

# PROCEEDINGS OF THE 3<sup>RD</sup> INTERNATIONAL CONFERENCE ON ISLAMIC EDUCATION AND SCIENCE DEVELOPMENT (ICONSIDE)

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## THE URGENCY OF LEARNING FUSHAH AND 'AMMIYAH ARABIC

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### Abstract

Arabic is categorized into two forms such as 'fusha' (basic of Arabic) and 'ammiyah,' (Arabic that uses local dialects). The purpose of this study is to determine the difference between Arabic for Fusha and Arabic for 'ammiyah. Additionally, it is to know more about the urgency of learning them. This study uses a qualitative approach, with the type of library research focusing on collecting data related to the literature through reading and taking notes to process research materials. The results of this study find that Arabic learners need to learn fusha Arabic and 'ammiyah Arabic because there are differences in the use of both, fusha is used in official forums such as in schools, campuses, and seminars. However, 'ammiyah is used in everyday communication such as in markets, homes, public places, hajj and umrah. Therefore, fusha Arabic pays close attention to the rules of nahwu and sharf in its use while 'ammiyah Arabic does not.

**Keywords:** Arabic; Fusha; 'Ammiyah

## INTRODUCTION

Arabic is one of the Semitic languages that holds a central role in Islamic civilization and the cultural heritage of the Arab world. As the language of the Qur'an, Arabic occupies a highly esteemed position in Islamic scholarly tradition and continues to be widely used in religious, educational, and official communication contexts across Arab countries. Broadly speaking, the Arabic language is divided into two primary forms: Fusha (الفصحي), or Modern Standard Arabic, and 'Ammiyah (العامية), the colloquial or vernacular dialects. These two forms exhibit significant differences in terms of phonology, morphology, syntax, and vocabulary.

Modern Standard Arabic (Fusha) is extensively used in print media, formal education, political discourse, classical and modern literature, as well as in religious texts such as the Qur'an, Hadith, and scholarly works. It is formally taught in schools and universities and serves as the primary focus in Arabic as a foreign language instruction. In contrast, 'Ammiyah is predominantly employed in the daily communication of native Arabic speakers (Tohe, 2005). These dialects vary considerably across countries and

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even within regions of the same country, such as the Egyptian, Levantine (Shami), Hejazi (Saudi Arabian), and Maghrebi (North African) dialects, among others.

Consequently, The importance of understanding both forms of Arabic becomes increasingly evident in the context of direct interaction between non-Arabic speakers and Arab communities, particularly in religious activities such as the Hajj and Umrah pilgrimages. Every pilgrim aspires to attain a mabrur Hajj (an accepted pilgrimage). One of the essential steps toward achieving this is the ability to perform the required rituals properly and harmoniously, which also includes maintaining positive relationships with others—referred to in Islamic terms as *hablun minallah* (relationship with God) and *hablun minannas* (relationship with fellow humans). In this context, the ability to communicate in a mutually understandable language—Arabic—becomes critical (Maknun, 2016). In such settings, colloquial Arabic ('Ammiyah) often proves more functional and relevant, as it is commonly spoken by service workers, vendors, drivers, and the general public. At the same time, Modern Standard Arabic remains essential for understanding religious content, sermons, official signage, and formal communication. Therefore, proficiency in both language forms is a necessity that cannot be overlooked.

According to data from the Indonesian Ministry of Religious Affairs, the number of Indonesian Umrah pilgrims has shown consistent growth over the past three years (2022–2024). By the end of 2024, the Ministry recorded approximately 1,467,005 Indonesian citizens who performed the Umrah pilgrimage. Additionally, the Hajj quota for Indonesian pilgrims in 2024 reached an all-time high, with a total allocation of 241,000 pilgrims (Ministry of Religious Affairs, Republic of Indonesia, 2024). This trend highlights the increasing intensity of interaction between Indonesians and native Arabic speakers. However, not all pilgrims possess adequate Arabic language skills, particularly in 'Ammiyah, which is more frequently used in public places such as markets, hospitals, hotels, and transportation services.

Moreover, this condition underscores the strategic need to develop Arabic language learning models that go beyond the exclusive focus on Fusha, incorporating exposure to and understanding of dominant 'Ammiyah dialects used in pilgrimage destinations such as Saudi Arabia. This is vital for enhancing the comfort, safety, and communicative effectiveness of interactions with native Arabic speakers, both during religious activities in

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the Holy Land and in educational or social exchanges. As such, mastery of both forms of Arabic represents a form of linguistic preparedness that has a direct impact on the quality of one's spiritual and social experience.

