

EDUCATED SPOKEN ARABIC (ESA) : A NEW ALTERNATIVE FOR FUTURE TEACHING ARABIC AS A FOREIGN LANGUAGE

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ABSTRACT

Diglossia in Arabic Linguistics differentiates Arabic into two forms, fusha and ^Cammiyya. Teaching fusha only, students are taught the wrong form of language because it is not used for ordinary oral communication by any group of people in the Arab world. Teaching ^Cammiyya only students will not develop their ability to read and write Arabic. Should we teach both fusha and ^Cammiyya simultaneously and separately or independently? What kind of alternative approach can be proposed for the future of the TAFL based on the integration of Formal and Colloquial Arabic? In the hope of overcoming the problem of Teaching Arabic as a Foreign Language due to diglossia, Educated Spoken Arabic (ESA) which intersects with educated colloquial and written Arabic and cuts across regional vernacular boundaries, is proposed as an alternative for future TAFL, because its features are closest to both Fusha and ^CAmmiyya and can be used for everyday intercourse, as well as for reading and for understanding formal Arabic

Key Words: Teaching Arabic as a Foreign Language (TAFL), Educated Spoken Arabic (ESA), Diglossia, Modern Standard Arabic (MSA), Colloquial Arabic (CA), Educated Colloquial, ^CAmmiyya, Fusha.

1. Introduction

Teaching Arabic as a Foreign Language (TAFL) has a serious problem due to diglossia which differentiates Arabic into two forms, *fusha* and ^C*ammiyya*. Fusha, which comprises both Classical and Modern Standard Arabic (MSA), is the formal form of Arabic and is used in formal instances such as schools, radio and TV programmes, meeting, conferences, newspapers, books, and religious functions. ^C*Ammiyya*, the so called Colloquial Arabic (CA), is the spoken Arabic and is used in informal listening and speaking situations. Teaching *fusha* only and using it for speaking in informal situations, students are taught to use the wrong form of language in these situations because “*fusha* is not used for ordinary oral communication by any group of people in the Arab world. It is the language of reading and writing, and of formal prepared speech”¹). Thus, in order for students to be able to perform successfully in Arabic, we have to teach them a form of language which is used for speaking i.e. spoken language. However, there will be another problem. Teaching ^C*ammiyya* only to students will not develop their ability to read and write Arabic as it is used by Arabs because vocabularies used in ^C*ammiyya* are limited to ordinary everyday conversation. They have a very few scientific and technological terms as well as social, political, economical and cultural vocabularies which are used in written texts such as magazines, books, newspapers and texts prepared for radio and TV programmes. For illustration, we can imagine students who have completed an Arabic course in ^C*ammiyya* for two or three years, who may be able to speak in colloquial Arabic for daily conversation but who cannot read magazines, books or newspapers or listen to the news on the radio or TV. Here the serious problem appears and it should be solved.

The main question to be discussed here is; “Should we teach both *fusha* and ^C*ammiyya* simultaneously and separately or independently?” It is not an easy job to do and confusion will occur because they will be interchangeably used by students. They will be confusion in choosing which word or structure should be used. If they use fusha items in speaking, it is not a fatal error but if they write some colloquial words in their letter or essay e.t.c. a very serious problem will appear. Teaching *fusha* and ^C*ammiyya* separately a certain amount of duplication and waste is unavoidable because “many vocabulary items and many grammatical features are presented twice. Since much of the vocabulary and many grammatical features are shared by the varieties of Arabic in question, they need not be presented twice”². What kind of alternative approach can be proposed for the future of the TAFL based on the integration of Formal and Colloquial Arabic? This article will discuss some related arguments in order to make sure whether ESA will be a new alternative for future TAFL.

2. Purpose and Incentive

The aims of this article are: (a) to analyse some concepts of ESA such as its definition, characteristics and historical background as well as its basic grammar rules. It also analyses (b) the situation of Arabic in Arabic speaking countries including the problem of diglossia and the role of ESA in our modern age; and (c) to discuss whether ESA should be an alternative for future TAFL or if there is another alternative better than ESA.

3. Methodology

Since this study is meant as an analysis of the concept of ESA, I use several sources, particularly some articles discussing ESA written by Arabists and linguists. The main sources or references for this study are taken from journals, published articles

¹ Younes, Mounther A. 1990. “An Integrated Approach to Teaching Arabic as a Foreign Language”, *Al-^CArabiyya*, Vol 23, Nos 1 and 2, p 111.

