Diglossia Dynamics Among l2 Arabic-Speakers Of Indonesian Islamic Boarding School; The Translanguaging Influence

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Abstract

This research delves into the dynamics of Arabic Diglossia within the context of Indonesian Islamic boarding schools, comparing modern and traditional approaches. Using a qualitative methodology, this study explores the practice of translanguaging, its impact on language proficiency, and L2 Arabic Learners' exposure to diglossia. With 25 participants from both modern and traditional pesantrens, the research aims to demonstrate that students in modern Islamic boarding schools exhibit a more intensive practice of translanguaging, leading to proficiency in Colloquial Arabic (CA) for everyday communication. In contrast, students in Pesantren Salaf prioritize Modern Standard Arabic (MSA) for formal and religious studies. The research findings shed light on how these linguistic dynamics influence students' language proficiency and communication strategies. This knowledge can inform more effective language education approaches in Indonesia and enhance the understanding of Arab Diglossia and broader bi/multilingual studies within the unique landscape of Islamic boarding schools.

Keywords: Arabic Diglossia; Translanguaging; L2 Arabic Learners

ملخص

تتناول هذا البحث ديناميات الأربيك ديغلوسيا في سياق المدارس الإسلامية الإندونيسية، مقارنة بين النهج الحديث والتقليدي. باستخدام منهجية نوعية، تستكشف هذه الدراسة ممارسة التحول اللغوي وتأثيره على مهارات اللغة، وتعرض الطلاب الناطقين بالعربية كلغة ثانية للديغلوسيا. بمشاركة 25 مشاركًا من البيئتين، الحديثة والتقليدية، يهدف البحث إلى إظهار أن الطلاب في

المدارس الإسلامية الحديثة يمارسون التحول اللغوي بشكل أكثر تكثيفًا، مما يؤدي إلى امتلاكهم لمهارات جيدة في العربية العامية للتواصل اليومي. بالمقابل، يعطون الطلاب في بيسانترين السلف الأولوية للعربية الفصحى الحديثة للدراسات الدينية والشؤون الرسمية. تسلط نتائج البحث الضوء على كيفية تأثير هذه الديناميات اللغوية على مهارات اللغة لدى الطلاب واستراتيجيات التواصل. يمكن أن تسهم هذه المعرفة في تطوير أساليب تعليم اللغة أكثر فعالية في إندونيسيا وتعزيز فهم ديغلوسيا العربية ودراسات اللغات الثنائية/المتعددة في سياق فريد من نوعه في المدارس الإسلامية.

الكلمات الرئيسية: ؛ الترجمة اللغوية؛ متعلمو اللغة العربية كلغة اللغة العربية الثنائية ثانية

Abstrak

Penelitian ini mengkaji dinamika diglosia Arab dalam konteks pesantren Islam di Indonesia, dengan membandingkan pendekatan modern dan tradisional. Menggunakan metodologi kualitatif, penelitian ini mengeksplorasi praktik *translanguaging*, dampaknya pada kemahiran bahasa, dan paparan pembelajar bahasa Arab L2 terhadap diglosia. Dengan melibatkan 25 peserta dari kedua pesantren modern dan tradisional, penelitian ini bertujuan untuk menunjukkan bahwa siswa di pesantren Islam modern menunjukkan praktik *translanguaging* yang lebih intensif, menghasilkan kemahiran dalam Bahasa Arab kolokial untuk komunikasi sehari-hari. Di sisi lain, siswa di pesantren Salaf memberikan prioritas pada bahasa Arab standar modern untuk studi keagamaan dan konteks formal. Temuan penelitian ini mencerahkan bagaimana dinamika linguistik ini memengaruhi kemahiran bahasa siswa dan strategi komunikasi mereka. Pengetahuan ini dapat membantu dalam mengembangkan pendekatan pendidikan bahasa yang lebih efektif di Indonesia dan meningkatkan pemahaman tentang diglosia Arab dan studi multibahasa dalam konteks unik pesantren Islam.