To add, contemporary Arabic language education must adopt an integrative approach that incorporates both Fusha and 'Ammiyah. This approach is not only relevant for prospective Umrah and Hajj pilgrims but also for students, scholars, preachers, and professionals aiming to engage more effectively within the Arab world. Such efforts contribute to cultural diplomacy and reinforce Indonesia's role as an active and linguistically adaptive member of the global Muslim community. Previous studies on 'Ammiyah Arabic support this perspective. For instance, Nurbaiti (2024) concludes that the grammatical differences between 'Ammiyah and Fusha Arabic carry important implications for language learning, as learners must master both forms to communicate effectively in various contexts. Similarly, Ni'mah (2024) finds that the divergence between Fusha and 'Ammiyah lies in their grammatical rules, and consequently, their usage in social contexts also differs. Therefore, understanding and applying both forms of the Arabic language within their respective social contexts is crucial for comprehensive linguistic competence.

## METHOD

This study utilizes a qualitative approach and employs the method of library research. It primarily focuses on the collection and analysis of literature-based data obtained through reading and documentation, in order to process relevant research materials. According to Sari (2020), library research involves gathering information and data through various sources available in libraries, such as reference books, previous related studies, academic articles, notes, and scholarly journals, all of which pertain to the issue under investigation.

The definition of this research method implies that based on following the data collection process, a series of analytical steps are undertaken in alignment with the study's objectives. The data analysis techniques utilized in this research are Content Analysis: this is a methodological approach that applies a set of systematic procedures to draw valid inferences from texts and documents. It involves interpreting textual material to identify patterns, themes, or meanings relevant to the research focus. Moreover, this study also utilized Inductive Analysis: this method involves developing specific patterns

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or hypotheses based on the data collected. The researcher then seeks additional data from various sources that correspond to the initial findings. If supported, these hypotheses may further evolve into theoretical constructs (Sugiyono, 2020).

## FINDINGS AND DISCUSSION

### **The Definition of *Fusha* and *'Ammiyah Arabic***

The Arabic language consists of two primary varieties: *Fusha* (Modern Standard Arabic) and *'Ammiyah* (Colloquial Arabic). *Fusha* is the form used in the Qur'an, Hadith, and scholarly literature. It has been recognized as an international language by UNESCO (United Nations Educational, Scientific and Cultural Organization) since December 18, 1973, a date which is now commemorated annually as World Arabic Language Day. As the standardized variant, *Fusha* is employed across Arab nations and by the majority of Muslims worldwide. Broadly speaking, *Fusha* can be categorized into two main levels: **Classical Arabic**, as found in the Qur'an, and **Modern Standard Arabic**, which is used in academic and formal settings (AR et al., 2021).

In contrast, *'Ammiyah* refers to the informal, non-standard variety of Arabic used in everyday communication (Azizah & Mar'atus, 2018). Commonly referred to as "street Arabic" or the vernacular, *'Ammiyah*—also known as *al-lahjah*—is the dialect employed in casual, day-to-day interactions. According to Emil Badi' Ya'qub, *'Ammiyah* is used in informal contexts and lacks full adherence to the grammatical rules established in *Fusha*. While it is derived from *Fusha*, *'Ammiyah* does not strictly follow its linguistic structure. Moreover, *'Ammiyah* exhibits regional variation, resulting in distinct dialects such as Saudi *'Ammiyah*, Sudanese *'Ammiyah*, and Egyptian *'Ammiyah*. These dialects represent living languages specific to their respective regions and are used predominantly in everyday spoken communication.

However, the fundamental distinction between *Fusha* and *'Ammiyah* lies in their adherence to formal grammatical rules. *Fusha* strictly follows the principles of *nahw* (syntax) and *sarf* (morphology), while *'Ammiyah* largely disregards these norms. Consequently, each variety serves different communicative contexts. Another significant difference between the two lies in pronunciation and accent. Notably, native speakers often unconsciously incorporate *'Ammiyah* elements even when speaking *Fusha*, due to habitual usage and the linguistic proximity between the two forms.

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## Factors Contributing to the Emergence of the Arabic Ammiyah Dialect

### Geographical and Tribal Factors

The vast and geographically diverse Arab region has historically led to the development of isolated tribal communities. This separation fostered the evolution of various local dialects that deviated from the standard Arabic language. The spread of Arabic to non-Arabic-speaking populations also significantly contributed to dialectal variation. These communities, influenced by distinct geographic, environmental, and cultural conditions, developed new dialects that differ from both Classical Arabic and one another. Such differences in climate and national character ultimately gave rise to linguistic divergence (Kamaludin Abunawas, 2022).