² Younes, Mounther A. *Op-cit*, p 122

collected from some workshops and symposiums on Arabic Language Teaching. The most important ones are *Journal of the American Association of Teachers of Arabic* the so called *al-ʿArabiyya*, *Archivum Linguisticum*, *Journal of Linguistics*, and *International Journal of the Sociology of Language*. There are two collections of papers used for this study. They are *Educated Spoken Arabic: What, Why, How: Proceeding of the Leeds University Workshop July 1990* edited by Dr. Dionisius A. Agius and Dr. Avihai Shvitiel, and the other one is *Diglossic Tension: Teaching Arabic for Communication, Beaconsfield Papers*, edited by Dr. Dionisius A. Agius.

As for examples of ESA and equivalent terms employed in this dissertation, some M.A. dissertations and Ph.D. these are used. Arabic writing is not applied; however transliteration is used in the hope of maintaining originality. One important point I should mention here is the way I use Arabic transliteration. I use only one style of transliteration i.e. the Library of Congress system. This system is commonly known and widely used and it is the standard system of Arabic transliteration. Thus, whenever I quote and find a different style, it is rewritten and conforms to the Library of Congress system. For example: the word *ḫaṣṣ* is written as *Khass*.

To research whether ESA is a new alternative for future TAFL, I firstly discuss ESA and related concepts. Secondly, I discuss the comparison between teaching MSA, CA and ESA. In my comparative study, I discuss the disadvantages of teaching MSA and CA and show the advantages of teaching ESA. Finally, I propose a new alternative for future Teaching Arabic as a Foreign Language based on this discussion.

4. What is Educated Spoken Arabic?

“Educated Spoken Arabic is a term which seems especially prone to misunderstanding because ESA is also called “Middle Arabic”. It can refer not only to the style of Arabic i.e. the mid-way between MSA and CA but also to the historical phase from its beginning in the early Islamic period until the eighteenth century. To elucidate what the term “ESA” means in the context of TAFL, it is easiest to start by eliminating what it does not mean.

To begin with, it should be mentioned here that although Arabic has been classified into many different styles there are two forms of Arabic that are commonly known. There are *Fusha* and *ʿAmmiyya*. *Fusha* which consists of both Classical and MSA, is used in formal situations. *ʿAmmiyya* is colloquial Arabic which consists of various dialects and is used in formal situations. Blanc, Badawi and Meiseles classified into three different classifications. Blanc distinguished five varieties as follows: 1). Standard Arabic, 2). Modified Classical, 3). Semiliterary or Elevated Colloquial, 4) Koineized Colloquial, and 5). Plain Colloquial. Badawi recognized five styles of Contemporary Arabic in Egypt, they are: 1). *Fusha al-turath*, 2). *Fusha al-ʿashr*, 3). *ʿAmmiyyat al-muthaqqafin*, 4). *ʿAmmiyyat al-mutanawwarin*, 5). *ʿAmmiyyat al-ummiyyin*. Meiseles categorized Arabic into four styles: 1). Literary Arabic or Standard Arabic, 2). Oral Literary Arabic (OLA), 3) Educated Spoken Arabic (ESA), and 4). Plain Vernacular³

I recommend that in order to understand the position of ESA among the Arabic forms, one has to distinguish between ESA and the rest of the Arabic forms; ESA is neither specifically *fusha* nor *ʿammiyya*, but rather a form that sums up features of *fusha* and *ʿammiyya*. When people hear this term for the first time, they probably begin to think that ESA may be regarded as a form of Arabic used in speaking by educated Arabs. When we talk about “educated Arabs”, we mean according to EL-Hassan, “those who have been to school and college as well as those whose linguistic behavior has been appreciably influenced by any social, cultural and professional institution, whether or not the latter group or has undergone any course of formal institution⁴”. From this point of view, we can note that ESA is not regarded as a form of Arabic used by uneducated Arabs i.e. those who have never been to school or those whose linguistic behavior has never been influenced by any social, cultural and professional institution; nor by those who live in rural areas or remote villages or those who are illiterate. The importance of education is that it plays a key role in changing the behavior of individuals and groups whether in formal circles such as schools and colleges or non formal circles such as radio, television, newspaper, etc.