Kata kunci: Diglosia Arab; *Translanguaging*; Pembelajar Bahasa Arab L2

A.   Introduction

In Arabic Language pedagogical context, Modern Standard Arabic (MSA) has become the official variety of the language, primarily used in writing, religious discussions, and formal contexts. It is the language of the Quran, classical poetry, literature, and official written communication, adhering closely to the grammatical norms and classical traditions. On the other hand, Colloquial Arabic (CA) encompasses a diverse range of regional spoken varieties used in everyday communication (McLoughlin, 2009). These colloquial varieties are often significantly different from MSA in terms of grammatical structure and vocabulary.

This linguistic duality reflects the diversity and complexity of Arabic-speaking communities and emerged as a linguistic evolution due to the interaction of Arabic with various cultures as Islam spread.

The phenomenon of diglossia creates a linguistic environment where both these varieties, Arabic Text and Arabic Speech, coexist and interact but in different contexts (AlBzour and Bassel, 2015). The main difference lies in vocabulary, including the development of new vocabulary, with MSA having a more formal lexicon, and Colloquial Arabic (CA) being more closely related to everyday conversation, including dialects and new terminologies (Younes et al., 2017). Therefore, Arabic language education faces various challenges, including bridging the gap between MSA and Colloquial Arabic (CA) to enable learners to transition smoothly between formal and informal language domains (Ni'mah, 2009). Another significant challenge arises in educational settings where the goals include not only language proficiency but also an understanding of rituals, culture, and religious literacy. In this context, learners are required to embark on a understanding Arabic from MSA, with its basic grammatical rules and vocabulary, while communicating with speakers who use various Colloquial Arabic (CA) dialects (Fithriyyahni, 2018; Nassif et al., 2022; Putra, 2017).

Mostly in modern pesantren, there is an emphasis on Arabic as a spoken language used in everyday conversation. The goal is for students to be able to communicate effectively in Arabic in their daily lives, such as talking to friends or participating in religious discussions (Akmaliyah, 2021). Basic Arabic language rules are taught with an emphasis on correct pronunciation and fundamental grammar concepts that are not overly complex. The main aim in Arabic language development here is on Colloquial Arabic (CA) or Spoken Arabic. Modern pesantren recognize the importance of equipping students with practical everyday Arabic language skills. They aim to prepare students to be proficient in Colloquial Arabic (CA) to facilitate communication in various real-life situations. While the teaching materials are in Modern Standard Arabic (MSA), classroom instruction often revolves around speaking, discussions, and interactions in Arabic. Even oral exams (*syafawiy*) hold an equal portion of assessment with written exams.

On the other hand, most traditional pesantren (Pesantren Salaf) adopt a different approach, giving priority to Modern Standard Arabic (MSA) in their Arabic language development programs. These institutions are known for their rigorous academic and religious training, and they emphasize mastery of classical Arabic language and literature (Putra, 2017; Akmaliyah, 2021). Students here are exposed to MSA, which is the formal variety of the Arabic language used in religious texts, literature, and official communication. They are expected to

develop a deep understanding of the complexities of MSA grammar and excel in the analysis of texts, especially when studying classical religious texts like the Quran and Hadith and many ancient books from various disciplines (Wahyuni, 2017). Here, Arabic language rules are taught extensively and intricately. The main aim is for students to be able to read and understand texts accurately. This emphasis stems from the belief that students should be able to read, understand, and interpret sacred texts in Arabic without errors. In this modern era, especially with the advancement of technology and global communication, there are challenges in maintaining the traditional pesantren approach.

This research focuses on the following:

1. How to define (or discover) the Arab Diglossia phenomenon in the context of informal conversations as a result of translanguaging dynamics?
2. How intense is the practice of translanguaging in the Arabic-speaking environment of Indonesian Islamic boarding schools, thus reshaping the discourse on Arabic diglossia?

