom activities, peer discourse, and the institution's language policy as implemented in the Akbarnas class. Semi-structured interviews were conducted with the selected participants to gain insight into their experiences, perceptions, and implicit knowledge related to the use and teaching of diglossic Arabic. Ethnographic documentation included photographs, institutional teaching materials, curriculum guidelines, and transcriptions of speaker utterances. These sources were selected for their potential to reveal both linguistic patterns and pedagogical strategies, and were essential for triangulating and validating observational and interview data.

Data collection techniques involved active participation in classroom sessions, audio-recording verbal exchanges, and taking detailed field notes to document both linguistic content and contextual features. Observations focused on instances of diglossic switching, the frequency and setting of *fusha* and *'amiyah* usage, and the instructional methods employed by teachers to facilitate communicative competence. The semi-structured interviews allowed participants to elaborate on their linguistic practices, reflections on diglossic instruction, and challenges encountered when navigating multiple registers. Ethnographic documentation complemented these methods by providing situational and visual evidence that reinforced the linguistic findings. All data collection procedures adhered to methodological rigor, ensuring consistency, credibility, and ethical integrity. Informed consent was obtained from all participants, and confidentiality was maintained throughout the research process.

Data analysis followed Miles and Huberman's interactive model, comprising three concurrent activities: data reduction, data display, and conclusion drawing. In the reduction phase, linguistic data such as utterances and sentence structures were categorized into *fusha* and *'amiyah* forms. Patterns of language use were analyzed based on frequency, context, and code-switching behavior. The data display involved constructing thematic matrices and visual schematics to illustrate the

relationship between diglossic variation and speaking skills development. Finally, conclusions were drawn by interpreting the pedagogical significance of language choices, learners' attitudes toward each variety, and the institutional mechanisms that support the acquisition of diglossic competence. This analytic framework enabled a comprehensive understanding of diglossia as both a linguistic reality and a pedagogical strategy, offering valuable insights into Arabic sociolinguistics and instructional design.

## RESULTS AND DISCUSSION

### Learning Speaking Skills in the Akbarnas Class Program

Based on interview findings, the Akbarnas class program at Markaz Arabiyah Pare, Kediri, East Java, is identified as one of the Arabic language courses with a primary emphasis on speaking proficiency. The term Akbarnas an abbreviation of *Akselerasi Bahasa Nasional* (National Language Acceleration) reflects the program's design to systematically enhance students' Arabic communication skills. As a fundamental and dynamic mode of expression, speaking requires continuous, productive practice to become a highly developed skill.<sup>13</sup> Mastery of speaking skills is therefore essential for students, necessitating not only theoretical understanding but sustained application. These abilities are integral to learners' academic development, particularly in facilitating effective comprehension and articulation of ideas.<sup>14</sup>

The Akbarnas program enhances speaking skills beyond classroom instruction by incorporating co-curricular activities such as speeches, debates, and storytelling. These practices enable learners to externalize internal cognitive processes and articulate their thoughts effectively.<sup>15</sup> Interviews reveal that a solid vocabulary base is indispensable for conveying ideas and messages fluently. The participants' Arabic speaking abilities are notably heterogeneous; some students have foundational skills in Arabic acquired through prior learning experiences. These foundational competencies often stem from extended residencies at Islamic boarding schools (*pesantren*), where sustained exposure to Arabic supports vocabulary acquisition and oral fluency.

In addition, previous participation in other programs at Markaz Arabiyah has contributed to the development of speaking competence among Akbarnas students. These preparatory experiences cultivate learners who are not only active and creative but also resilient in their pursuit of Arabic

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<sup>13</sup> K. Rajitha and C. Alamelu, "A Study of Factors Affecting and Causing Speaking Anxiety," in *Procedia Computer Science*, 172, (2020): 1053-1058. <https://doi.org/10.1016/j.procs.2020.05.154>.

<sup>14</sup> 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. <https://doi.org/10.1016/j.sbspro.2014.02.007>.