When we talk about spoken language we do not mean any written forms of language but we are concerned with unscripted speech forms of it. Thus ESA is not a written form of Arabic which can be found in any printed materials such as books, magazines, newspapers, letters, billboards, etc. One important point we should ask is, who are the users or native speakers of ESA? There are many Arab nations living throughout the Arab worlds. They have their own particular spoken language; the so called dialect, which differs not only from one country to another but also from one region to another. There are hundreds of Arabic dialects throughout the Arabic speaking countries. To illustrate; in Saudi Arabia alone there are more than 200 dialects scattered all over the Kingdom⁵. However, this variation does not hamper communication amongst Arabs. For example, an Egyptian cannot only understand and communicate orally with another Egyptian, but can also understand and communicate with other Arabs from different countries such as Libya, Saudi Arabia, Morocco, Sudan, Syria, etc. Another question we should ask is, what do speakers of Arabic, whose native dialects are different, do when they talk in order to ensure that they understand each other? From this point of view, we can understand the speakers of ESA are not a particular group or nation but all of those Arabs whose characteristics are not uneducated.

³ Mitchel, TF. 1986. “what is Educated Spoken Arabic ?” *International Journal of Sociology of Language*. Vol 61, p 732

⁴ El-Hassan, SA. 1997. “Educated Spoken Arabic in Egypt and the Levant: a critical review of diglossia and related concepts” *Archivum Linguisticum*, Vol 8, No 2, p 114

⁵ Bakalla, Muhammad Hassan. 1981. *An introduction to Arabic Language and Literature*, Taipei: European Languages Publication Ltd, p 79

To make clear what ESA is, Michel Nicola quotes Versteegh's statement that 'ESA is the language used by educated Arabs of different native dialects in informal communication. It is an emerging language comprising parts common to all the dialects, which are quite considerable'⁶. Here Nicola attempts to clarify the concept of ESA that this is a language not only used by one particular native speaker of dialect but by all educated Arabs throughout the Arabic speaking countries. This form of Arabic is not used in formal communication such as ceremonies, meetings, conferences, schools, radio and TV programmes as well as religious functions, but it is used in informal communication such as at homes, markets, university campuses and schools, stations, streets, etc. Based on what Nicola writes that ESA comprises linguistic features common to all dialects, we can understand, then, the speakers of ESA can employ it in everyday usage.

To conclude, then, I underline that ESA is a form of Arabic comprising parts common to all dialects and is a mixture of the formal and vernaculars used by educated Arabs of different dialects as a means of informal communication.

5. Features (Characteristics of the Educated Spoken Arabic)

So far I have discussed Educated Spoken Arabic which is concerned with the following characteristics: *First*; It is mid-way between *fusha* and *ʿammiyya*. "Mid-way", may be misinterpreted because it may refer, according to Benjamin Hary⁷, both to the historical phase from its beginning in the early Islamic period until the eighteenth century and to the sociolinguistic level in which a mixed variety of literary and colloquial Arabic was used. What I mean by "mid-way" here is not the historical phase but the sociolinguistics level or the style of Arabic which is a mixture of *fusha* and *ʿammiyya* as Altoma⁸ describes:

"Between these two forms of Arabic there exist a variety of intermediary Arabic often called /al-lugha al-wusta/, "the middle language", and described as a result of Classical and Colloquial fusion. The basic features of this middle language are predominantly colloquial, but they reveal a noticeable degree of classicism especially in the use of lexical items".

It is clear that the ESA is neither *fusha* nor *ʿammiyya*. But it is the mid-way between these two forms with some mixed features, both on the lexical and syntactic level. For example: *"fi khtilaf ben l-qarya wi l -madina"*, There is a difference between the village and the city⁹. In this sentence the speaker uses words chosen both from *fusha* and *ʿammiyya*. The word "fi" taken from *ʿammiyya* is used by the speakers instead of using "hunak" or "yujad" which are used in *fusha*. The rest is taken from *fusha*.

Second; It is the standard language used by educated Arabs. ESA is a form language used by many Arabic speakers especially educated ones on most occasions not only in informal situations but also in places where formal Arabic is being used. For example; a lecture on Arabic Linguistics at the University of Kuwait where the lecturer, an Egyptian and specialist in Arabic addressing students reading Arabic used ESA as his medium of instruction with a good deal of style shifting spanning the whole spectrum of spoken Arabic: e.g.

maʿaleshi; ihna mina l'an fa saʿidan ya jamaʿa mish ʿawzin nistaʿmil kilmit huruf. Ilhuruf tumathil la wala ahruf wala huruf-ilhuruf tumathil il-janib il-kitabi lissot. Ihna hanistaʿmil kilmit aswat li'anna hna bnidris ʿilm al-aswat mish ʿilm il.. ʿilm il'imla' mathalan aw ʿilm al-kitaba. fa ilhuruf hadhihi murtabita bi l- kitaba aw bi l- 'imla'.

