Egyptian *Ammiyah* Speaking Training in the Muhammadiyah Darul Arqom Islamic Boarding School, Depok

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ABSTRACT

Arabic has two dialects, namely Arabic Fusha and Arabic Ammiyah. Arabic Fusha is the language used in the Al-Quran, al-Hadith, and scientific writings. Arabic Fushahh has become an international language that was inaugurated on December 18, 1973, by UNESCO (United Nations Education, Scientific, and Cultural Organization). Arabic fusha (standard variety) is the language used in the Qur'an, official situations, composing poetry, writing prose, and expressions of thought (scientific writings). Arabic Fusha is also commonly used as the official language of instruction on campuses or Islamic Universities in the Middle East. Meanwhile, Arabic 'Ammiyah (non-standard variety) is a variety of languages used for ordinary daily affairs. In Arab countries stretching from the Persian Gulf to the Mediterranean Sea, there are various dialects of 'Ammiyah (non-standard variety), each with different phonetics, vocabulary, and structure. The Arabic 'âmiyah is different from the Arabic fushâ. This difference occurs in phonetic aspects and choice of words. At the level of choice of words, for example, مدة إقامتي هنا ثلاثة أسابي (muddatu iqâmtî huna tsalâtsatu asâbî': I'm here for three weeks). This sentence in the 'âmiyah of Egypt is expressed أنا هنا ثلاثة أسابي (ana hina talâtasâbi'), and in Gulf Arabic it is expressed أنا هنا مدة ثلاثة أسابي (ana hina mudah tsalâtha asâbi'), whereas in Levantine Arabic it is expressed أنا هون لثلاثة أسابيع (ana hoon li talâti esâbi'). The lack of knowledge of students in Indonesia about the Ammiyah language has an impact on the need for training for students with the theme "Training to speak Ammiyah Egyptian Arabic at the Muhammadiyah Darul Arqam Islamic Boarding School, Depok. This activity is divided into three stages: first, introducing the rules in the Ammiyah languauge. Second, speak Arabic Ammiyah with the rules that have been taught to Muhammadiyah Darul Arqam Depok Islamic Boarding School Students. Third, training in writing Ammiyah rules with the rules that have been given. This training is useful for students of the Muhammadiyah Darul Arqam Islamic Boarding School, Depok, to prepare students to continue their studies in the Middle East.

Keywords: Fushah, Ammiyah, Speaking. Arabic

INTRODUCTION

Language is the identity of a Nation and is used in correspondence, although there is a shift in the usage of both oral and written processes in its creation, while it also has the same significance. The Arabic language used by the Arabs has experienced a shift due to Orientalist influence in the use of everyday language or language termed *Ammiyah* (Taufiq et al., 2020). Arabihaveas two dialects, namely Arabic Fushah and Arabic Ammiyah. Arabic Fushahh is the language used in the Al-Qura'n, al-Hadith, and scientific writings. Arabic Fushahh has become an international language that was inaugurated on December 18, 1973, by UNESCO (United Nations Education, Scientific, and Cultural Organization). Then the determination of the date is made as the World Arabic language day. Therefore, this standard variety of Arabic Fushah is then used in Arab countries and most Muslims throughout the world. In general, this language can be classified into two levels, namely classical Arabic which is used in the language of the Koran, and modern standard Arabic which is used in scientific language. (Munawwir, n.d. 2021)

Arabic fusha (standard variety) is the language used in the Qur'an, official situations, composing poetry, writing prose, and expressions of thought (scientific writings). Arabic Fusha is also commonly used as the official language of instruction on campuses or Islamic Universities in the Middle East. Meanwhile, Arabic '*Ammiyah* (non-standard variety) is a variety of languages used for ordinary daily affairs. In Arab countries stretching from the Persian Gulf to the

Mediterranean Sea, there are various dialects of '*Ammiyah* (non-standard variety), each with different phonetics, vocabulary, and structure. (Mahdi, n.d.)

As a language with a long history and a wide range of speakers, Arabic is a consistent language in terms of morphology, syntax, and pronunciation as well as a developing language in terms of terms, vocabulary, and meaning. Since ancient times, this language has been transformed into the official language of the state (for example during the Umayyad era), the official language of religion, and even the language of life. Along with the development of science and thought, Arabic also plays an active role in the development of scientific terms. In the past, when Arabic only borrowed, translated, and absorbed (Arabicized) scientific terms, it moved to create and discover scientific terms and the development of thought. The works of al-Kindi, Ibn Sina, al-Biruni, al-Farobi, Ibn Rushd, Ibn Zahir, and other Muslim scientists in various disciplines are clear examples of the great contribution of Arabic to the development of science. This reason also underlies the author of the book "*Rasa'il Ikhwani's-Shafa*" around the IV H century not finding the right instrument to explain terms in philosophy, scientific thought, and social science other than in Arabic terms, with a wealth of wording and broad semantic aspects, both prose and poetry. (Hakim 2018)