With a deeper understanding of the structure of the Arabic language and discourse, including the dynamic techniques and practices of translanguaging that appear to have a significant impact on the emergence of diglossia in Islamic Boarding Schools, it is hoped that effective approaches can be found to meet students' needs in mastering proficient Arabic language skills that are applicable across diverse contexts, particularly in terms of motivation and learning achievement. This research is also expected to contribute to our understanding of the vital role of the Arabic language in our rapidly changing modern world, including translanguaging dynamics and its influence on Arabic diglossia.

B.   Research Methodology

This research is qualitative in nature, employing a descriptive approach to depict the unadulterated findings without manipulation or other treatments. This method is employed to comprehend the phenomenon of Arabic Diglossia in the context of informal conversations within modern and Salafist Islamic boarding schools in Indonesia. The sample consists of questionnaires distributed to 25 students from 5 modern and 3 Salafist boarding schools, aiming to assess the presence of diglossic features among students in the research data field.

This research selects a sample of 25 students from both modern and Salaf boarding schools, consisting of 17 students from modern schools and 8 students from Salaf schools. The sample is chosen considering factors such as age, boarding school background, and language proficiency, all note in "Respondents" section.

This is done to ensure diversity in the sample that reflects the real-life situation in boarding schools.

Data obtained from observations, interviews, and questionnaires are analyzed using a descriptive approach. Primary data, including observation notes and interview transcripts, are analyzed to depict how Arabic Diglossia manifests in informal conversations. This analysis includes the identification of new language terms and colloquial expressions used by students. Secondary data from literature documentation is used to provide a theoretical foundation and context for the analysis of primary data. This helps the researcher in understanding the phenomenon of Arabic Diglossia and the factors influencing its usage.

The data respondents are classified solely for research purposes and are derived from 17 students, some of whom are fresh graduates, while others are final-year students from modern Islamic boarding schools. The modern Islamic boarding schools referred to in this research are: Ponpes Darussalam Gontor Ponorogo; Ponpes Al-Ishlah Lamongan; Ponpes Darul Ma'rifat Kediri; Ponpes Al-Amin Parinduan Pamekasan; Ponpes Darun Najah Jakarta. The Salaf Islamic boarding schools referred to are: Ponpes Al-Anwar Sarang Rembang, Ponpes As-Salam Kudus and Ponpes Tinggi Darul Ulum Jombang.

Designing a research questionnaire is a important step in gathering data to understand the phenomenon of Arabic Diglossia within the context of translanguaging in Indonesian Islamic boarding schools. The questionnaire will focus on three key parameters: translanguaging frequency and repertoire, language proficiency and vocabulary, and exposure to diglossia. The questions will be presented in Arabic within the context of Modern Standard Arabic (MSA). The questionnaire aims to collect data on students' language practices, proficiency, and experiences in an Arabic-speaking environment.

The questionnaire consists of free perspective and open minded. It is divided into three sections, each corresponding to one of the parameters. The questions are ordered logically, moving from general language usage to specific language proficiency and exposure to diglossia. It's important to explore these elements further to gain a more holistic understanding of how modern and *salaf* Islamic Boarding Schools comprehend and use the Arabic language in their learning contexts.

C.   Results and Discussion

The initial findings of the research shed light on the complex linguistic landscape of Arabic Diglossia within the context of Indonesian Islamic boarding

schools. These findings are based on the participation of 25 students from various modern and salaf (traditional) Islamic Boarding Schools, categorized by age groups.

The participants were drawn from different pesantren, with varying degrees of modern and salaf orientations. All participants actively contributed valuable insights into the phenomenon of Arabic Diglossia in their respective pesantren environments. Overview of Key Findings are frequency of translanguaging, language proficiency and exposure to diglossia.

