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Dialectal Variations In The Egyptian Edraak Media Video Podcast: A Dialectological Study

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Abstract

Dialectal variations reflect the richness of culture and the identity of communities, particularly in Arabic, which encompasses a wide range of dialects. This study focuses on the phonological and morphological variations in the Egyptian Amiyah dialect as used in the Edraak Media podcast, specifically the episode "الأمومة وسنينها مع مي إبراهيم" (Motherhood and Its Years with Mai Ibrahim). The aim of this research is to uncover the forms of dialectal variation in a digital context. The study employs a descriptive qualitative method. Primary data include podcast transcripts and audio content, while secondary data are drawn from relevant literature. Data collection is carried out through observation and note-taking, followed by analysis based on the Miles and Huberman model, which involves data reduction, data presentation, and conclusion drawing. The study refers to dialectology theory, which examines linguistic variations based on geographical and social aspects. The findings reveal 24 phonological variations, such as the change of ج to غ and ق to إ, as well as 27 morphological variations, including the use of the prefix ب for progressive actions and ة for the future tense, the use of مش for negation, irregular verb forms, and functional word forms. These variations reflect linguistic simplification for more efficient everyday communication while simultaneously reinforcing local cultural identity. This research contributes to contemporary linguistic studies, particularly in understanding the dynamics of dialects in the digital era.

Keywords: Egyptian Dialect, Phonology, Morphology, Edraak Media Podcast

Abstrak

Variasi dialek mencerminkan kekayaan budaya dan identitas masyarakat, khususnya dalam bahasa Arab yang memiliki keragaman dialek yang luas. Penelitian ini berfokus pada variasi fonologi dan morfologi dalam dialek Mesir Amiyah yang digunakan dalam podcast Edraak Media, pada episode "الأمومة وسنينها مع مي إبراهيم". Kajian ini bertujuan mengungkapkan bentuk variasi dialek dalam konteks digital. Penelitian ini menggunakan metode kualitatif deskriptif. Data primer berupa transkripsi dan konten audio podcast, sedangkan data sekunder berasal dari literatur yang relevan. Teknik pengumpulan data dilakukan dengan metode simak dan catat, diikuti analisis berdasarkan model Miles dan Huberman, meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Kajian ini mengacu pada teori dialektologi yang meneliti variasi linguistik berdasarkan aspek geografis dan sosial. Hasil penelitian menunjukkan adanya 24 variasi fonologi, seperti perubahan ج menjadi غ dan ق menjadi إ, serta 27 variasi morfologi, seperti

penggunaan prefiks ب untuk tindakan progresif dan • untuk masa depan, penggunaan مش untuk negasi, penggunaan bentuk kata kerja yang tidak teratur, dan penggunaan bentuk kata fungsional. Variasi ini mencerminkan penyederhanaan bahasa demi efisiensi komunikasi sehari-hari, sekaligus memperkuat identitas budaya lokal. Penelitian ini berkontribusi pada studi linguistik kontemporer, khususnya dalam memahami dinamika dialek di era digital.

Kata Kunci: Dialek Mesir, Fonologi, Morfologi, Podcast Edraak Media

INTRODUCTION

Dialect variation refers to differences in the form and use of language among groups of speakers who speak the same language, but with different linguistic characteristics.¹ These variations can occur due to various factors, such as geographic, social, cultural, and even media.² Geographical factors, for example, cause speakers from different regions to develop distinctive language varieties. The same goes for social factors, where differences in social class, age, or educational background can affect the way people speak.³ In a world that is increasingly connected through technology and media, dialect variations are also increasingly influenced by digital interactions, as seen in the use of dialects in social media and podcasts.

Dialect plays an important role in reflecting the cultural identity of a society,⁴ especially in the context of Arabic which has a very rich diversity of dialects. The Egyptian dialect, in particular, stands out as one of the most widely used dialects and is known for its spread through popular media, such as movies, music, and modern digital platforms. The study of dialect variations, including phonology, morphology, syntax, and semantic aspects, is becoming increasingly important in this digital age, where languages are constantly evolving through new media.

An Arabic linguist who highlights the importance of understanding and appreciating dialect diversity in the context of learning Arabic is Professor Mahmoud Al-Batal. According to him, dialect diversity not only reflects the linguistic richness of

¹ Kristel Doreleijers et al., "Language Variation in Dialect-Standard Contact Situations," *Cognitive Sociolinguistics Revisited*, November 8, 2022, 175–85, <https://doi.org/10.1515/9783110733945-015/PDF>.

² John E. Joseph, Gijsbert Rutten, and Rik Vosters, "Dialect, Language, Nation: 50 Years On," *Language Policy* 19, no. 2 (May 1, 2020): 161–82, <https://doi.org/10.1007/S10993-020-09549-X/METRICS>.