Although the two types of language coexist in every Arabic-speaking community, one of them is questioned by Ya'qub that the Fusha language support group states that the appeal to the '*Ammiyah* language brings enormous danger. The following are some of the reasons underlying this: First, this call would destroy the intellectual treasures of the Arabs and would not appreciate the efforts made by the previous Arab scholars. If the '*Ammiyah* language is enforced, gradually the fusha language, including the Al-Qur'an and Hadith, will no longer be understood. Almost the same case was experienced by people in England. Most English people today can no longer understand the language spoken by Shakespeare who died in the 17th century, let alone the language of those before him. Meanwhile, today's Arab society is still very likely to understand the qasidas of the poetry of *Imri'il Qays and Rasail Al-Jahidz*. In this case, Arabic is considered more appreciative than English. Second, if the āmiyah language is used, the Arab community must translate the Qur'an into that language. If the translation is carried out, then most of the nuances of the Qur'an in Arabic fusha will be lost. Third, the '*Ammiyah* language cannot be used as a guide because there are so many variations and differences within it. Each community and place has its own '*Ammiyah* language. Difficulties occur when having to choose which language will be used as a shared language. Fourth, if each community group persists with their local dialect, then this will certainly greatly weaken the relationship between one Arab community group and another. Fusha language has been proven to be an effective adhesive, even one of the most important, to avoid social divisions. The fushah language has become a symbol of the unity of the Arab community itself. Language unity among them is much stronger and more binding than political unity. This is reflected in the case, for example, of the collapse of the Abbasiyah. (Hasnah et al., n.d.)

The Arabic 'âmiyah is different from the Arabic fushhâ. This difference occurs in phonetic aspects and choice of words. At the level of choice of words, for example, مدة إقامتي هنا ثلاثة أسابي (*muddatu iqâmtî huna tsalâtsatu asâbî*: I'm here for three weeks). This sentence in '*Ammiyah* of Egypt is expressed أنا هنا ثلاثة أسابي (ana hina *talâtasâbi'*), and in Gulf Arabic it is expressed مدة ثلاثة أنا هون لثلاثة أسابي (*ana hina mudah tsalâtha asâbi'*), whereas in Levantine Arabic it is expressed أنا هون لي تلاتي أسابيع (*ana hoon li talâti esâbi'*). (Mufrodi, 2015). Furthermore, Egyptian society used Arabic in two conditions16, namely formal and informal. The Arabic language differs both phonologically and morphologically, in brief, it makes Egyptian society a general practitioner of diglossia. Diglossia's meaning is taken from the French term *diglossia*, which is used to express a situation where there are two variations of one language that coexist and each has a specific role. Ferguson states that diglossia has an assumption foundation in which the speaking community considers a language and another language has two levels called high language and low language, in symbolism, it is denoted by T for high variety and R for low variety. Fusha Arabic is included in the high variety

and Amiyah Arabic is included in the low variety. (Nanda et al., 2020). A shift in meaning is a symptom of expanding, narrowing, connoting, synthesizing, and associating a meaning of a word that is still alive in one field of meaning. The same thing was stated by Aminuddin in Nurcholis (Nurcholisho, 2021), changes in meaning often occur in linguistic aspects. Developments, shifts, and changes in meaning can occur (1) broadly, namely when a form of language experiences various additions of meaning and all of them are used in general. (2) narrows, namely when the meaning of a word has more specifications and specialization.

If we take a closer look at the language spoken in Egypt, it is not much different from Indonesian, which is very rich in languages in each region. In Egypt, not only do they use classical Arabic for daily communication, but they have many languages according to the area and environment. There is something called the Misr Sha'idy language, which is the language spoken by the inhabitants of northern Egypt. It is not uncommon for residents who are not from the north to understand *Misr Sha'idy's* language. Because this language has special characteristics that only its citizens understand. Among the specialty, they have special symbols for communicating. (Puji Pancarani et al., 2016)

Therefore, based on online and offline surveys conducted by the team proposing the PKM to the Muhammadiyah Darul Arqam Islamic Boarding School, Depok, they hope that there will be training to introduce the Egyptian '*Ammiyah* language. The Islamic Boarding School also asked the proposing team to conduct good coaching/training for the students so they could understand the difference between Fushah and Arabic Ammiyah.

Thus, we hope that this dedication becomes a concrete manifestation in the participation of campus academics for the development of the human resources of the Muhammadiyah Darul Arqam Islamic Boarding School students, Depok, especially in speaking Ammiyah Egyptian which will support the improvement of skills and courage in speaking and provision to continue studying in the Middle East.