(‘Never mind ! From now on, everybody, we do not to use the word /huruf/nor/ahruf/’letters’’. Letters are orthographic representations of sound. We will use the term/aswat/ “sound” because we are studying phonology, not the art of spelling or writing. Letters are associated with orthography and spelling’’)10

If we look at the above example we can see that elements of colloquial often enter the teacher's, especially in the area of classroom language. Many teachers do use *fusha* in their lectures but they use a mixture between *fusha* and *ʿammiyya* i.e. ESA out of the class when they speak to their colleagues and students. Another example where ESA could be used in the conversation is "... from the manager and his reception clerks in the Hilton Hotel of the Arab world to the Arab diplomat chatting to colleagues at a reception or the same man in converse with friends, perhaps of other nationalities on the way home"¹¹

Third; It summarizes features from *fusha* and *ʿammiyya*. Being a Middle Arabic, ESA summarizes features from both *fusha* and *ʿammiyya*. On one hand it takes the characteristics of *fusha* such as the lexical components and syntax, e.t.c. and on the other hand it also takes those from *ʿammiyya*. In a review of Agius' textbook Alan S. Kaye¹² quotes from the introduction of *Min Fadlak*:

Educated Spoken Arabic (=ESA)... sums up features from *fusha* i.e. Formal Arabic (=FA) such as professional and literary vocabulary and some aspects of syntactical, but also from *ʿammiyya* i.e. Colloquial

⁶ Nicola, Michel. 1990. "Starting Arabic with Dialect" *Diglossic Tension: Teaching Arabic for Communication. Beaconsfield Paper. Leeds: Folia Scholastica. P 42*

⁷ Hary, Benjamin. 1989. "Middle Arabic, Proposal for new Terminology", *Al-ʿArabiyya*, Vol 22, Nos 1 and 2, pp 19-36.

⁸ Altoma, Salih J. 1969. *The problem of Diglossia in Arabic: a comparative study of classical and Iraqi Arabic.* Harvard: Harvard University Press, p 4

⁹ Sallam, AM. 1979a. "Concordial Relations within the Noun Phrase in Educated Spoken Arabic", *Archivum Linguisticum.* Vol 10, No 1, p 19.

¹⁰ El-Hassan, SA. 1997 "Educated Spoken Arabic in Egypt and the Levant: a critical review of diglossia and related concepts" *Archivum Linguisticum.* Vol 8, No 2, pp 112-132.

¹¹ Mitchell, TF. 1986. "What is Educated Spoken Arabic ?" *International Journal of Sociology of Language.* Vol 61, pp 732

¹² Kaye, Alan S. 1990. Review. "Ana Aktub: Phonology and script; Min Fadlk: Listening and Speaking; Mabruk: Reading and Writing Grammar. 3 Volumes. By Donisius A. Agius" *Al-ʿArabiyya*, Vol 23, Nos 1 and 2, pp 123-127.

(=C) such as the elimination of case-endings with semantic and syntactical characteristics of particular dialects.¹³

For illustration, we can examine the above example: *fi khtilaf ben l-qarya wi l-madina*". In this case we can clearly see that ESA uses formal and informal vocabulary. Referring to Agius' introductory remarks in his textbook we note that there are three features ESA sums up from both *fusha* and *ammiyya*. They are a). Professional and literary vocabulary, b). Aspects of syntactical structure, and c). Elimination of chase endings.

Forth; It is a spontaneous unscripted speech. Contrary to formal Arabic which is usually the written literary language, ESA is not normally written. It is unscripted speech which is spoken spontaneously. For example; an artist or film star interviewed by a radio reporter, would spontaneously answer orally in neither formal nor informal language. And one can quote several other instances of this language of this type.

Fifth; It minimizes local features. Although ESA contains some local or colloquial features such as the lexical components, syntaxes and sound patterns, it tries to use them as little as possible. It does not use all features of them but it concentrates on parts common to all dialects or the important points of everyday language which are applicable to dialects all over the Arab world ; the word "*aiwa*" /yes/ is commonly known not only to Egyptian for example but also to other Arabic speakers off different countries such as Libya, Syria, Saudi Arabia. Morocco e.t.c.