### Social and Psychological Influences

The social structure, cultural practices, traditions, and collective consciousness of a society shape the way language is used. This results in linguistic variations that are better suited to the local sociocultural context.

### The Role of Colonialism

During the colonial era, particularly in Egypt, colonial powers attempted to promote the use of Ammiyah Arabic to supplant Classical Arabic (Fusha) in administrative and educational settings. Although these efforts were not entirely successful, they had lasting social impacts. According to research by Pabbajah (2016), Orientalist strategies to popularize Ammiyah included: (a) the publication of books and newspapers in Ammiyah using Latin script, and (b) the prohibition of schools and linguistic activities conducted in Fusha. These efforts were eventually resisted by Arab intellectuals—both Muslim and Christian—as well as by institutions like Al-Azhar University and Majma' al-Lughah, which have maintained the purity of Fusha. Nevertheless, the widespread daily use of Ammiyah among Egyptians illustrates its enduring social role.

### Media and Educational Development

Globalization and advances in information technology have facilitated the rapid dissemination of Ammiyah Arabic through digital platforms and social media, leading to its increased prevalence in daily communication. Overall, Ammiyah has evolved through complex interactions of geographic, social, political, and cultural forces. Despite differing from Fusha, it continues to play an essential role in everyday Arab communication. Ammiyah is

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commonly used in mass media, such as films and television, and in informal educational settings, further reinforcing its practical role in society (Uyun Thayyibah, 2024).

## Economic Factors and Mobility

Increased mobility and inter-regional economic interaction across Arab societies have necessitated the use of more accessible forms of communication. Due to its simpler structure, *Ammiyah* has become a more practical linguistic medium in such contexts.

## Basic Characteristics of Colloquial Arabic (*Ammiyah*)

### A. Saudi Arabian *Ammiyah*

Colloquial Arabic, or '*Ammiyah*', refers to the variety of Arabic commonly used in everyday informal communication across Arab countries. It is generally characterized by greater linguistic simplicity and practicality, and it does not adhere strictly to the grammatical principles of Classical Arabic, particularly those of *Nahw* (syntax) and *Sarf* (morphology) (Hadi Msasruri, 2015).

As a result, Arabic exhibits distinct dialectical variations across different Arab nations. Each country tends to develop its own linguistic terms, phonological patterns, and dialectal characteristics, which may not only differ substantially from those of other regions but may also be mutually unintelligible. This situation can be analogized to the Javanese language in Indonesia, where, for example, the speech patterns and intonation of East Javanese speakers (e.g., Surabaya) differ significantly from those of Central Javanese speakers (e.g., Yogyakarta), and even further diverge in areas like Kebumen or Tegal.

Thus, the diversity of Arabic dialects (*lahajah*) across the Arab world is vast and difficult to enumerate exhaustively. However, these dialects can generally be classified into four major regional groups, each with distinct linguistic features and cultural nuances: the Gulf dialects, spoken in countries surrounding the Arabian Gulf (e.g., Saudi Arabia, Iraq, Kuwait, Qatar, the United Arab Emirates, Yemen, Oman, etc.); The Egyptian dialect and its variants; The Levantine dialects, encompassing Syria, Lebanon, Jordan, and Palestine; and The Maghrebi dialects, found in Morocco and neighboring North African countries.

### Basic Linguistic Features of Saudi Colloquial Arabic (*Ammiyah*)

According to Efendi (2014), the fundamental linguistic rules of Saudi *Ammiyah* Arabic can be described as follows:

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## 1. Final Consonant Closure

All words tend to end in a consonant sound (i.e., are pronounced with a *sukūn*, or absence of a final vowel), regardless of standard grammatical rules in Classical Arabic, particularly those governed by *nahw* (syntax) and *sarf* (morphology).