Table 1. Duration of Study as a Standard for Arabic Language Proficiency

Background	4-5	6-7	8-9	10 up	SUM
Modern Darussalam Gontor	1	2	1	0	
Modern Darul Ma'rifat	2	3	1	0	
Modern Al-Ishlah	2	1	0	0	
Modern Al-Amin	1	0	0	0	
Modern Darun Najah	1	1	1	0	
Salaf Al-Anwar	0	1	2	3	
Salaf Darul Ulum	0	0	1	1	
Salaf As-Salam	2	0	1	1	
	9	8	7	6	
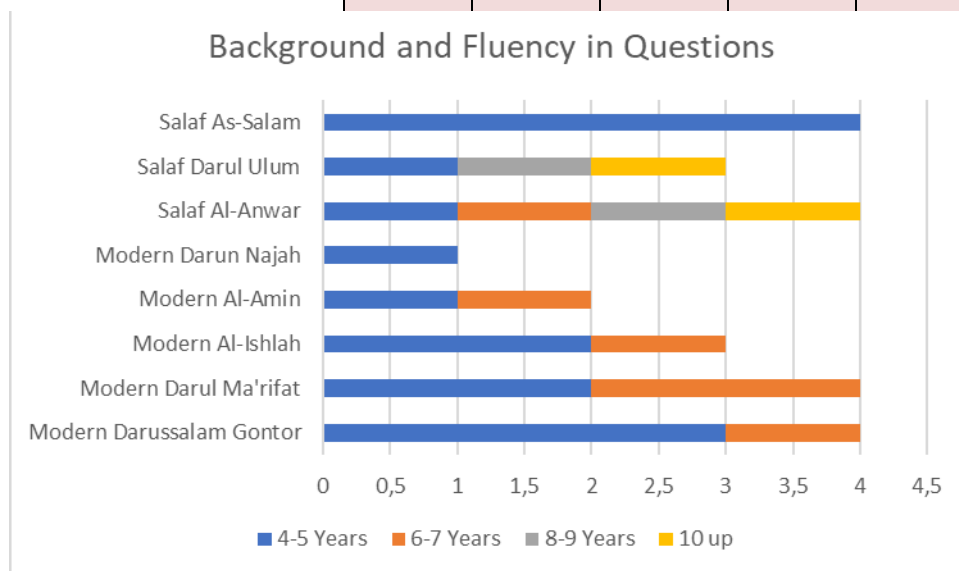
From the provided information, it appears that students from Pondok Modern have a better ability to speak and understand the language, and they are also capable of answering questions effectively. On the other hand, students from

Salaf may have limitations in speaking, but they have a good understanding of the questions asked to them. Additionally, students from Salaf seem to have a strong understanding of the Modern Standard Arabic (MSA) written language. This suggests that while the longer duration of study at Pondok Modern Gontor appears to provide an advantage in speaking ability, Salaf students have a strong overall understanding of the Arabic language, particularly in the context of MSA writing. Therefore, both groups have their respective strengths, depending on the specific linguistic aspects emphasized.

It is important to identify the learning stages achieved by participants because it is expected that participants' opinions on Arabic diglossia diversity and its impact on progress and learning outcomes will differ, primarily based on their current language learning stage and their familiarity with Standard Arabic (MSA) or Colloquial Arabic (CA) in their learning environment. Discussions will be conducted separately for participants who have Indonesian (L1) as their first language and Arabic (L2) as their second language because they may have different experiences and levels of familiarity with the Arabic language.

a. Stage 1 (Colloquial Arabic context)

Here are 20 questions divided into four categories with 1 Question key in each category. for the Colloquial Arabic (CA) context, Stage One:

Category 1: Frequency of Translanguaging

In response to the questions about the frequency of switching between Colloquial Arabic (CA) and the Indonesian language, 14 of the students from the modern Islamic boarding school answered that they frequently switch to CA without any issues. CA is commonly used in Arabic conversations, translanguaging, and code-switching between Arabic and Indonesian languages is rare. The language discipline within the institution demands that they prioritize speaking in the target language (L2), even if it involves elements of their native language (L1) accents. On the other hand, students from the traditional Islamic boarding school, Pesantren Salaf, all answered that they were not familiar with the term CA (only knowing formal Arabic) and rarely used it.