Sixth; It maximizes borrowing from literary Arabic. ESA does not only minimize colloquial but also maximizes borrowing from formal Arabic. This process is to produce the middle language or *al-lugha al-wusta*. Without these two processes ESA would not be the "mid-way". In many cases, vocabulary used in ESA is taken from those of MSA lexical items with some changes in consonant and vowel sounds. For example; we can compare these three varieties of Arabic words for "frog", they are: Modern Standard Arabic: *Difdi*^C, Educated Spoken Arabic: *Dufda*^C, and Colloquial: *Kurrit may*. The word *dufda*^C is used in the practice of Educated Spoken Arabic in North Jordan and the word *Kurrit may* is Colloquial¹⁴. Clearly we can see that the first vowel i.e. /i/ in MSA is changed into the vowel /u/ in ESA, and the second is changed into the vowel /a/.

Seventh; It is influenced by regional dialect. Since the speakers of ESA are not in one particular region or even in one country, it is influenced by the vocabularies and sound patterns from many kinds of regional dialects such as Egyptian, Saudi, Syrian, Iraqi, Moroccan, etc. The words could be adopted from any dialects of the Arab World.

Eight; It is influenced by foreign words (loan words). Unlike pure Colloquial Arabic, one of the distinguishing features of ESA is unintegrated loan words from English and other languages. This is because the majority of typical ESA speakers are the elite and bureaucrats of the Arab world. They have contact with foreign languages and cultures. Here are some examples of loan words in ESA: 1. *hadha mo^C min il-problems....*' (This kind of problems...'), 2. *bihayth innu lmadde hay itkun very stiff*. ('so that this material be very stiff'), 3. *baynama l'ilm ilhadith ilyom tawassal ilal-prefabricated house aw ma yusamma lbuyutil jahiza* (where are modern technology has made it possible to have prefabricated house, i.e. what is known as ready-made house'¹⁵

The reasons why educated Arabs use these loan words are various, for example, Arabic may not have an equivalent or that the introduction of such words identifies the speakers as educated etc.

6. Situation of Arabic in the Arabic Speaking Countries

Arabic has been announced as one of the six official languages of the World Organisation such as the United Nations and its sister organization. It is becoming widely learned by many students all over the world. The great wealth of the Arab countries has influenced the languages of the world. The presence of thousands of Arabs as students, tourists, and immigrants, in different parts of the world has its social and culture effects and these are manifested in language. Nowadays, many radio stations broadcast their programmes in Arabic. Also, the Arabic programmes of British Broadcasting Corporation (BBC) Television broadcast through Middle-East Broadcasting Corporation (MBC) every day, not to mention the abundance of newspapers and magazines written in Arabic which are published all over the world. All of them use formal Arabic the so called MSA.

If we compare this situation with the situation of Arabic in the Arabic speaking countries we will find there is a big difference between them. Formal Arabic is not used by any Arabs in their daily conversations. They allow their very sound Arabic to become a written language and oral prepared speech. They prefer to use their dialect. Educated Arabs use more and more ESA. The reasons are various such as that formal Arabic is too complicated to be used for daily life, if has difficult case-endings, e.t.c based this phenomena. Cheyne describes such reasons as follow:

We think, speak, sing, murmur our prayer, talk tenderly to our children, whisper in the ears of our beloved ones, seek understanding with whoever we want to and insult those who we see fit to in flowery and smooth spoken language which does not delay thinking, nor requires much effort. But when we assume a formal position in the capacity of a teacher, preacher, lawyer, broadcaster or lecture, we have to attire ourselves with

¹³ Agius, Dionisius A. 1989. *Min Fadlak, Listening and Speaking*, Leeds: Departement of Modern Arabic Studies.p.8

¹⁴ El-Hassan, SA. 1978. "*Variation in the Educated Spoken Arabic of Jordan with Special Reference to Aspect in Verb Phrase*", Ph.D Dissertation, The University of Leeds. p.66

¹⁵ El-Hassan, *Op.cit.* 1978:72-73)

another linguistics personality, and we have to talk in a language with difficult vowel-endings, and with stiff rules in its construction and expression.¹⁶

