Arabic Language Variation: Azharian Students' Perspectives on *Fushhâ* and *'Âmmiyah*

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Abstract

The targets of this studies is to analyze the barriers to the usage of *fushhâ* Arabic and the usage of *'âmmiyah* as a verbal exchange language by using Al-Azhar Cairo students. This research makes use of a qualitative approach with a case have a look at technique aimed at exploring the boundaries confronted with the aid of Al-Azhar Cairo students, especially foreign students from Indonesia, in using *fushhâ* and *'âmmiyah* Arabic simultaneously. information changed into collected through in-intensity interviews with 10 college students from numerous faculties and observations. The research results revealed several linguistic obstacles such as differences in sound system, vocabulary and grammar between *fushhâ* and *'âmmiyah* Arabic. Apart from that, non-linguistic obstacles were found such as a lack of language environment (*bî'ah al-lughawiyah*) and minimal access to *fushhâ* Arabic learning resources. Another obstacle is the significant differences in dialect, vocabulary and grammar of *'âmmiyah* Arabic and *fushhâ* Arabic. The implication of this research is that it theoretically contributes to the theory about obstacles in studying *fushhâ* and *'âmmiyah* Arabic simultaneously. Strengthening the theory about the significant differences between *fushhâ* and *'âmmiyah* Arabic from a linguistic and non-linguistic perspective. Meanwhile, practically for educational institutions, it can be an input in developing a more effective curriculum, teaching methods and learning environment. For teachers, it provides insight into students' obstacles, so they can design more accommodating teaching strategies. For the government, it can be a consideration for developing more effective Arabic language learning support programs.

Keywords: *Azharian Students, Fushhâ Arabic, 'Âmmiyah Language*

Introduction

Arabic is divided into two languages: *fushhâ* and *'âmmiyah* Arabic. *Fushhâ* Arabic is a fluent or standard language with one rule and is widely used in schools, universities, media, events, etc (Suroiyah & Zakiyah, 2021). Classical Arabic is part of *fushhâ* (formal) Arabic, in addition to present day wellknown Arabic *âmmiyah* is a language used in everyday life and does not use rules (Al Yamin, 2023). In Arabic, *fushhâ* and *âmmiyah*

have several fundamental differences, such as compliance with linguistic rules. *Fushhâ* Arabic pays great attention to this. *Fushhâ* and *'âmmiyah* Arabic are two varieties of languages that differ in use and importance in Arab society (Astuti, 2017). And a dialect is differentiated based on vocabulary, grammar, and pronunciation (phonology) (Azizah & Mar'atus, 2018). Therefore, *fushhâ* and *'âmmiyah* Arabic are used in different forums. Another difference between *fushhâ* and *'âmmiyah* Arabic is in terms of pronunciation and accent. It is not uncommon for the *'âmmiyah* language to still frequently appear when native speakers communicate using *fushhâ* Arabic because there is a habit of using the *'âmmiyah* language in everyday life and the closeness or similarity of the *'âmmiyah* language to the *fushhâ* language (AR, Takdir, Munawwir, & Nurlatifah, 2021).

The *'âmmiyah* Arabic language in each country also has various versions according to the countries and regions that use the language, so that we can find Saudi Arabian *'âmmiyah*, Sudanese *'âmmiyah*, and Egyptian *'âmmiyah* and so on. Egypt is a rustic country, one of the oldest international locations in the world (AR et al., 2021), and it consists of various ethnicities (Pane, 2018). This language is none other than the language that lives in that country and region and is used in daily communication. Other terms often used by linguists to refer to this type of *'âmmiyah* language are *al-Lahjah as-Sya-Iyyah, al-Lugha al-Muhakkiyah, al-Lugha al-Arabiyah al-'âmmiyah , al-Lajhah al-'âmmiyah* and some also call it *lughatusy Sya'b* (AR et al., 2021). The variety of *'âmmiyah* used by Egyptian society today is actually not far from *fushhâ* Arabic in both words and sentences (Hasnah, 2019).