Regarding the situations in which they use CA, 11 modern Islamic boarding school students responded in line with their previous answers, stating that they use their own version of CA in informal conversations. In contrast, students from Pesantren Salaf preferred to use Indonesian. Six modern Islamic boarding school students mentioned that they use CA secretly among friends without the knowledge of the school authorities. When asked about the benefits of switching between CA and Indonesian, modern Islamic boarding school students emphatically stated that the benefits of language interchange are most pronounced

in the first year. In subsequent years, they are required to primarily use the target languages, Arabic and English. Students from Pesantren Salaf did not find any benefits in this language interchange.

Regarding their opinions and experiences, four modern Islamic boarding school students felt that language interchange during their initial years of learning could influence their speaking abilities. Five students said it might have an impact, and six students answered that they didn't know because they no longer use Indonesian in official conversations. Students from Pesantren Salaf said it might be possible because they use Indonesian more frequently and are not familiar with colloquial Arabic. They might understand Modern Standard Arabic (MSA) since that is what they are taught, and they might switch to Indonesian or vice versa. The key question about how language switching affects their communication styles received various responses. Modern Islamic boarding school students felt that this practice applies mostly during the initial years of their education. Eleven of them even stated that Indonesian elements, including accents, influence their Arabic speech, appearing in sentence structures and terminology. Five students gave ambiguous answers, indicating uncertainty, and one student said that it doesn't apply to their current context.

Category 2: Language Proficiency

In response to questions about their language proficiency and preferences, modern Islamic boarding school students unanimously stated that while they recognized the importance of Modern Standard Arabic (MSA), they were more inclined and familiar with Colloquial Arabic (CA). They have developed a preference for using CA in their daily interactions. On the other hand, four students from Pesantren Salaf mentioned that MSA is predominantly used in their classes, while five others said that, for educational purposes, they are more familiar with MSA than colloquial language.

When asked about the aspects of CA that contribute to fluency, 10 modern Islamic boarding school students responded that daily conversations were the key. Seven students emphasized vocabulary, and one student admitted not knowing. In contrast, all students from Pesantren Salaf said that they didn't know much about colloquial language aspects.

Regarding the influence of fluency in CA on native speakers, the modern Islamic boarding school students believed that the language they use (their version of CA) has a significant impact, particularly in cleaning up their vocabulary. On the other hand, all students from Pesantren Salaf were confident that the MSA they study would also have an impact on native speakers, as most native speakers understand their own Standard language (MSA).

When asked whether CA and MSA are equally important, almost all the students responded that both are important and hold a balanced significance. However, five students from Pesantren Salaf expressed that MSA is more crucial because it is related to their studies and to understanding Quranic and Hadith texts.

The key question about the relationship between CA and MSA and how it affects their communication comfort received a unanimous affirmative response. In their contexts, all students indicated that they would choose both languages, as each serves different educational and communicative goals in their language proficiency journey. This choice reflects the nuanced approach that these students take, understanding that both MSA and CA play unique roles in their language development and engagement with the Arabic language community.

Category 3: Exposure to Diglossia

Modern Islamic boarding school students from different backgrounds and experiences provided insights into their exposure to diglossia and how it has impacted their language proficiency and communication habits. Eight students from modern Islamic boarding schools mentioned that they often find themselves in situations that require them to switch between Colloquial Arabic (CA) and Standard Arabic (MSA). The new version of their daily conversations as diglossia includes phrases like "*antum lah,*" which means "you for sure," "*anā kadzalĕk jaĕl*!" which means "I do too, stupid!", "*idzhab hunāka*!" as "go there!", and many similar expressions. It sounds quite natural to listen to what they are talking about. Typically, they use Indonesian dialects like "ah," "dong," "lho," and many more. They encounter this when communicating informally with friends and family, then switch to MSA for academic and formal contexts. On the other hand, all ten students from Pesantren Salaf said that they don't usually find themselves in such situations because they primarily use MSA in their daily communication.