This statement shows us that formal Arabic is only used on limited occasions. Even some lecturers at universities in Arabic countries do not use formal Arabic in their lectures as Thurayya Haddad writes “*Hatta al-yaum najid al-‘adid min lughata litadris wa al-baḥth al-‘ilmiyy*”. (We can now find that many lectures at universities in Arabic countries do not use formal Arabic as a medium of instruction and of research)¹⁷. It is a reality of the Arab world (especially of my experience in Mecca and Medina Saudi Arabia during my Hajj visit in 2012 and Umra visit in 2009. It was also my experience in Egypt during the 1992 Easter vocation when I was there for more than one month visiting universities such American University in Cairo (AUC), ‘Ain Shams University, Cairo University and Al-Azhar University) that I found no one ever spoke fusha Arabic in their daily conversation. Classes that I observed in AUC, Al-Azhar, and ‘Ain Shams University were firstly held in MSA, and sometimes were mixed between MSA and CA, but discussions were conducted in ESA and CA.

Educated Arabs use ESA in their daily conversation because using ESA has its own prestige in which they can express themselves as the educated ones which separates them from those people who are uneducated. University students use ESA on campus as well as in their daily conversation. Arab students who are graduates from overseas universities such as in the UK or the US, use more and ESA in their daily conversation. On many occasion they use more foreign words, especially English. Arab students at Leeds University, for example, as far as I observed during my MA study in 1992, although some of them keep their own dialects when they speak with Arab friends from different countries, tend to use ESA in conversation instead of using English. Here many kinds of dialect meet and mix because the students come from various Arabic speaking countries such as Qatar, Bahrain, Sudan, Egypt, Saudi Arabia, Morocco, Syria, Oman Libya, Algeria, Tunisia, e.t.c. This fact can be easily observed, especially on Fridays when Muslims finish their *Jum‘ah* prayer. The speech/*khutbah* was presented in sound formal Arabic followed by English translation but none of them use such sound Arabic in their chit-chat after *Jum‘ah* prayer.

Many students from small villages in Arab countries use ESA when they return to their villages. This situation can also influence the language used in the villages especially they youth of the village who are always keen to use popular language. They can express themselves as the “modern” Arabs and “educated” people.

In conclusion, I can say that the situation of Arabic in Arabic speaking countries is varied. MSA is only used on very limited occasions such as in lectures, meeting, radio and television programs, religious functions, e.t.c. Pure Colloquial is spoken by uneducated Arabs. ESA is spoken by all educated Arabs in their daily conversation and it is used by most Arabs in Arabic speaking countries. ESA is also the language of chit-chat of educated Arabs and is the lingua franca through the Arab world. The future of ESA seems to be brighter due to it being more and more used by educated Arabs in their daily conversation. ESA is sometimes used not only in informal but also in formal situation. More Arabs tend to use ESA rather than pure colloquial because using it has its special prestige and they can show themselves as the educated people while using MSA is too difficult and unnatural. ESA is used not only by most Arabs in their home countries but is also used everywhere overseas. Based on this point of view, I would not hesitate to speculate that in the near future Arabs from various parts of the Arab world will find it is, on one hand, difficult and unnatural to use MSA spontaneously, and on the other hand, there is no prestige in using pure colloquial, and they will find themselves speaking to each other in Education Spoken Arabic.

7. The position of Arabic language in Indonesia

Speaking Arabic in Indonesia is generally regarded as something prestigious. Many Indonesians who speak good Arabic have studied or lived for some time in the Arab world, whether Mecca, Medinah, Cairo, Karthoum or elsewhere. Their language competency results from daily exposure to spoken Arabic for an extended period. Now they do use Arabic in their daily communication with their friend in telephone conversation, and WA. In the era of Dutch, many people in Indonesia spoke Arabic as their mother tongue. Most of them were from Hadramaut or other parts of southern Arabia. As there are many Indonesians of Arabian origin, one would expect to find at least some residue of dialects from regions such as Hadramaut or other parts of South Yemen. But this occurs rarely, if at all. Today Arabic has almost entirely disappeared as a mother tongue in Indonesia, because most Arab immigrants married Indonesian women and their children learned only the language of the mother¹⁸.

Most Indonesians nowadays learn Arabic almost exclusively for studying the Koran and important subjects such *Tafsīr al-Qur‘ān*, *Fiqh* and the *Hadīth*. This would not necessarily result in an ability to converse in Arabic. Students in Pesantren (Indonesian Islamic Boarding School), for example, studying the *Tafsīr* usually write an Indonesian (if not local language, such as Javanese) translation above the Arabic text word by word. Their ability to work with a text such as this, would not necessarily be able to communicate orally in classical Arabic.