Therefore, with the widespread use of Arabic in the world, especially in the Middle East, Arabic has become one of the foreign languages that must be studied by pupils and students such as Indonesia when they want to continue their studies in Middle Eastern countries in the fabric distribution, Arabic language gaining knowledge of includes at least 4 simple skills, particularly listening abilties (*mahârat al-istimâ'*), talking skills (*mahârat al-kalâm*), reading capabilities (*mahârat al-qirâ'at*), and writing capabilities (*mahârah al-kitâbah*) (Aziz, 2020). these 4 components are simple abilities that scholars or students should apprehend as the primary assist in enhancing Arabic language capabilities. mastering Arabic is one of the social identities implemented by way of Al-Azhar college in the guidance application for potential college students who will examine in that usa. (Lubis et al, 2022). It is well known that Arabic is an everyday language used by Egyptian people in their daily lives, therefore every prospective student who will continue their education in Egypt must be proficient in communicating using their everyday language (Setyawan. 2021). Because the *'âmmiyah* language was considered easier, more flexible and current than the *fushhâ* language, calls arose to use it and abandon the *fushhâ* language (Astuti, 2017).

College students' Arabic language competency is a benchmark for being typical at Al-Azhar University in Cairo. based on Syeikh Al-Azhar's rules quantity 524 of 2010 M, Al-Azhar university includes out placement checks for each potential worldwide scholar from Indonesia. This check is used to decide the volume of every potential student's Arabic language competency and to determine at what degree they must participate in a language coaching application. because of this each prospective student ought to take a take a look at whose consequences can determine whether they will

routinely input college or need to take an Arabic language preparation application. This law has been in impact seeing that 2015 M. With this regulation, Al-Azhar set up an Arabic language middle (*Markaz li-Ta'lîm al-Lughah al-'Arabiyah li-al-Nâthiqîna bi-Ghayrihâ*), with the primary intention of forming the language and clinical competence of each global student and making ready them to emerge as students (Zaki Ghufron, 2020)

The results of this research report that prospective Al-Azhar Cairo students are required to take part in learning at an institution before studying in Egypt in accordance with regulations made by Syeikh Al-Azhar number 524 of 2010 M. This is true based on the results of initial interviews with Al-Azhar students. There are two institutions that are places for learning, namely PUSIBA and *Durûs al-Lugha* (DL). Before joining the learning program, college students have to first take the check supplied to discover the level of their Arabic language abilties. gaining knowledge of in this example consists of 4 *mahârat* specifically *mahârat istimâ*, *mahârat kalâm*, *mahârat qirâah*, *mahârat kitâbah*.

The Arabic language gaining knowledge of program carried out by using the center consists of three levels, particularly; beginner (*al-mubtadi'*), intermediate (*al-mutawassith*), and superior (*al-mutaqaddim*) (Rokim, Muhlis, & Fathih, 2023). Each degree is split into instructions (A and B), and the getting to know time allocation is nine months (3 months for each stage). in the tenth month, every prospective pupil is tested to determine which courses they are able to take. To recognise this goal, the Arabic Language middle has provided a curriculum layout that is carried out in the form of the Al-Azhar *li-Ta'lîm Al-'Arabiyah li-Al-Nâthiqîn bi-Ghayrihâ* textbook. This ebook includes three, in keeping with the program stages stated and tailored to numerous components; time, wide variety of vocabulary (for every level), and dreams to be done from each stage. This e book has designed studying goals at each stage which encompass language skills (التراكيب اللغوية) and Arabic language expertise (الاستماع، والتحدث، والقراءة، والكتابة) (والبلاغية) (Ghufron, 2020). In this case, the Al-Azhar Arabic language center has established a learning curriculum in the form of textbooks along with all the materials and objectives to be achieved.