<sup>15</sup> Caroline Sabty et al., "Language Identification of Intra-Word Code-Switching for Arabic-English," *Array*, 12 (2021): 100-104, <https://doi.org/10.1016/j.array.2021.100104>.

proficiency. Speaking skills in this context are demonstrated by the ability to select appropriate language registers based on communicative context. Observational data indicate that while *fusha* is predominantly used during formal classroom instruction particularly in teachers' explanations instances of '*amiyah*' emerge in less formal interactions, especially between students and instructors. This reflects a practical integration of Arabic diglossia into pedagogical practice.

The Akbarnas program employs a practice-based approach to enhance learners' oral proficiency. Observations during fieldwork reveal a noticeable improvement in students' speaking abilities due to consistent exposure and active use of Arabic in varied settings. Assignments regularly involve oral exercises conducted both inside and outside the classroom. Teachers' habitual use of Arabic in everyday interactions further contributes to learners' familiarity and comfort with the language. This emphasis on habituation aligns with the notion that language acquisition, particularly in speaking, is best achieved through repeated exposure and contextual practice.<sup>16</sup> Classroom assignments are designed to foster critical thinking and creative self-expression, allowing learners to demonstrate and refine their communicative competence in Arabic.<sup>17</sup>

Furthermore, these tasks offer students the opportunity to apply appropriate language varieties *fusha* or '*amiyah*' depending on the context of communication. The concept of language variety here underscores the functional role of language as a tool for conveying meaning in diverse situations.<sup>18</sup> The program's implementation illustrates an intentional pedagogical strategy that embraces diglossia not as a limitation, but as a resource to equip learners with real-world communicative competence.

In addition to interview data, supplementary insights were gathered from Markaz Arabiyah Pare's official website and direct classroom observations. These sources served to validate and contextualize the findings, confirming that the Akbarnas program is purposefully designed to produce learners with effective and context-appropriate Arabic speaking skills. Through structured activities, sustained exposure, and an integrated diglossic approach, the program significantly contributes to the cultivation of competent Arabic speakers in the Indonesian educational context.

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

The phenomenon of Arabic diglossia gives rise to two distinct varieties of the language: *fusha*, representing the "high" (H) or formal variety, and '*amiyah*', representing the "low" (L) or

<sup>16</sup> Muspika Hendri, "Pembelajaran Keterampilan Berbicara Bahasa Arab Melalui Pendekatan Komunkatif," *POTENSIA: Jurnal Kependidikan Islam*, 3, no. 2 (2017): 196. <https://doi.org/10.24014/potensia.v3i2.3929>.

<sup>17</sup> Jyothi Masuram and Pushpa Nagini Sripada, "Developing Speaking Skills through Task-Based Materials," in *Procedia Computer Science*, 172 (2020): 60-65, <https://doi.org/10.1016/j.procs.2020.05.009>.

<sup>18</sup> Nurmasyithah Syamaun, "Pembelajaran Maharah Al-Kalam untuk Meningkatkan 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.

informal, everyday spoken form.<sup>19</sup> *Fusha* is commonly associated with individuals of higher social standing due to its use in formal settings, religious texts such as the Qur'an, the Prophet's hadith, classical literature, and traditional Arabic heritage.<sup>20</sup> In contrast, *'amiyah* is generally employed in informal, daily interactions and is often associated with speakers from lower social strata.<sup>21</sup> Diglossia, as a sociolinguistic phenomenon, illustrates the adaptability of a language in fulfilling diverse communicative functions within a community.<sup>22</sup>

In the Akbarnas class program, the coexistence of these two language varieties is clearly observable in the process of speaking instruction. Learners' active engagement contributes significantly to their exposure to *'amiyah*, as it naturally emerges through informal peer interaction and spontaneous speech. *'Amiyah* is perceived by students as easier to articulate, especially in conversational contexts, due to its relatively flexible structure and minimal grammatical constraints. In contrast, *fusha* demands strict adherence to grammatical norms, making it more complex for learners to master in spontaneous speech. Consequently, students often find *'amiyah* more accessible and intuitive for everyday communication.