³ Sarah Shair-Rosenfield et al., "Language Difference and Regional Authority," *Regional & Federal Studies* 31, no. 1 (January 1, 2021): 73–97, <https://doi.org/10.1080/13597566.2020.1831476>.

⁴ Anita Candra Dewi et al., "Peran Bahasa Indonesia Dalam Pembentukan Identitas Nasional," *Argopuro: Jurnal Multidisiplin Ilmu Bahasa* 1, no. 3 (November 28, 2023): 11–20, <https://doi.org/10.6734/ARGOPURO.V1I3.865>.

a region, but is also an inseparable part of cultural identity that enriches the language learning experience. Professor Al-Batal emphasized that understanding dialect variations opens the door for society to break through the boundaries of communication that may be limited by the understanding of just one dialect.⁵ By learning a variety of dialects, people can expand their communication skills, not only in formal settings but also in their daily interactions with various social groups.

In addition, Professor Al-Batal believes that appreciating and understanding the diversity of dialects is an important step in enriching the cultural experience. Dialects are not just differences in pronunciation or vocabulary, but they are also a reflection of the history, traditions, and daily lives of the people who speak them. By delving deeper into the meaning and social context of each dialect, people can enrich their understanding of the rich and diverse Arabic culture.⁶

The Edraak Media Egypt Podcast, as one of the platforms that is widely accessed by the public, presents a variety of content that reflects the daily life of the Egyptian people. The use of dialects in this podcast is not only a means of conveying messages, but also contributes to the formation of a distinctive cultural image and identity. Through the analysis of dialect variations used in the Edraak Media podcast, specifically in the episode "الأمومة وسنينها مع مي ابراهيم". Edraak Media's youtube account has 109,000 subscribers. The video was uploaded three months ago and has been viewed 527,000 times.

Dialectology is a branch of linguistics that specifically focuses its attention on language variations related to the geographical distribution of speakers.⁷ Through its studies, dialectology aims to understand and analyze how languages undergo variations and changes in different regions.⁸ Thus, the results of dialectological research are able to reveal a variety of symptoms of language variation that exist in a certain region.⁹ The differences in linguistic elements that are the focus of

⁵ Mahmoud Al-Batal, *Arabic as One Language: Integrating Dialect in the Arabic Language Curriculum* (Washington, D.C.: Georgetown University Press, 2018).

⁶ Al-Batal.

⁷ Jory Ross et al., "Effects of Dialect-Specific Features and Familiarity on Cross-Dialect Phonetic Convergence," *Journal of Phonetics* 86, no. 101041 (May 1, 2021): 1–23, <https://doi.org/10.1016/J.WOCN.2021.101041>.

⁸ Mouad Jbel et al., "Sentiment Analysis Dataset in Moroccan Dialect: Bridging the Gap between Arabic and Latin Scripted Dialect," *Language Resources and Evaluation*, September 11, 2024, 1–30, <https://doi.org/10.1007/S10579-024-09764-6/TABLES/12>.

⁹ Rinawasti Simanullang and Muhammad Surip, "ANALISIS SINKRONIK DIALEK BAHASA BATAK TOBA DI BARUS TAPANULI TENGAH : KAJIAN DIALEKTOLOGI," *Jurnal Pendidikan Sosial Dan*

dialectology can be found in several main aspects. The researcher focuses on 2 aspects, namely phonology and morphology.

First, in the context of phonology, dialectology studies the differences in the sound system of language between different dialects. This includes observation of variations in the pronunciation of language sounds, such as vowels, consonants, and intonation and accents that may differ between speakers from different regions.¹⁰ Second, in the morphological aspect, dialectology pays attention to differences in word structure between dialects. It includes the use of different forms of verbs, nouns, and adjectives that may differ in different regions.¹¹

Researchers conducted previous searches to minimize plagiarism and also as a reference for research. Studies that discuss dialects, tend to pay attention to several aspects. Some of these tendencies are, studying the corpus of Arabic dialects,¹² lexical and phonological variations in dialects,¹³ introduction of Moroccan dialects using pocketsphinx,¹⁴ dialect translation,¹⁵ feminine gender relations and dialects,¹⁶ dialect

Humaniora 2, no. 3 (June 25, 2023): 11825–36, <https://publisherqu.com/index.php/pediaqu/article/view/404>.

¹⁰ (Lim, O'Brien, & Onnis, 2024; Yinon & Shaul, 2024)

¹¹ Kyle C. Levesque, Helen L. Breadmore, and S. Hélène Deacon, "How Morphology Impacts Reading and Spelling: Advancing the Role of Morphology in Models of Literacy Development," *Journal of Research in Reading* 44, no. 1 (February 1, 2021): 10–26, <https://doi.org/10.1111/1467-9817.12313>.