This placement check is of course supposed so that students can observe lectures nicely on the college, where Arabic is the principal language used because of the language of coaching. The strategies, getting to know sources, and curricula used to educate Arabic to non-Arabic speakers keep to expand. This evolution of getting to know is in step with the moving expectancies of the times and periods of college students (Syuhadak & Hilmi, 2020).

Issues in learning Arabic may be as a result of situations that exist inside the Arabic language itself (linguistic issues), which includes phonetic/sound system problems, writing, morphology, syntax/grammatical, and semantics, and also can be as a result of non-linguistic problems inclusive of: socio-cultural, ancient and problematic problems discovered in teachers or students themselves in the process of getting to know Arabic (Rezi, Mudinillah, & Agustina, 2021).

Al-Azhar Cairo students almost all have the same problem in using *'âmmiyah* language as a language of communication in Egypt, such as changing the pronunciation

of words, for example "قﻞ" becomes "the letter "ق" changes to "ء". This is because the *'âmmiyah* language was never previously studied during their studies. Indonesia, both in schools, courses and institutions provided as centers for learning Arabic for foreign speakers. The institutions provided only study four maharah according to level and *fushhâ* language. So, Al-Azhar Cairo students study *'âmmiyah* as a language of communication through self-taught learning or programs held by certain organizations/institutions in Egypt.

Based on the above background, in the world of Arabic language studies, the dilemma between *fushhâ* and *'âmmiyah* Arabic has become an important discussion. In this context, this article will discuss this dilemma in the context of Al-Azhar Cairo students. Al-Azhar Cairo students are renowned for their Arabic proficiency but often face challenges in effectively using *fushhâ* and *'âmmiyah* Arabic. This article will discuss what are the obstacles to the use of *fushhâ* Arabic in Egypt? and how is Arabic used as a language of communication in Egypt? This question is a measuring tool for researchers in solving problems associated with the subject matter of this studies.

Method

The studies design uses a qualitative approach which is expressed with descriptive information in phrases or pictures, and does not emphasize numbers (Abdussamand, 2017). In this research, the researcher used a qualitative method with a case study study type and was descriptive. according to Mudjia Rahardjo, 2017 concluded that Case look at is a series of medical activities completed intensively, in element and intensive about a software, event and hobby, each on the person, institution of human beings, institution or corporation degree to benefit expertise extensive approximately the event. In trendy, the goal of case have a look at research is real (actual-life) and specific. It's now not something that has been exceeded or is in the past (Hidayat Taufik, 2019). Three sorts of information series techniques are used in this research (1) observation strategies (Hasdiana, 2018). (2) interview techniques (Thalib, 2022). Researchers will interview 10 Al-Azhar Cairo students by asking questions related to how *'âmmiyah* Arabic is used as a language of communication and what are the obstacles faced in *fushhâ* Arabic in Egypt?, 3) documentation techniques (Ardiansyah, Risnita, & Jailani, 2023).

Records sources in this research are divided into number one and secondary information assets. primary facts assets are facts resources that without delay offer information to statistics creditors (Inten et al, 2023). This research uses the primary data source as active students at Al-Azhar University in Cairo who come from various faculties and educational levels (bachelor's and master's). while Secondary Data is in accordance with labor laws, books, journals, articles related to the research topic (Jabnabillah, Aswin, & Fahlevi, 2023). This research makes use of statistics evaluation by way of Miles and Huberman who file that sports in qualitative evaluation are carried out interactively and continuously. the steps are facts series, data discount, statistics presentation and drawing conclusions (Sidiq, 2019).

Result and Discussion

Problems with the Use of Fushhâ Arabic Among Al-Azhar Cairo Students

At this point, the researcher will discuss matters relating to the obstacles to using *fushhâ* Arabic experienced by Al-Azhar Cairo students in Egypt. In accordance with the theory put forward by Aziz Fahrurozi, researchers divide the problems of learning Arabic into two, namely linguistic and non-linguistic problems. (Noermayanti & Isnaini, 2022).