Despite the dominance of *fusha* in formal instruction particularly in structured classroom discourse and teacher explanations the integration of *'amiyah* is not overlooked. Teachers deliberately expose students to *'amiyah* to enrich their communicative repertoire and better prepare them for real-world interactions, where diglossic switching is common. This balanced approach ensures that students are not only proficient in formal Arabic but also capable of navigating informal and context-sensitive conversations. These findings underscore the pedagogical significance of diglossic integration in Arabic speaking instruction. The strategic use of both *fusha* and *'amiyah* in the Akbarnas class reflects a comprehensive approach that aligns with communicative language teaching principles. By familiarizing students with both varieties, the program fosters linguistic adaptability, sociolinguistic competence, and pragmatic fluency essential components for effective communication in diverse Arabic-speaking environments.

The practical implications of Arabic diglossia in the Akbarnas speaking curriculum are further illustrated in the following table:

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<sup>19</sup> Olfat Darwiche Fedda, "The Effect of Diglossia on Arabic Vocabulary Development in Lebanese Students," *Educational Research and Reviews*, 7, no. 16 (2012): 351-361. <https://doi.org/10.5897/err11.022>.

<sup>20</sup> Abdul Hafidz Zaid, "Bahasa dan Struktur Sosial," *At-Ta'dib*, 7, no. 1 (2012): 137-150. <https://doi.org/10.21111/at-tadib.v7i1.531>.

<sup>21</sup> Acep Hermawan, "Diglossia Bahasa Arab (Dilema Penggunaan Dialek Fuṣḥā dan 'Āmmiyah)," *Ta'lim Al-'Arabiyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban*, 2, no. 2 (2018): 141-152, <https://doi.org/10.15575/jpba.v2i2.9531>.

<sup>22</sup> Faïdo Simanjuntak et al., "Diglossia: Phenomenon and Language Theory," *European Journal of Literature, Language and Linguistics Studies* 3, no. 2 (2019): 58-65, <https://doi.org/10.5281/zenodo.3365366>.

Table 1. Examples, Variety, and Context of Arabic Diglossia

No.	Expression	Language Variety	Context of Use
1.	مَاذَا تَفْعَلُ؟	High	Formal
2.	إيش سَوَيْتُمْ	Low	Non-formal
3.	مَاذَا تُرِيدُ؟	High	Formal
4.	إيش تَسْطِي	Low	Non-formal
5.	جدا	High	Formal
6.	يام / عم	Low	Non-formal
7.	أَجِبْكَ قَوِي	High	Formal
8.	أحبك أوي	Low	Non-formal
9.	شكراً	High	Formal
10.	مَشْكُرًا / مُتَشَاكِرًا	Low	Non-formal
11.	لا تكثر الكلام	High	Formal
12.	لَا تَذُقُ الْحِي	Low	Non-formal
13.	إنتظر لحظة	High	Formal
14.	إِسْتَنْ شُوِي	Low	Non-formal
15.	لَيْسَ بَعْدُ	High	Formal
16.	لَمَّا / لَس	Low	Non-formal
17.	مجانا	High	Formal
18.	بلا شَيْءٍ	Low	Non-formal
19.	نَعَم	High	Formal
20.	صح / ايوة	Low	Non-formal
21.	هَيَّا	High	Formal
22.	يَلَا	Low	Non-formal

Table 1 illustrates the manifestation of Arabic diglossia in the Akbarnas class program at Markaz Arabiyah Pare, Kediri. It demonstrates the coexistence and contextual use of both the high (*fusha*) and low (*'amiyah*) varieties. This dual exposure enriches students' linguistic repertoire and provides a more dynamic and contextually relevant approach to learning Arabic. The incorporation of both varieties fosters increased engagement and motivation, as learners encounter Arabic as it is authentically spoken across formal and informal domains in the Arab world.

The expression مَاذَا تَفْعَلُ؟ (“What are you doing?”) represents the *fusha* variety. It is commonly employed in structured classroom instruction as part of delivering academic content. However, based on observations, this phrase is also utilized in informal settings such as casual interactions in dormitories or while queuing indicating its functional flexibility. In contrast, students

also use expressions such as *إيش سَوَيْتُمْ*, which belong to the informal ‘*amiyah*’ variety. These forms are more natural in casual discourse and are acquired organically through peer interaction and multimedia exposure.