¹² Rukayah Alhedayani, "The Najdi Arabic Corpus: A New Corpus For An Underrepresented Arabic Dialect," *Language Resources and Evaluation*, July 2, 2024, 1–20, <https://doi.org/10.1007/S10579-024-09749-5/TABLES/5>; Abdelhakim Benali, Mohamed Hédi Maaloul, and Lamia Hadrich Belguith, "Automatic Processing of Algerian Dialect: Corpus Construction and Segmentation," *SN Computer Science* 4, no. 5 (September 1, 2023): 1–10, <https://doi.org/10.1007/S42979-023-02097-1/METRICS>.

¹³ Abderrahim Ezzine et al., "Building Automatic Speech Recognition Systems for Moroccan Dialect: A Phoneme-Based Approach," *SN Computer Science* 5, no. 6 (August 1, 2024): 1–10, <https://doi.org/10.1007/S42979-024-03108-5/METRICS>; Wahyu Setiawan, Dwi Widayati, and Sugihana Sembiring, "Variasi Leksikal Bahasa Karo Di Kabupaten Karo: Kajian Dialektologi," *Jurnal Kajian Ilmu Pendidikan (JKIP)* 5, no. 3 (November 24, 2024): 611–19, <https://doi.org/10.55583/JKIP.V5I3.1108>; Maulid Taembo, "Variasi Leksikal Bahasa Wakatobi: Kajian Dialektologi (Lexical Variation of the Wakatobi Language: Dialectology Study)," *Kandai* 19, no. 2 (November 30, 2023): 265–80, <https://doi.org/10.26499/JK.V19I2.6017>; Rinawasti Simanullang and Muhammad Surip, "Analisis Sinkronik Dialek Bahasa Batak Toba Di Barus Tapanuli Tengah: Kajian Dialektologi," *Jurnal Pendidikan Sosial Dan Humaniora* 2, no. 3 (June 25, 2023), <https://publisherqu.com/index.php/pediaqu/article/view/404>; Shelly Retno Agustin, Dian Nuzulia Armariena, and Hetilaniar Hetilaniar, "Variasi Dialek Bahasa Jawa Ngoko, Krama Dan Krama Inggil Di Daerah Oku Timur (Kajian Dialektologi)," *Indonesian Research Journal on Education* 3, no. 2 (March 12, 2023): 980–88, <https://doi.org/10.31004/IRJE.V3I2.106>.

¹⁴ Abdelkbir Ouisaadane, Said Safi, and Miloud Frikel, "An Experiment of Moroccan Dialect Speech Recognition in Noisy Environments Using PocketSphinx," *International Journal of Speech Technology* 27, no. 2 (June 1, 2024): 329–39, <https://doi.org/10.1007/S10772-024-10103-X/TABLES/5>.

¹⁵ Mohamed Atta Faheem et al., "Improving Neural Machine Translation For Low Resource Languages Through Non-Parallel Corpora: A Case Study Of Egyptian Dialect To Modern Standard

and insomnia severity index,¹⁷ an introduction to the pronunciation of the Mandarin dialect,¹⁸ dialect diversity,¹⁹ and dialect preferences among Syrian and Jordanian refugees.

This study has similarities with previous studies in its focus on dialect studies, especially phonological and lexical variations.²⁰ In addition, the descriptive approach to language phenomena used is in line with the study of the Arabic dialect corpus.²¹ However, this study is different because it specifically examines the variations of the Cairo dialect featured in the Edraak Media podcast video. The focus on podcast media as the main data source is also a differentiator compared to other studies that use more written corpus or speech recognition technology.²²

With reference to dialectological theory, this study occupies a unique position in literature because it combines the analysis of linguistic variation with cultural context. Unlike research that addresses technical aspects, translation, or dialect preferences,²³ this study offers a new perspective on how dialect variations are reflected in modern media. This contribution enriches the study of dialectology with contemporary relevance, especially in understanding the linguistic and cultural dynamics in Egypt.

Based on the problems that have been explained, the focus of this research is to reveal the forms of variations in dialects used in the Edraak Media podcast video.

Arabic Translation," *Scientific Reports* 14, no. 1 (December 1, 2024): 1–10, <https://doi.org/10.1038/S41598-023-51090-4/TABLES/4>.

¹⁶ Yvonne Van Baal et al., "The Decline of Feminine Gender: A Cross-Dialectal Study of Seven Norwegian Dialects," *Journal of Comparative Germanic Linguistics* 27, no. 1 (December 1, 2024): 1–35, <https://doi.org/10.1007/S10828-024-09155-9/TABLES/22>.

¹⁷ Bouchra Oneib, Abdelilah El Filali, and Naima Abda, "The Moroccan Dialect Version of the Insomnia Severity Index," *Middle East Current Psychiatry* 29, no. 1 (December 1, 2022): 1–6, <https://doi.org/10.1186/S43045-022-00182-4/TABLES/5>.