1. Linguistic Problems
a. Aspects of Sound System (Phonology)

Based on the results of observations, researchers found linguistic problems regarding aspects of sound system that had occurred in the Al-Azhar Cairo student environment in Egypt. based totally on the results of interviews with Muh. Imron and Ryan Saputra as Al-Azhar Cairo students in the final semester of the *Syarî'ah Islâmiyyah and Dirâsât Islâmiyyah wa al-'Arabiyyah* study program stated that "the first time I communicated in an Egyptian environment I still used *fushhâ* Arabic but there were many obstacles, one of which was that Egyptian people didn't really understand when spoken to." Use *fushhâ* Arabic but have to use *'âmmiyah* and vice versa, Al-Azhar students who come from Indonesia do not understand *'âmmiyah* because its sound system is very different from *fushhâ* Arabic. The phonological aspect consists of weakening, eliminating and adding sounds (Suriati, 2023; MI & RY, 2024) For example:

Replacement of the consonant sound *'qaf'* (ق) with *'hamzah'* (ء) *fushhâ*: قُل (*qul*) 'he said' *'âmmiyah* Egyptian: *'ul*

Replacement of the consonant sound *'tsa'* (ث) with *'ta'* (ت) *fushhâ*: ثلاثة (*tsalâtsa*) *'three'* *'âmmiyah* Egyptian: *talâtah*

This change in sounds occurs due to differences in the phonological system between *fushhâ* Arabic and the Egyptian dialect. Egyptian speakers tend to replace sounds that are not in their dialect with sounds closest or similar in pronunciation. This can cause Al-Azhar Cairo students to have difficulty in pronouncing and understanding *fushhâ* Arabic orally.

b. Aspects of word formation (Morphology)

Primarily based on the effects of an interview with Abdul Halim, an eighth semester Al-Azhar Cairo student in the Islamic Sharia study program, he said, "I often have difficulty forming plural words in the *fushhâ a* language. The pattern of plural formation in *fushhâ* language is quite complex and different from the Egyptian dialect I use daily. For example, in the Egyptian dialect, the plural of '*kalb*' (dog) is '*kilâb*'. However, in *fushhâ*, the plural is '*kilâb*' or 'awlad al-kalb'. I often forget or make mistakes in using the correct plural pattern in *fushhâ*" (AH, 2024).

This is in line with the effects of an interview with Tahania Asri Maulida who said "I also find it difficult to form verbs *(fi'il)* with certain patterns in *fushhâ*. For example, the '*fa'ala*' or '*istaf'ala*' pattern. In Egyptian dialects, these patterns are not used or pronounced differently. For example, the word '*fahhama*' (he understands) in *fushhâ*,

in Egyptian dialect becomes *'fâhim'*. I often forget to use the *'fa'ala'* pattern in *fushhâ* because I am used to the simpler form in the dialect" (TAM, 2024).

From the results of these interviews, it appears that Egyptian students face obstacles in the morphological aspect or word formation when using *fushhâ* Arabic. The main obstacles are the difficulty in forming plural words (plural) and certain patterns in forming verbs (*fi'il*). The strong influence of the simpler Egyptian dialect was the main factor causing this obstacle. To overcome this, students try to study and practice word formation patterns in *fushhâ* intensively, and ask for corrections from other people who are more advanced.

c. Aspects of Sentence Formation (Syntax)

One important aspect in mastering *fushhâ* Arabic is the ability to form sentences with appropriate and correct structures (syntax). However, this aspect often becomes a significant obstacle for Al-Azhar Cairo students. Based on observations and interviews conducted, several problems were found faced by Al-Azhar students in using *fushhâ* Arabic from the syntactic aspect, as follows:

Based on observations in class discussions or presentations, many students use simple and short sentence structures when speaking *fushhâ* Arabic. In informal conversations outside of class, almost all students use the Egyptian dialect (*'âmmiyah*) which has a simple sentence structure. compared to *fushhâ* Arabic.