Six students from the modern Islamic boarding school admitted that transitioning from using CA in everyday life to MSA in formal or academic contexts can be challenging. They highlighted the differences in vocabulary and grammar structures as the main obstacles. In contrast, all students from Pesantren Salaf said they did not face this challenge since their focus is primarily on MSA.

Among the modern Islamic boarding school students, eight mentioned that they try to maintain proficiency in both CA and MSA by consciously practicing both in different contexts. They use CA in their informal conversations and daily life while dedicating time to MSA in formal settings, such as classrooms and religious studies. Additionally, some mentioned that they utilize language learning apps and

online resources to enhance their skills. All students from Pesantren Salaf rely solely on MSA for their language development.

Eight modern Islamic boarding school students observed significant differences in how CA and MSA are used in media and entertainment. They noted that CA is more commonly used in informal media, such as social media, while MSA is prevalent in formal media like news broadcasts and academic resources. In contrast, students from Pesantren Salaf primarily consume content in MSA.

Key Question: All modern Islamic boarding school students acknowledged that their exposure to switching between CA and MSA has indeed affected their understanding of the differences between the two. They handle this transition by consciously adapting their language based on the context. They use CA in casual conversations and smoothly transition to MSA when required for academic or formal purposes. This adaptability has become an essential part of their daily communication. In contrast, students from Pesantren Salaf focus solely on MSA, and they do not face such challenges of switching between dialects.

These responses provide valuable insights into how students from modern Islamic boarding schools navigate the complex linguistic landscape of Arabic diglossia, highlighting their adaptability and strategies for maintaining proficiency in both CA and MSA. Students from Pesantren Salaf, on the other hand, emphasized a strong focus on MSA in all aspects of their language development.

b. Stage 2 (Standard Arabic/MSA context)

Category 1: Frequency of Translanguaging

Modern Islamic boarding school students shared their experiences regarding the frequency of translanguaging between Standard Arabic (MSA) and their native language, along with its impact on their communication and language learning. Ten modern Islamic boarding school students stated that they frequently switch between MSA and their native language in daily conversations. This translanguaging is a common practice, especially when they interact with friends, family, and in informal settings. On the other hand, students from Pesantren Salaf mentioned that they primarily use MSA in their daily conversations and rarely switch to their native language.

Six modern Islamic boarding school students found themselves most inclined to use MSA in formal or academic contexts. They cited situations such as classrooms, religious studies, and reading religious texts where MSA was the preferred language. Conversely, students from Pesantren Salaf stated that they use MSA exclusively in formal contexts and do not switch to their native language.

Several modern Islamic boarding school students highlighted benefits associated with translanguaging, such as improved language proficiency,

particularly in MSA, and better understanding of complex religious texts. However, some also acknowledged challenges, such as occasional confusion and the need to adapt their language based on the context. Students from Pesantren Salaf did not report such experiences, as they exclusively use MSA.

In response to whether translanguaging enhances their language learning experience in a formal context, seven modern Islamic boarding school students expressed a positive view. They believed that switching between MSA and their native language allows them to bridge the gap between everyday language and formal Arabic, contributing to a more holistic language learning experience. Conversely, students from Pesantren Salaf did not engage in translanguaging practices and, therefore, did not comment on its impact on language learning.

In Key Question, Modern Islamic boarding school students who frequently switch between MSA and their native language in daily conversations acknowledged that this practice affects the way they communicate in formal contexts. They are more adaptable in transitioning to MSA when needed in formal situations, such as classrooms or religious discussions. This adaptability has become a valuable skill in their language repertoire. In contrast, students from Pesantren Salaf, who exclusively use MSA, do not face the challenge of switching between languages.