Learning Arabic language for Indonesians may be challenging because of the Indonesian linguistic background. Many Indonesian words are derived from Arabic. Dr. Nikolaos van Dam¹⁹, the Ambassador of the Netherlands in Indonesia in his

¹⁶ Cheyne, Anwer G. 1969. *The Arabic Language*. Its Role in History, Minneapolis: University of Minnesota Press, p.63

¹⁷ Agius, Dionisius A. 1990. *Diglossic Tension: Teaching Arabic for Communication*, Ed. Dionisius A. Agius, Leeds: Folia Scholastica, p 13

¹⁸ van Dam, Nikolaos. 2009. *Arabic Language in Contemporary Indonesian*,

<http://www.nikolaosvandam.com/pdf/article/20071005nvdamarticle01us.pdf>, retrieved on Sunday, April 24, 2016, 07:29

¹⁹ van Dam, Nikolaos, ibid

article *Arabic Language in Contemporary Indonesian*, states that the number of Arabic words in Indonesian may be more than 3000. He argues that according to a sister publication, *Arabic Loan-Words in Indonesian* (compiled by Russell Jones who focuses specifically on the root forms of Arabic- and Persian-derived words), there are some 2750 Indonesian words derived from Arabic. This compilation does not include the derivative words which are so abundant in Indonesian such as *syair*, which produces *bersyair*, *menyairkan*, *penyair*, *kepenyairan* and so on. However, people whether well-educated or not, are generally unaware of the particular Arabic origin of words they use in modern Indonesian.

Learning Arabic for communication in Indonesia is another issue. Usage of Arabic is usually obligatory, including in the case of an Indonesian pesantren, such as the one in Gontor, East Java. An "Indonesianized" variety of Arabic, existing as a kind of "linguistic island", separate from dialects such as Hadrami Arabic. All Indonesian madrasahs (schools under the management of the Ministry of Religious Affairs, both public and private) and Private Islamic Schools now put Arabic language in their curriculum as a compulsory subject for all students. The teaching of Arabic nowadays is using Communicative Approach.

8. Problem of Diglossia

The problems due to diglossia as I mentioned in the beginning of this article cause controversy among Arabists. The one thing they have agreed on is that both MSA and Colloquial should be taught in order for learners to master four language skills in Arabic i.e. listening, speaking, reading and writing. However, they disagreed as to whether these two varieties should be taught one after another. If so, which one should be taught first. Some of them argue that it would be better if teaching Arabic starting with MSA and then proceeding to the colloquial. Other argues that the best way of teaching Arabic is starting with colloquial. MSA can be taught later on after the student has mastered the dialect. Although these proposals have benefits, they lack many things. Below I would like to discuss their disadvantages.

9. Advantages of Teaching Educated Spoken Arabic.

I do not wish to claim that teaching ESA is the best alternative for TAFL before its advantages show that it does guarantee students to function both in MSA and Colloquial. Below are some advantages of teaching ESA. They are as following:

Firstly; Functional. Students can become functional in the dialect of any region more easily than those students who learn MSA and colloquial because ESA includes a core of everyday language which is common not only to one particular dialect of a region but to all dialects in the Arab world. *Secondly*; Confidence. ESA gives learners confidence in a language of day-to-day communication in real life situations because it is the language used naturally in conversation. For initial learners the proper pre occupation is not with what people use on formal occasions but what they speak to other every day. Nicola²⁰ describes ESA as a 'linguistics' salad which is natural even though is not found readily made in nature. Both formal and informal characteristics are already present. Compared to MSA and Colloquial ESA is healthier than both MSA and Colloquial because MSA has been turned by the highly sophisticated science of Arabic grammar into something like refined sugar, unnaturally sweet. Colloquial only has one ingredient which is not enough to constitute a balance diet. *Thirdly*; Easy to understand Fusha. The knowledge of ESA greatly enhances students' ability to read and understand MSA, whereas the same is not true of Colloquial. In other words we can say that ESA unlocks the door to understand and perform in formal Arabic. *Forthly*; Understanding the basic grammar of MSA. By learning ESA, students can also learn the basic structure of Arabic such as nominal and verbal sentences, noun + adjective agreement, subject + verb agreement, etc. Thus, students are familiar with the underlying structure of Arabic because it is closer to MSA. *Fively*; Effective and efficient. Lastly, teaching ESA can avoid a certain amount of duplication, repetition and waste because many vocabulary items and grammatical features which are shared by MSA and colloquial are not presented twice.