As expressed by Afif as a Master's student in the Islamic Sharia Study Program, "I find it difficult to form long and complex sentences in *fushhâ*. I tend to use simpler sentences because I fear making mistakes in word layout or using certain particles. One of the difficulties I experienced was in using the correct case (*i'râb*) for each word in the sentence. This case is not very significant in Egyptian dialect, so I often forget or make mistakes when applying it in *fushhâ* sentences." (Interview, AA, 2024)

The sentence structure in the Egyptian dialect is much simpler and does not have the complexity of *fushhâ* Arabic. Al-Azhar students are used to using dialect in everyday conversations, so they find it difficult when they have to form more complex sentences in *fushhâ*. This can be overcome by reading lots of texts in *fushhâ* Arabic, such as muqarrar, articles, or reference books. In this way, students can study complex sentence structures more intensively. In addition, students ask lecturers for help to correct syntactic errors when speaking or writing in *fushhâ*.

Primarily based at the effects of these observations and interviews, it appears that Al-Azhar Cairo college students face problems in syntactic aspects or forming complex sentences when using *fushhâ* Arabic. The strong influence of the Egyptian dialect (*'âmmiyah*) which has a simpler sentence structure is the main factor causing this obstacle. To overcome this, students try to read more texts in *fushhâ* and ask for corrections from lecturers or people who are more proficient in *fushhâ* Arabic.

d. Aspects of meaning (Semantics)

Apart from aspects of phonology, morphology and syntax, mastery of semantics or the meaning of words and sentences also plays an important position inside the good and accurate use of *fushhâ* Arabic. Semantics relates to the ability to understand the

correct meaning of a word or expression according to the context in which it is used. This research found that Al-Azhar Cairo students faced several obstacles related to semantic aspects when using *fushhâ* Arabic.

Based at the consequences of an interview with Nurul Faizah as a student at Al-Azhar Cairo who said "I often feel confused about the exact meaning of a word in *fushhâ*, especially words that have several meanings depending on the context. This is because these words have simpler or different meanings in the Egyptian dialect. For example, the word "*qâma*" in *fushhâ* can mean "to stand" or "to do" depending on the context. In the Egyptian dialect, the word simply means "to stand." I often make mistakes in choosing the right meaning when using the word "*qâma*" in *fushhâ* sentences." (Interview, NF, 2024)

The influence of the Egyptian dialect is very strong in this case. Many words or expressions in *fushhâ* have different meanings or even have no equivalent in the Egyptian dialect used in everyday expressions.

2. Non-linguistic Problems

a. Not Implementing a Language Environment (*Bî'ah Lughawiyah*)

Based on interviews with several Al-Azhar students, it was found that one of the significant non-linguistic obstacles in using *fushhâ* Arabic is the non-implementation of the language environment (*bî'ah lughawiyah*) in the campus environment or where they live. Even though Al-Azhar is a leading Islamic educational institution that uses *fushhâ* Arabic as the language of instruction, in practice, students rarely use this language in daily interactions. Afwan (2024) expressed a similar thing as a student of the Islamiyyah sharia master's program "In class, the lecturer actually uses *fushhâ* Arabic. However, once out of class, we tend to switch to *'âmmiyah* language when communicating with friends."

This is in line with the effects of an interview by Resi Wahyu Amalia "The environment where we live also does not support the use of *fushhâ* Arabic. When in the dormitory or outside campus, we often use *'âmmiyah* language to communicate with the surrounding environment. Even though there are efforts on the part of the campus to create an Arabic language environment, in reality it is difficult to implement consistently. We are still not used to using *fushhâ* Arabic in everyday conversation" (RWA, 2024).

The language surroundings (*bî'ah lughawiyah*) has an vital function in helping college students to develop language competencies, especially within the use of *fushhâ* Arabic. Students will find it difficult to practice the language intensively and consistently without a supportive environment.