## 2. Phonological Shifts

- a. The phoneme /qāf/ (ق), when appearing at the beginning or middle of a word, is often pronounced as a voiced velar stop /g/, rather than the standard voiceless uvular plosive /q/. For example, the word *qarīb* (قرب) is pronounced *garīb*, and *qalam* (قلم) becomes *galam*. However, this transformation does not apply universally. Lexemes that are perceived as sacred or carry religious significance—such as *Qur’ān* (قرآن)—often retain the Classical pronunciation.
- b. The glottal stop /hamzah/ (ء), when positioned before the consonant /rā'/ (ر), is typically assimilated into the *rā'*, resulting in a geminated or emphatic /rr/ sound. For instance, *bi'r 'Alī* (بِرْ عَلَيْ) becomes *birru 'Alī*, and *fa'r* (فَرْ) is rendered as *farrun*.
- c. **Verb Conjugation Patterns on *Fi'il*** : The three primary verb forms—*fi'l mādī* (past tense), *fi'l muḍāri'* (present/future tense), and *fi'l 'amr* (imperative) — undergo minimal structural change. However, in colloquial usage, these verbs are typically articulated without the standard *'irāb* endings (case/mood inflections), and the final vowel is consistently suppressed, producing a terminal consonant (*sukūn*).

## B. Egyptian Colloquial Arabic (Ammiyah)

### 1. Final Consonant Termination

Similar to other dialects, Egyptian Colloquial Arabic tends to end words with a consonant (*sukūn*), disregarding the grammatical endings prescribed by Classical Arabic (*nahw* and *sarf*).

### 2. Prefixation of the Letter "بـ" in the Present Tense

The prefix /بـ/ is commonly added to the imperfect verb (*fi'l muḍāri'*) to indicate actions occurring in the present moment.

*Example:* إِذْ يَتَفَهَّمُ الْدُّرْسُ وَإِنْتَ نَائِمٌ

*Pronounced:* *Izzay bitifham ed-dars wenta nāyim*

*Translation:* "How can you understand the lesson while you're asleep?"

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## 3. Prefixation of the Letter "ح" for Future Tense

The particle /ح/ is used at the beginning of the imperfect verb to express future intention or planned actions. This usage substitutes for the Classical Arabic future markers "س" (sa) or "سوف" (sawfa). Notably, the initial vowel of the verb tends to be pronounced ambiguously between *kasrah* (i) and *fathah* (a).

*Example:* حنروح الجامعة بكره الصبح

*Pronounced:* Hanrūh il-gāmi'a bukrah iṣ-ṣubḥ

*Translation:* "We will go to the university tomorrow morning."

**3. Negative Construction Using "ش"** In negation, the particle مـ (mā, indicating negation) is typically followed by the addition of the letter ش (sh) with *sukūn* at the end of the verb or noun.

*Example:* أنا ما عنديش فلوس، ما أكلتش من أمبارح

*Pronounced:* Ana ma 'andīsh fulūs, ma akaltish min imbārih

*Translation:* "I don't have any money; I haven't eaten since yesterday."

## 5. Diminutives and Phonological Reduction (تصغير)

Some Classical Arabic words undergo phonetic modification to indicate smallness or familiarity. *Examples:*

قريب (qarīb) → 'urayyib ("near")

صغير (ṣaghīr) → ṣughayyir ("small")

## 6. Phonological Variations

a. The letter /qāf/ (ق) is often realized as a glottal stop /ʔ/.

*Example:* يابني قم واقرأ كتابك

*Pronounced:* Yā bni 'um wa'ra' kitābak

*Translation:* "My son, stand up and read your book."

b. The letter /jīm/ (ج) is typically pronounced as a voiced velar stop /g/.

*Example:*

سبحان الله إيه اللي جابك هنا

*Pronounced:* Subḥānallāh eih ellī gābak hina

*Translation:* "Subḥānallāh, what brought you here?"

c. The letter /thā'/ (ث) is usually pronounced as /t/.

*Example:* إحنا أكثر من ثلاثة

*Pronounced:* Iḥna aktar min talāṭa

*Translation:* "There are more than three of us."

d. The letter /zā'/ (ظ) is commonly pronounced as /ض/.

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*Example: والله إحنا هنصلی الظهر سوا*

*Pronounced: Wallāh, iħna ħaṇṣalli id-duhr sawa*

*Translation: "By God, we will pray Zuhra together."*

e. The vowel /e/ is sometimes pronounced as /i/ to facilitate articulation.

*Example: يا رئيس أنا جاي أهو، إنت مش نايم*

*Pronounced: Yā rayyis ana gāy ahū, inta mish nāyim*

*Translation: "Hey boss, I've come here, and you're not even asleep."*

f. The letter /dhāl/ (ذ) is often rendered as /d/.