These advantages clarify that teaching ESA means teaching both MSA and Colloquial at once. There is no existing approach which could be better than this.

10. The New Alternative for Future Teaching Arabic as a Foreign Language.

So far I have discussed the problem of dualism in Arabic due to diglossia such as disadvantages of teaching MSA and Colloquial and teaching one after another. I have also explained the advantages of teaching ESA. In the next point, I would like to discuss what the new alternative for future TAFL should be and prove to this new alternative. If we look at many points I have described from the beginning of this study, we can clearly see that neither MSA nor Colloquial provides a better alternative. Otherwise, they lack many things needed in TAFL. Teaching MSA is not a good alternative because it cannot be used in daily conversation since language is not only to be studied intellectually but it also to be used in communication both in formal and informal situations. The use of MSA in informal situations is not practiced by Arabs anywhere.

Teaching dialect is not deemed to be a good choice because it provides no guarantee for learners to be able to read and understand formal Arabic. The existence of so many dialects causes a major problem by which it is impossible for learners to master all dialects. It makes the learners' ability in conversation limited to only the dialect they have learned.

Teaching MSA first and colloquial later on is not considered to be a good alternative because a certain amount of repetition, duplication and waste is unavoidable since both MSA and dialect share many features that should not be taught separately and twice. To answer the question of what the future alternative for TAFL should be, I would not hesitate to state here that teaching

²⁰ Nicola, Michel. 1990. "Starting Arabic with Dialect" *Diglossic Tension: Teaching Arabic for Communication. Beaconsfield Paper. Leeds: Folia Scholastica. p.45*

ESA is the best alternative for the future TAFL. There is no alternative which is better than ESA because everything which already exists in it could be used both formal and informal purposes. ESA is a lingua franca used everywhere in the Arabic speaking countries. It is a form of Arabic which is closest to MSA and any of the dialect of the Arab world. It can be used for every day intercourse, for reading and for understanding formal Arabic. It is not complicated by difficult grammar rules and it avoids much duplication and waste. To conclude then, I note that ESA is the new, the best, the most appropriate, the most effective, the most efficient alternative for future TAFL. To choose ESA is to solve the serious problems due to diglossia in Arabic.

11. Conclusion and Recommendation

The study of ESA has brought us to the solution of the problem of Teaching Arabic as a Foreign Language due to diglossia. The issue of using and teaching Educated Spoken Arabic drew our attention to provide a focus on the invention of the new direction for future TAFL. Some of the brief main points discussed in this dissertation are: **First**; Educated Spoken Arabic is a form of Arabic comprising parts common to all dialects and is a mixture of the formal and vernaculars used by educated Arabs of different dialects as a means of informal communication. **Second**; To date, although a well-defined set of grammar rules of ESA has not yet been formed, the basic grammar rules discussed in this study at least can be used as an produced to fulfill the need of making rectification in the TAFL. **Third**; ESA has been practiced for a long time. However, study on it appeared only at the end of twentieth century due to the needs of Teaching Arabic as a Foreign Language. It seems that ESA will continuously become a subject of study and research conducted by many Arabic experts. It is intended to ameliorate the future of Teaching Arabic as a Foreign Language. **Fourth**; Teaching ESA concentrates on listening and speaking skills. Reading and writing can be taught after the spoken language has been acquired by learners. The method used in teaching ESA should fit the need and demands of learners, especially in order to help them to survive in real life situation in the Arab world. It should encourage students to talk and think because language is media of communication and thinking as well as culture. **Fifth**; The situation of Arabic in the Arabic speaking countries shows that ESA is spoken and used by most Arabs especially by educated people MSA is never used in a daily conversation and it is not an effective means of inter-dialectal communication. ESA will continually be used as a lingua franca in the future. The future of ESA seems to be brighter. **Sixth**; The problem of diglossia in Arabic causes a serious problem in TAFL in which teaching MSA or colloquial alone is not enough since MSA is not used in conversation and colloquial gives students difficulties in reading and understanding formal Arabic. Teaching one after another is prodigal. Neither MSA nor dialect is better than the other. The only alternative for future TAFL is teaching ESA because everything already exists in ESA for both formal and informal use. **Finally**, I have to underline here that this study is not free from limitations, lacks and insufficiencies. But at least, it can still give a possible, appropriate solution to the current problem of TAFL due to diglossia. Any advice and constructive criticisms can be applied to this study.

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