The dearth of implementation of the language environment at Al-Azhar is one of the factors inhibiting students from actively mastering *fushhâ* Arabic. Even though they receive formal learning in class, they tend to switch to *'âmmiyah* language when they are outside the classroom.

This is in line with the theory according to Sugirma that one of these factors is the availability of a pleasant environment. A comfortable and favorable environment greatly influences a person's feelings and thoughts. So, the influence of the environment cannot be denied; the social environment is shaped by the mental attitudes and thoughts

of the people around him and the conditions in which he lives and studies. However, a pleasant environment is a determining and supporting factor for the success of language teaching (Ternate et al, 2023).

Apart from that, the lack of interaction with native speakers of *fushhâ* Arabic, Indonesian students at Al-Azhar tend to interact more with fellow foreign students, so they are less exposed to the environment of native speakers of *fushhâ* Arabic which can help them develop language skills and there is a loss of support from the social environment. Indonesian students at Al-Azhar often lack support from their social environment, such as fellow foreign students or the surrounding community, to use *fushhâ* Arabic intensively in daily communication.

This condition can cause students' *fushhâ* Arabic language skills to be limited to only academic contexts, while in the context of everyday communication, they still experience problems. This can hinder a more in-depth and comprehensive mastery of *fushhâ* Arabic.

b. Limited access to *fushhâ* Arabic learning resources for Indonesian students

As one of the leading Islamic study centers in the global, Al-Azhar university Cairo upholds using *fushhâ* Arabic in the studying and academic process (Farag. 2013). For foreign students, especially from Indonesia, mastering *fushhâ* Arabic is a must to be able to attend lectures well on campus.

However, in their efforts to master *fushhâ* Arabic, Indonesian students at Al-Azhar Cairo face their own obstacles: limited access to adequate and relevant learning resources. (Parihin et al, 2022). Foreign students often find it difficult to obtain study materials, books, learning media, or special training programs that can help develop their language skills.

Primarily based at the outcomes of an interview with Ahmad Fahri as a student at Al-Azhar Cairo in the final semester of the Islamic Sharia study program, he said "Indeed, at Al-Azhar there is a library and several *fushhâ* Arabic textbooks. However, these sources are limited and often outdated or not up-to-date. We struggled to find more modern and interactive learning materials to help develop our language skills." (Interview, AF, 2024)

This is in line with Muhammad Dimas's interview, which stated, "We have to buy accompanying books independently from bookstores outside campus. Unfortunately, these books are quite expensive and not always easily available. Access to online or multimedia learning resources is also limited here."

Limited access to adequate and up-to-date learning resources is an obstacle for Indonesian students in developing their *fushhâ* Arabic language skills. They have to look for learning resources independently at quite high costs or rely on outdated and less interactive sources.

Use of 'âmmiyah Arabic as a Language of Communication in Egypt

Based on interviews and observations conducted, it was found that Al-Azhar Cairo students, especially foreign students from Indonesia, faced challenges in using

'âmmiyah Arabic as a language of daily communication in Egypt. Here are some key findings:

1. Informal Communication Language

'Ammiyah Arabic is a mother tongue that is widely used in informal communication in Egypt, including among family, friends and local communities.

Primarily based on the consequences of an interview with Muh Imron, "*'âmmiyah* Arabic has a very important role in daily communication in Egypt. It is a mother tongue widely used in informal settings, including among family, friends, and local communities. In informal situations like this, people feel more comfortable using *'âmmiyah* Arabic because it is more expressive and able to express meaning more intimately. It is also an integral part of Egypt's cultural identity, which makes it more easily accepted by society." (Interview, MI, 2024)

This is in line with Mulyana's theory. 2005 Informal communication does not actually depend on organizational structure. Furthermore, according to Devito 2011, informal communication is socially approved communication that is oriented not towards the organization but more individually. Based on this understanding, informal communication is unstructured in any context because basically informal communication occurs due to individual interactions. Communication is essentially seen from individuals who are communicating without being bound by the context of their conversation because groups or communication groups do not limit informal communication. (Rifai, Febriani, & Rosid, n.d.)