Another high variety example is *ماذا تريد؟* (“What do you want?”), typically heard during formal exchanges, yet frequently employed among students in informal contexts, such as negotiating or requesting favors. The informal counterpart *إيش تَسْطِي* often surfaces in daily interactions and is introduced intentionally by instructors to expand students’ practical vocabulary.

Additionally, the expression *جدا* is a familiar phrase frequently heard among students. It has been passed down through generations and is commonly used to emphasize a particular point or statement. This form of emphasis is deeply rooted in student interactions and has become a linguistic habit. In regional variations, Yemenis often use the term *يام*, while Egyptians prefer *عم* to convey a similar function of emphasis in spoken language.

The expression *أحبك قوي*, essentially rendered as *أحبك أوي*, translates to “I love you deeply.” This expression is introduced during informal learning sessions as a supplementary example to existing linguistic varieties, aiming to enrich students’ awareness of the diversity within the Arabic language. Moreover, it is frequently employed in activities that support the development of speaking skills, such as storytelling. Another commonly encountered expression is *مَشْكُور/مُتَشَكِّر*, a phrase that has become part of students’ everyday vernacular. This expression regularly appears in the students’ daily interactions, both in spoken communication and digital exchanges, such as through WhatsApp.

The expression *لا تَدُقْ الحِي* incorporates the root verb *دَقَّ - يَدُقُّ*, which denotes the act of knocking. The term *الحِي* is derived from *اللحية* (“the chin”), and in this colloquial usage, the phrase conveys the meaning “do not talk excessively” or “stop tapping your chin,” metaphorically referring to unnecessary chatter. This expression represents a new linguistic variety introduced to students in the Akbarnas class program, as it is seldom encountered in traditional classroom settings

and is relatively unfamiliar to them. In contrast, another commonly used expression documented in the data is *انتظر لحظة*, which translates as “wait a moment.” This expression is generally considered part of *fusha* Arabic. However, in informal, everyday usage, this phrase is often replaced by the colloquial *استنى شوية*. While *شوية* has roots in *fusha*, its frequent usage in informal contexts gives it the appearance of a non-formal variety. This dynamic exemplifies the natural evolution and contextual flexibility of Arabic, where expressions transition between formal and informal registers depending on the communicative setting. Such shifts reflect what is referred to in Arabic linguistic studies as *lughotu qawmin* the language of the people.

The expression *لييس بعد*, meaning “not yet,” belongs to the *fusha* variety of Arabic. It is frequently used by students across a range of situations, both in and beyond the classroom. In contrast, the expression *لما*, which carries a similar meaning, is less commonly employed and is generally considered to be part of the informal register. Another expression observed is *بلا شئ*, often pronounced colloquially as *ballasy*. This phrase belongs to the *‘amiyah* variety and is commonly used in casual, everyday interactions. The term is a shortened form or phonetic simplification of *بلا شئ*, meaning “without anything.” In formal Arabic contexts, the equivalent expression would typically be *مجاناً*, meaning “free of charge.” Similarly, expressions such as *صح* and *أيوه* are frequently used by students of the Akbarnas class program in informal conversations, particularly in peer interactions outside the formal classroom setting. These expressions serve as affirmatives in everyday speech. Their formal counterpart in *fusha* is *نعم*. Furthermore, the expression *يلا* is widely used within Arab communities and is often heard in informal activities among students at Markaz Arabiyah Pare. It functions as a common directive meaning “let’s go” or “come on.” In *fusha*, the equivalent expression is *هيا*, which is typically used in formal or structured language environments.

As a dynamic and evolving language, Arabic demonstrates flexibility through the integration of its formal variety, *fusha*, with the non-formal or colloquial variety, *'amiyah*. Introducing *'amiyah* alongside *fusha* in instructional settings serves to expose students to the multifaceted nature of Arabic and its contextual adaptability. The inclusion of non-formal language varieties, which are generally easier and quicker to articulate, not only facilitates communicative fluency but also fosters greater enthusiasm among students for developing their Arabic speaking skills.

At Markaz Arabiyah Pare, specifically within the Akbarnas class program, the predominant language of instruction is *fusha*. However, this is often complemented by the strategic incorporation of *'amiyah*, resulting in a functional blending of the two varieties. The use of *fusha* is primarily observed during structured classroom instruction and is further reinforced through institutional learning materials, such as the *Malzamah Arabiyah* textbook, which serves as the primary teaching guide for the program. Nevertheless, elements of *'amiyah* also surface within formal instructional contexts particularly during interactive sessions such as question-and-answer activities and peer discussions highlighting its practical utility in real-time communication.