These responses illustrate how modern Islamic boarding school students incorporate translanguaging into their daily lives and formal language learning experiences, highlighting the adaptability and benefits they gain from this practice. Students from Pesantren Salaf, with their strict focus on MSA, have a different perspective, emphasizing the exclusive use of MSA in formal contexts.

Category 2: Language Proficiency

Modern Islamic boarding school students and Pesantren Salaf students provided their perspectives on language proficiency, emphasizing their proficiency in Standard Arabic (MSA) and its impact on formal communication. Among modern Islamic boarding school students, six students rated their proficiency in MSA lower than their native language, while four students considered themselves equally proficient in both languages. In contrast, all students from Pesantren Salaf rated their proficiency in MSA higher than their native language.

Regarding challenging aspects of MSA proficiency, six modern Islamic boarding school students pointed out difficulties in vocabulary acquisition and grammatical intricacies. In contrast, students from Pesantren Salaf did not find MSA challenging, as their primary focus is on MSA in their academic and religious studies.

Six modern Islamic boarding school students believed that a higher level of proficiency in MSA contributes to better academic and formal communication. They noted that being proficient in MSA is essential for understanding religious texts, participating in formal discussions, and excelling in educational settings. Students from Pesantren Salaf concurred with this view, emphasizing the significance of MSA in academic and religious discourse.

All modern Islamic boarding school students agreed that proficiency in MSA is equally important as proficiency in their native language, as it facilitates their academic and formal communication. They believe that both languages are essential for their overall language development. Students from Pesantren Salaf also emphasized the paramount importance of MSA proficiency in their religious studies.

In Key Question, Modern Islamic boarding school students, who may rate their proficiency in MSA lower than their native language, acknowledged that this proficiency comparison affects their level of comfort in formal communication. They feel more comfortable using their native language in informal settings and MSA in formal situations. In contrast, students from Pesantren Salaf, who prioritize MSA, feel equally comfortable using MSA in both informal and formal contexts.

These responses demonstrate how modern Islamic boarding school students navigate the balance between proficiency in MSA and their native language, emphasizing the importance of both languages in their academic and formal communication. Students from Pesantren Salaf, with their strong focus on MSA, hold a different perspective, prioritizing MSA proficiency above all else.

Category 3: Exposure to Diglossia

In response to questions about their exposure to diglossia and the impact on their language proficiency. Eight modern Islamic boarding school students mentioned that they are frequently exposed to situations where they need to switch from their native language to MSA in formal settings. They emphasized that MSA is the language of instruction and religious discourse in their schools. In contrast, all ten students from Pesantren Salaf are primarily exposed to MSA in formal settings, as their curriculum revolves around MSA proficiency.

Six modern Islamic boarding school students found it challenging to transition from using their native language in everyday life to using MSA in formal or academic contexts. They highlighted the difficulty of shifting from colloquial language to formal MSA. On the other hand, students from Pesantren Salaf did not find this transition challenging, as they primarily communicate in MSA in both informal and formal contexts.

Modern Islamic boarding school students mentioned that they use various resources and methods to maintain proficiency in both their native language and MSA. These include regular practice, attending language classes, and engaging in religious discussions in MSA. In contrast, students from Pesantren Salaf solely focus on MSA and religious studies to maintain their proficiency.

Students from both modern Islamic boarding schools and Pesantren Salaf noted differences in how their native language and MSA are used in media, literature, and formal speeches. They mentioned that media and literature often contain a mix of both colloquial language and MSA. Formal speeches, especially in religious contexts, predominantly use MSA.

In Key Question, Modern Islamic boarding school students, who frequently switch between their native language and MSA, explained that this exposure has affected their understanding of the differences between the two. They have learned to adapt to formal settings by using MSA when required while continuing to communicate in their native language in informal contexts. Students from Pesantren Salaf, with their exclusive focus on MSA, do not face this transition challenge. They consistently use MSA in both formal and informal communication.