The core objectives of the activities to be carried out at the Muhammadiyah Darul Arqam Islamic Boarding School, Depok, are as follows:

- To improve the ability of students to speak Ammiyah Egyptian at the Muhammadiyah Darul Arqam Islamic Boarding School, Depok
- To find out a map of the ability to speak Ammiyah Egyptian at the Muhammadiyah Darul Arqam Islamic Boarding School, Depok

PARTNER PROBLEMS

The purpose of this PKM is to assist partners in solving the obstacles and problems they face. With this PKM implemented. Problems faced by partners can be solved with solutions such as;

- Assist partners in distinguishing Arabic Ammiyah and Arabic Fushah accurately.
- Partners also get information on tools or digital media applications that can be used as an initial screening about the differences between Ammiyah Arabs and Fushah Arabs.
- PKM encourages partners to be more active in seeking accurate information when encountering Arabic.

OBJECTIVE

The '*Ammiyah* Egyptian speaking training for students of Madrasah Aliyah Darul Arqam Muhammadiyah Depok was carried out by the PKM FAI Uhamka Team consisting of Doni Wahidul Akbar (Team Leader) and Zainul Abidin (Team Member) with the following goals and objectives:

- To improve the ability of students to speak Ammiyah Egyptian at the Muhammadiyah Darul Arqam Islamic Boarding School, Depok.
- To find out a map of the ability to speak Ammiyah Egyptian at the Muhammadiyah Darul Arqam Islamic Boarding School, Depok.

TARGET

The targets of this training are students of Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok, which consists of:

- Students of Class XI Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok

- Students of Class XII Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok

METHOD
Place and Time of Implementation

Doni Wahidul Akbar carried out the training as the head of the PKM Team and Zainul Abidin (Team Member) as well as a student. The training was held on Wednesday 01 February 2023 from 08.00 WIB to 12.00 WIB which took place at Madrasah Aliyah (High School) Darul Arqam Muhammadiyah on Jalan H. Maksum No. 65 RT 003 RW 003 Sawangan Baru Village, Sawangan District, Depok City.

Strategy and Activity Participants

The training program was carried out offline at the Vocational Training Center (BLK) building owned by Madrasah Aliyah Darul Arqam Muhammadiyah. This training program was attended by 20 (twenty) participants who came from students of Madrasah Aliyah (High School) Darul Arqam Depok City.

Stages of Activity Implementation

The stages of implementing the Ammiyah Egyptian speaking training for students of Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok include the following:

- The training began with remarks and opening remarks by Mr. Rausan Fikry the Head of Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok.
- The training participants fill out the training attendance list.
- The first core event of the activity was the delivery of material on the rules of the Egyptian Ammiyah language by Doni Wahidukbar, the First Speaker and also the head of the PKM team
- The main event of the two activities is the delivery of the second material by Zainul Abidin as a member of the PKM team.
- Question and answer dialogue with training participants.
- The trainees answered the Posttest questions by selecting answers that match the Ammiyah vocabulary
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RESULTS AND DISCUSSION

While carrying out PKM activities at the Muhammadiyah Darul Arqom Islamic Boarding School, Depok, the service team presented training material on Ammiyah Egyptian speaking training to students. The material provided is 1. Formation of work cards (*Fiil Madhi, Mudhore, and Amr*). 2. Transliteration Guidelines. 3. Changes in Speech. 4. Basic Rules. 5. Vocabulary.

Figure 1. Presentation of material in PKM activities

After conducting training by the service team, the next activity is holding a test to measure students' understanding of the Ammiyah Egyptian speaking training. The following is an example of student test questions.

Figure 2: Forms of Student Test Questions

From the results of student tests on the understanding of the Egyptian Ammiyah language training material. It can be concluded that the students understood the explanation of the material by the PKM team about the Egyptian Ammiyah language. The following is a recap of student test scores in vocabulary material.