This pedagogical approach underscores the importance of contextual appropriateness in language use. A nuanced understanding of Arabic diglossia enables learners to distinguish when to employ formal versus informal varieties based on the social and communicative setting. Accordingly, *fusha* is reserved for formal scenarios, while *'amiyah* is utilized in more relaxed, informal interactions. Such deliberate linguistic adaptation not only enhances the effectiveness of communication but also deepens learners' appreciation of Arabic's sociolinguistic richness.

### **Factors Contributing to the Presence of Diglossia in the Teaching of *Kalām* within the Akbarnas Class Program**

Based on interviews conducted with instructors of Arabic speaking skills, class supervisors, and the head of curriculum at Markaz Arabiyah Pare, Kediri, several key factors have been identified as contributing to the emergence of diglossia in the Akbarnas class program. One significant influence stems from the background of the teaching staff, many of whom are alumni of prominent universities in Yemen. This academic exposure has led to the incorporation of a wide range of lexical items commonly used by native Arabic speakers particularly from the Yemeni dialect that are less familiar to Indonesian learners.

Another dominant factor is the systematically structured language environment cultivated at Markaz Arabiyah Pare. Upon enrollment, students are required to adhere to a pedagogical framework that actively incorporates both *fusha* and *'amiyah* language varieties in daily communication. This immersion-based model fosters habitual exposure to diglossic language use.

Additionally, the presence of students and educators with prior Arabic language proficiency further enriches this environment, as they introduce diverse linguistic forms acquired through previous learning experiences. Collectively, these factors contribute to a robust diglossic setting that enhances learners' ability to navigate Arabic across formal and informal contexts.

## CONCLUSION

This study has provided valuable insights into the role of Arabic diglossia in the development of speaking skills within the Akbarnas class program at Markaz Arabiyah Pare. The findings demonstrate that diglossia in this context functions not only as a linguistic phenomenon but also as an educational and sociocultural strategy that shapes students' acquisition and use of Arabic. The formal variety, *fusha*, is predominantly employed in structured classroom settings particularly in textbook-based instruction and formal pedagogical discourse. In contrast, the informal variety, *'amiyah*, facilitates real-life communication by offering phonological simplicity and lexical accessibility. The integration of both varieties enables learners to build a versatile linguistic repertoire and adapt their language use to a range of formal and informal communicative contexts. Accordingly, diglossia serves as both a pedagogical asset and a linguistic reality that enhances students' communicative competence in diverse settings.

The significance of these findings lies in their contribution to our understanding of how diglossia can be systematically integrated into the pedagogy of Arabic speaking skills. In contrast to previous research that primarily explored the sociolinguistic implications of diglossia in *pesantren* or broader society, this study emphasizes its deliberate application in a structured institutional setting. The Akbarnas program underscores *mumrasah* (daily practice) while simultaneously fostering context-sensitive language use aligning *fusha* with formal learning scenarios and *'amiyah* with informal, conversational interactions. This dual exposure not only improves students' pragmatic competence but also deepens their linguistic awareness. As such, the study offers a pedagogical model that bridges theoretical discussions on diglossia with practical approaches in Arabic language education, particularly within non-native contexts such as Indonesia.

However, the study is limited by its focus on a single institution and a specific class program, which may not fully reflect the broader spectrum of diglossic practices in Arabic instruction across Indonesia. Future research should consider comparative analyses involving multiple institutions or regions and adopt mixed-method approaches, such as combining ethnographic observation with corpus-based linguistic analysis. Additionally, future studies might explore how digital platforms mediate diglossic variation in online Arabic learning environments. The practical implications of this research suggest the need for curriculum models that explicitly incorporate diglossia awareness,

enabling learners to navigate between *fusha* and *'amiyah* with contextual appropriateness. Such integrative models can contribute to more dynamic, functional, and authentic language instruction aligned with the real-world communicative needs of Arabic learners in non-native contexts.

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