2. The Role of Mass Media

Primarily based on the outcomes of studies with Dimas, "the mass media has a very large role in popularizing *'âmmiyah* Arabic in Egypt. Television, radio and social media have become important platforms in spreading and amplifying the use of this language. Many television and radio programs use *'âmmiyah* Arabic as their primary language, which has influenced society's language preferences. Moreover, content shared via social media often uses *'âmmiyah* Arabic, which also contributes to the spread and acceptance of this language."

According to Heinic et al, the classification of learning media is, 1) print media, such as text or images, 2) display or exhibition media, 3) audio media, 4) moving image media, such as video or film, 5) multimedia and 6) based media. Internet.

Mass media, especially television, radio, social media, video, film and internet-based media, significantly popularise *'âmmiyah* Arabic in Egypt. According to Dimas, content in these media which uses *'âmmiyah* Arabic has influenced the language preferences of the wider community. This is in line with Heinic et al.'s theory which classifies learning media into audio media, moving image media, multimedia, and internet-based media, where these media have proven to be effective in spreading and strengthening the use of a language among the community (Sholihah, Supardi, & Hilmi, 2019).

3. Contrast With Formal Language

Even though *'âmmiyah* Arabic is dominant in informal communication, *fushhâ* Arabic is still considered an official language in various formal contexts, such as education, government, and formal media. *Fushhâ* Arabic is used in formal writing, speech, and in situations where a standard of formality is required. However, it is important to remember that although *fushhâ* Arabic has advantages in these formal contexts, *'âmmiyah* Arabic remains the most commonly used and convenient language in everyday communication in Egypt.

In the Egyptian context, *'âmmiyah* Arabic plays a very important role as a mother tongue used in everyday informal communication. It is an integral part of Egyptian cultural identity and a primary means of expressing meaning more intimately and expressively among family, friends and local communities. Although *fushhâ* Arabic remains the official language in formal contexts, such as education, government, and formal media, *'âmmiyah* Arabic has received great support from mass media, such as television, radio, and social media, which has contributed to the wide spread and acceptance of the language this among Egyptian society. Therefore, *'âmmiyah* Arabic is an important element in preserving Egypt's rich culture and identity and facilitating closer and more natural communication in everyday life.

Conclusion

Based on research conducted on students at Al-Azhar Cairo, it was found that there was a dilemma in the use of *fushhâ* Arabic and *'âmmiyah* Arabic (Egyptian dialect) in the academic environment and Egyptian society. Barriers to the use of *fushhâ* Arabic consist of linguistic and non-linguistic problems. Linguistic issues that make it tough for college students to use *fushhâ* Arabic consist of four components, particularly sound system (phonology), word formation (morphology), sentence formation (syntax), and which means (semantics). The non-linguistic problems consist of two things: the non-implementation of the language environment (*bî'ah lughawiyah*) and limited access to *fushhâ* Arabic learning resources for Indonesian students at Al-Azhar Cairo, Egypt.

On the other hand, *'âmmiyah* Arabic (Egyptian dialect) is a mother tongue that is widely used in informal communication in Egyptian society, both within family, friends and local communities. Mass media, such as television, radio and social media, have a large role in popularizing and spreading the use of *'âmmiyah* Arabic among Egyptian society. Despite this, *fushhâ* Arabic is still considered an official language and is used in formal contexts such as education, government and formal media.

This research reveals a dilemma in the use of *fushhâ* Arabic and *'âmmiyah* Arabic in Egypt, especially in academic environments such as Al-Azhar University. Students are faced with the challenge of mastering these two forms of language and using them appropriately according to the context and situation at hand. They must be able to overcome linguistic and non-linguistic problems in learning *fushhâ* Arabic and use *'âmmiyah* Arabic effectively in everyday informal communication.

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