These responses highlight the different experiences and strategies of modern Islamic boarding school students and Pesantren Salaf students in handling diglossia and transitioning between their native language and MSA in formal settings. While modern Islamic boarding school students face transition challenges, they adapt to the context's language demands, whereas Pesantren Salaf students primarily use MSA in all contexts.

The responses provided by the students from both modern Islamic boarding schools and Pesantren Salaf shed light on the complex dynamics of language use and proficiency in the context of Arabic diglossia. The key takeaway is the contrasting approaches and preferences between the two groups, with modern Islamic boarding school students tending to favor Colloquial Arabic (CA) while Pesantren Salaf students prioritize Modern Standard Arabic (MSA). This dichotomy influences various aspects, from the frequency of translanguaging to language proficiency and exposure to diglossia.

Modern Islamic boarding school students face the challenge of transitioning from using CA in informal settings to using MSA in formal or academic contexts. However, they have adapted to this situation, often maintaining proficiency in both CA and MSA. They encounter a blend of both languages in media and literature, which reflects their linguistic reality. In comparison, Pesantren Salaf students do not experience the same challenge as they predominantly communicate in MSA.

Their proficiency in MSA allows them to seamlessly transition from informal to formal settings.

The contrasting approaches to Arabic diglossia between modern Islamic boarding school students and Pesantren Salaf students highlight the diversity in Arabic language education in Indonesia. The modern Islamic boarding school students demonstrate a pragmatic approach to language use. They have developed a unique form of diglossia, which blends CA and their native language, allowing them to navigate daily life with ease. While this approach has its challenges, it enables them to engage in both formal and informal communication.

Conversely, Pesantren Salaf students adopt a more traditional and purist stance, prioritizing MSA as the sole medium of communication. This approach aligns with the academic and religious focus of their education, emphasizing the importance of MSA in understanding religious texts and scholarly engagement, just like Fithriyyahni (2018) and Ni'mah (2009) stated. As a result, Pesantren Salaf students maintain a high level of proficiency in MSA but may find it challenging to adapt to the linguistic diversity of modern society.

D. Conclusion

The responses from students in both modern Islamic boarding schools and Pesantren Salaf provide valuable insights into the Arab Diglossia phenomenon in the context of informal conversations and the dynamics of translanguaging within Indonesian Islamic boarding schools. The responses indicate that Arab Diglossia in informal conversations is defined by a coexistence of two distinct varieties of Arabic: Modern Standard Arabic (MSA) and Colloquial Arabic (CA). This phenomenon emerges from the natural linguistic environment within Islamic boarding schools. In informal settings, students often switch between these two varieties, creating a unique linguistic ecosystem where CA is used for everyday communication, and MSA is reserved for formal or religious contexts. While MSA adheres to classical norms, CA reflects regional, social, and historical influences.

The practice of translanguaging in the Arabic-speaking environment of Indonesian Islamic boarding schools is more intense among modern Islamic boarding school students. They have developed their form of diglossia, seamlessly switching between CA and their native language. This practice is driven by the practical need to communicate effectively in diverse contexts. In contrast, Pesantren Salaf students primarily use MSA, resulting in a less intense practice of translanguaging. Their commitment to MSA for religious studies and formal communication leads them to prioritize this variety. The dynamics of

translanguaging and the emergence of diglossia have a significant influence on students' proficiency in CA. Modern Islamic boarding school students, who frequently switch between CA and their native language, tend to have a higher proficiency in CA due to their exposure and practical use. This proficiency is beneficial for everyday communication and interaction with peers. Conversely, Pesantren Salaf students, while proficient in MSA, may have limited proficiency in CA, as it is not emphasized in their education. The intensity of translanguaging and the emergence of diglossia vary between these two groups, illustrating the complex linguistic landscape of Arabic language education in Indonesia.

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