*Example: كلام من ذهب*

*Pronounced: Kalām min dahab*

*Translation: "Words of gold" (i.e., wise or valuable speech)*

Artinya	Bacaan	Tulisan
Dari kamu (lk) (From you - Male)	Minka-Minnak 'Anka 'Annak	منك-منك عنك-عنك
Dari kamu (prp) (From you - Female)	Minki-Minnik 'Anki-'Annik	منك-منك عنك-عنك
Dari dia (lk) (From him)	Minhu-Minnuh 'anhu-'annuh	منه-منه عنـه-عنـه
Dari dia (prp) (From her)	Minha - Minnah 'Anha-'Annah	منها-منه عنـها-عنـه

## Similarities Between Egyptian and Saudi Colloquial Arabic ('Ammiyyah)

### 1. Vowel Shifts (*Taghyīr al-Harakāt*)

a. One shared feature between Egyptian and Saudi dialects of Colloquial Arabic is the phonological alteration of vowels when the prepositions "min" (من, from) and "an" (عن, about) are followed by singular

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pronouns in the second or third person (i.e., **attached object pronouns** referring to the addressee or an absent individual). In such cases, the vowel (*harakah*) of the pronoun is typically elided, resulting in a final consonant with *sukūn* (i.e., a non-vocalized ending). Simultaneously, the final **nūn** (ن) of the preposition is subject to **consonant doubling** (*tashdīd*) and is marked with a vowel—*fathah*, *kasrah*, or *dammah*—depending on the vocalic context of the attached pronoun. *Example*:

b. When the "Second-Person Singular Pronoun" (الضمير المخاطب المفرد) is used to indicate possession of an object, state, or other contexts, the vowel (*harakah*) of the pronoun is typically elided, resulting in a **sukūn** (a non-vocalized ending). Meanwhile, the vowel of the final letter of the preceding word changes: it is marked with a ***fathah*** (if the address is masculine) or a ***kasrah*** (if the address is feminine).

*Example*:

Artinya	Bacaan	Tulisan
Nama kamu (lk) ( <i>your name - Male</i> )	Ismuka Ismak	اسمُكَ - اسمك
Nama kamu (prp) ( <i>your name - Female</i> )	Ismuki Ismik	اسمُكَ - اسمك

In this case, all nouns, when linked with the "Second-Person Singular Attached Pronoun" (الضمير المفرد المخاطب المتصل) to indicate possession, follow the same rule as previously explained. Examples

(قَمِيْصُكَ - قَمِيْصَكَ، بَيْتُكَ - بَيْتَكَ )

c. A change also occurs in the vowel of the first letter of the pronoun when it becomes the "Detached Second-Person Singular Pronoun" (الضمير المخاطب المنفصل), with the vowel changing from ***fathah*** to ***kasrah***. *Example*:

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Artinya	Bacaan	Tulisan	
Kamu (lk) <i>You - Singular (Male)</i>	Anta-inta	أَنْتَ-إِنْتَ	
Kamu (pr) <i>You - Singular (Female)</i>	Anti-inti	أَنْتِ-إِنْتِ	
Kalian (lk) <i>You - Plural (Male)</i>	Antum-intu	أَنْتُمْ-إِنْتُرْ	
Simil arly, the	Kalian(pr) <i>You - Plural (Female)</i>	Antunna- intun	أَنْتُنَّ-إِنْتُنْ

pronoun "نَحْنُ" (we) undergoes a vowel shift and is pronounced as "نِحْنَا" in colloquial usage.

## 2. Changes in I'rāb Indicators (تغيير علامة الإعراب)

Modifications in the grammatical case markers (*i'rāb*) in colloquial Arabic ('Ammīyah) are evident, particularly in numerical expressions involving tens and in sound masculine plurals. In these cases, the standard grammatical rules are generally not applied, with the accusative case (*naṣb*) being the only marker used. Furthermore, the accusative is marked by the letter "ي" (yā'). Example:

Artinya	Bacaan	Tulisan
Dua puluh ( <i>Twenty</i> )	'isyruna-'isyriin	عشرون-عشرين
Para guru ( <i>Teachers</i> )	Mudarrisuna- mudarrisiiin	مدرسون-مدرسین

## 3. Lexical Variation (تغيير المفردات)

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A significant distinction between '*Ammiyyah* (colloquial Arabic) and *Fuṣḥā* (Standard Arabic) lies in their vocabulary. This variation goes beyond differences in phonetics, vowel markings (ḥarakāt), and grammatical case endings (*i'rāb*); it involves changes in the actual lexical items, including both nominal (*ismiyyah*) and verbal (*fi'liyyah*) forms. In '*Ammiyyah*, many words diverge from their Classical Arabic origins, creating a lexicon distinct from the standard variety commonly studied in formal educational settings. Such as (في المفردات الإسمية والفعلية )

In colloquial Arabic, words—whether verbs or nouns—are typically pronounced with a *sukūn* (non-vocalized ending) on the final letter, disregarding the standard rules of *naḥw* (syntax) and *ṣarf* (morphology).