Table 1. Student's Overall Score

Item Question Number	Correct answer (person)	Incorrect Answer (person)
1	20	0
2	15	5
3	19	1
4	18	2
5	20	0
6	19	1
7	14	6
8	17	3
9	17	3
10	20	0

Table 2. Recapitulation of test results item

Student Grade	The number of students
100	10 students
90	1 student
80	8 students
50	1 student

If we look at the results of each item, there are the most invalidities in questions number 2, 7, 8, and 9. This is due to the similarity in vocabulary number 2 how (*Izzay*) and vocabulary number 7 how are you (*Izzayyak*). Then about vocabulary number 8 yesterday (*Imbarih*) and vocabulary number 9 (*Bukroh*).
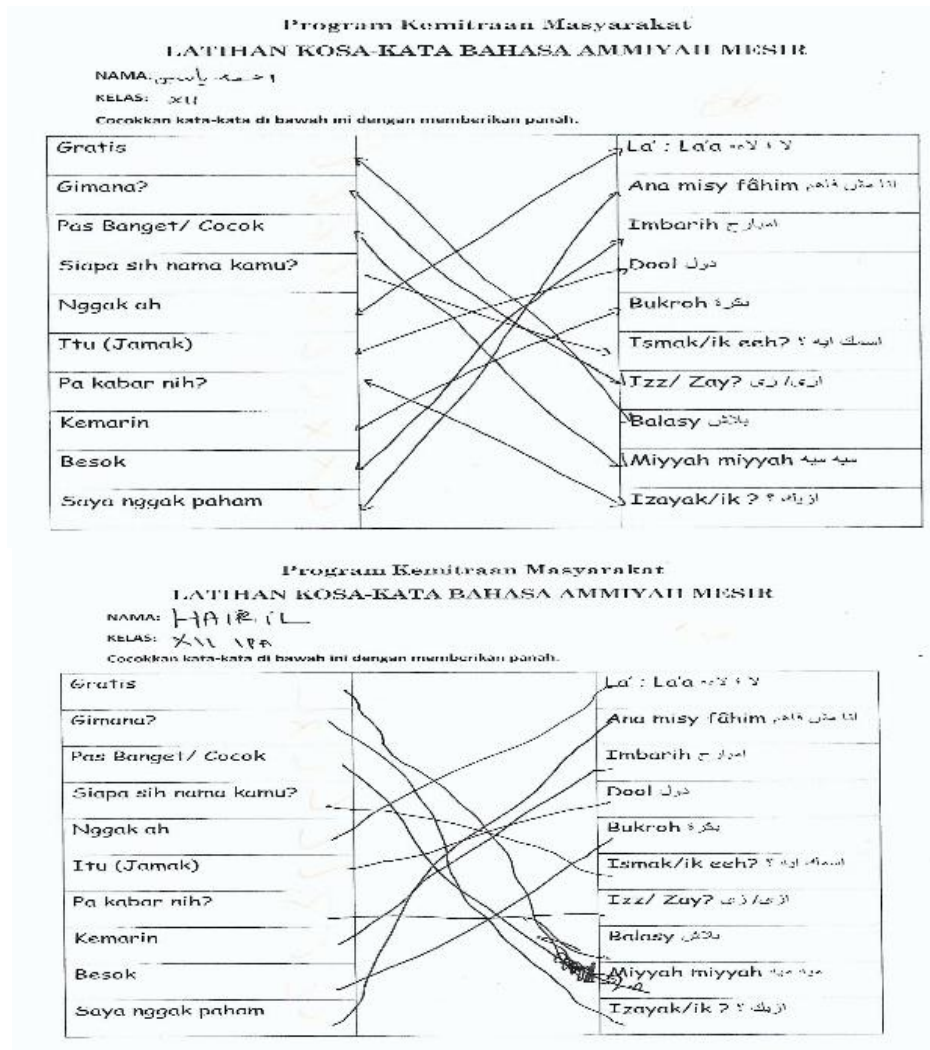
Figure 3. Vocabulary Similarities.

CONCLUSION

With the training that has been carried out, the training participants consisting of students from Madrasah Aliyah (High School) Darul Arqam become more knowledgeable about the techniques of speaking Egyptian Ammiyah. In addition, students can also find out changes in Ammiyah vocabulary that can be used in speaking Ammiyah.

▪ **Inhibiting Factors**

Thank God the Community Partnership Program Team consisting of Doni Wahidul Akbar as the Team Leader and Zainul Abidin as a Team member did not experience any obstacles during the implementation of the Ammiyah Egyptian speaking training for students of Madrasah Aliyah Darul Arqam Muhammadiyah Depok City even the PKM Team was welcomed and treated very well.

▪ **Supporting factors**

Availability of good training facilities, namely a representative BLK building, and training media for the presentation of training materials in the form of InFocus and screens that have been provided by PKM partners.

▪ **Follow up**

Darul Arqam Muhammadiyah Islamic Boarding School Depok is willing to return to become a partner of FAI UHAMKA lecturers in the Community Partnership Program to provide training with themes about learning Arabic.

RECOMMENDATIONS

Students of Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok can apply the Ammiyah language in learning Arabic, especially in preparing students to continue studying in the Middle East. Students of Madrasah Aliyah (High School) Darul Arqam Muhammadiyah Depok can speak aAmmiyah in their daily life at Islamic boarding schools.

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