## Examples:

### - Saudi 'Ammiyyah:

أُبَغِي أَشْوَفَكَ، دَحِينَ

Pronounced: *Abghā ashhūfak dahīn!*

Translate: *I want to see you now!*

### - Egyptian 'Ammiyyah:

عَايِزَكَ لِلْوَقْتِ، حَالًا

Pronounced: *Āyizak lil-wa't, hālan!*

Translate: *I want to meet you right away!*

## The Importance of Learning Both *Fuṣḥā* and '*Ammiyyah* Arabic

Studying Arabic in both its *fuṣḥā* and '*ammiyyah* forms is essential for effective communication across a variety of contexts. *Fuṣḥā* serves as the foundation for formal and academic discourse, and it remains the official language in media, scholarly works—both classical and contemporary—as well as in religious texts such as the Qur'an, ḥadīth, and traditional Islamic literature (*turāth*). For students and scholars, proficiency in *fuṣḥā* grants access to a wealth of primary sources and is crucial for advancing in Islamic studies and understanding Arab intellectual and cultural heritage.

Conversely, '*ammiyyah* is indispensable for everyday communication with native speakers in Arab countries. It is the functional variety of Arabic used in informal settings such as homes, markets, and social gatherings. For students participating in exchange programs, studying in the Middle East, or serving as hajj and 'umrah guides, fluency in '*ammiyyah* greatly enhances their ability to communicate naturally, efficiently, and with cultural sensitivity. In many cases, native speakers respond more positively to '*ammiyyah*, perceiving it as more personal and relatable.

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Furthermore, '*ammiyyah*' and *fushā* are not only tools of communication but also valuable subjects of academic research in fields such as linguistics, sociolinguistics, anthropology, and education. Their structural, phonological, and functional differences offer rich material for linguistic analysis. Examining dialectal variation across regions reveals how language evolves under the influence of culture, history, and social interaction. Mastering both varieties of Arabic thus provides not only practical linguistic competence but also deeper scholarly insight into the socio-cultural realities of the Arab world.

## **The Role of 'Ammiyyah in Contemporary Usage**

Proponents of '*Ammiyyah*' argue for its instructional relevance due to its structural simplicity, accessibility, and close connection to the lived experiences of native speakers. According to Saif (as cited in Uyun Thayyibah, 2024), compared to *fushā*, '*ammiyyah*' is more frequently used across various Arab countries, particularly in Saudi Arabia and Egypt. The majority of films and television programs are produced in '*ammiyyah*', and it is not uncommon for this variety to be used in speeches, religious sermons, and even academic settings. In university lectures, for example, up to 80% of oral communication reportedly takes place in '*ammiyyah*'.

In light of this, learning '*Ammiyyah*' should not be overlooked in comprehensive Arabic language instruction. Its widespread use in daily life demonstrates that it is now an integral part of Arab communicative practices. Arabic language learners must, therefore, be equipped with a strong command of '*ammiyyah*' in order to communicate effectively and authentically within real-world contexts.

## **CONCLUSION**

Proficiency in both *Fushā* (Standard Arabic) and '*Ammiyyah*' (Colloquial Arabic) is increasingly essential in the era of globalization, particularly for members of the Muslim community who frequently engage with the Arab world. *Fushā* serves as the primary medium for accessing scholarly literature, religious texts, and formal communication, whereas '*Ammiyyah*' plays a vital role in facilitating practical, everyday conversations within local and social contexts. Mastery of both varieties not only enriches one's communicative competence but also enhances comfort and effectiveness in diverse social, educational, and religious activities across Arab countries.

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Modern Arabic language instruction should ideally integrate *Fushā* and *'Ammiyyah* in a balanced and context-sensitive manner to enable learners to navigate a broad range of real-life situations. Beyond expanding access to Arab knowledge and cultural heritage, dual proficiency in these language forms represents a strategic preparedness to foster stronger socio-cultural connections within the global Muslim community. Therefore, learning both *Fushā* and *'Ammiyyah* should not be viewed as a supplementary option but rather as a crucial step toward achieving effective communication, cultural literacy, and meaningful transnational engagement.

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