¹⁸ Qiang Li et al., "Chinese Dialect Speech Recognition: A Comprehensive Survey," *Artificial Intelligence Review* 57, no. 2 (February 1, 2024): 1–39, <https://doi.org/10.1007/S10462-023-10668-0/FIGURES/9>.

¹⁹ Jiatong Han et al., "The U-Shape Association between Population Agglomeration and Individual Depression: The Role of Dialect Diversity," *Journal of Urban Health* 101, no. 4 (August 1, 2024): 740–51, <https://doi.org/10.1007/S11524-024-00890-8/METRICS>.

²⁰ [Agustin et al., 2023; Ezzine et al., 2024; Simanullang & Surip, 2023]

²¹ Alhedayani, "The Najdi Arabic Corpus: A New Corpus For An Underrepresented Arabic Dialect"; Benali, Maaloul, and Belguith, "Automatic Processing of Algerian Dialect: Corpus Construction and Segmentation."

²² Ouisaadane, Safi, and Frikel, "An Experiment of Moroccan Dialect Speech Recognition in Noisy Environments Using PocketSphinx."

²³ Faheem et al., "Improving Neural Machine Translation For Low Resource Languages Through Non-Parallel Corpora: A Case Study Of Egyptian Dialect To Modern Standard Arabic Translation"; Han et al., "The U-Shape Association between Population Agglomeration and Individual Depression: The Role of Dialect Diversity."

These variations include, phonological and morphological variations in the dialogue of the Edraak Media podcast. The study of dialectology is important in understanding the relationship between language and culture in the digital era. Video podcasts as a dynamic medium offer a new perspective in observing language changes as well as cultural identity transformation. This research not only contributes to the development of dialectical science, but also provides a deeper understanding of how language continues to shape and reflect society in the midst of technological developments.

METHOD

This study uses a descriptive qualitative method. This approach allows researchers to analyze language variations in depth.²⁴ The primary data source of this research comes from the Edraak Media podcast video entitled " الأمومة وسنينها مع مي ابراهيم" Where analysis will be carried out on transcripts and audio content to explore phonological and morphological variations. Secondary data sources come from books, journal articles, and proceedings articles that support the research.

The data collection technique used in the study is the survey method. The survey method was carried out by observation on a podcast video uploaded by the Youtube account "Edraak Media." Observations were made using the technique of watching and taking notes. Listen to the variations of the language used by native Egyptian speakers in the podcast, then take note of the relevant things. This research will focus on a podcast video titled " الأمومة وسنينها مع مي ابراهيم," which was uploaded on Edraak Media's account two months ago. The content of this video will be analyzed by creating a transcript to identify phonological and morphological variations in the Egyptian dialect. The data analysis technique used is Miles and Huberman's analysis model, namely data collection, data reduction, data presentation, and conclusion drawing.²⁵ The first stage is the data collection process using the survey method. The raw data, which is the identification of phonological and morphological variations, became the basis for subsequent analysis. The process of data reduction, involves simplifying, focusing, and transforming dialect variation data from its raw form to being more organized. Reduction is carried out through selection, grouping, or coding of data according to the focus of the research. Data presentation, Data that has been

²⁴ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021).

²⁵ Matthew B Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Sage Publications, 2013).

summarized is arranged in an easy-to-understand format, such as tables, diagrams, conceptual maps, or descriptive narratives. Finally, the conclusion drawing stage. This stage involves interpreting the data to find meanings, patterns, or relationships that are relevant to the focus of the research. The conclusions drawn are verified through triangulation, in-depth reflection, or discussion with colleagues to ensure their validity and reliability.

DISCUSSION

The study of dialects is related to the formation of culture in a particular regional language. There are differences in pronunciation, language structure, and meaning related to dialects, reflecting the linguistic richness as well as the cultural character of Egyptian society. This study discusses the dialect variations contained in the Egyptian podcast Edraak Media, especially the Cairo amiyah language by identifying phonological and morphological variations.

In this section, the dialect variations contained in the Egyptian podcast Edraak Media will be explained. The researcher obtained 24 phonological variation data and 27 morphological variation data. The detailed explanation of the data is as follows.

Phonological Variations In The Egyptian Dialect On Edraak Media Podcast

Phonology is one of the linguistic sciences that studies the sounds of language used by speakers. Phonology focuses on the analysis of the structure of phonemes, which are the smallest units of sound that can distinguish the meaning of words, as well as the rules that govern the relationships between those sounds. The study of phonology involves the observation of aspects such as vowels, consonants, intonation, accents, and prosody patterns, which form the phonetic characteristics of a particular language or dialect.²⁶ In the context of dialectology, phonology plays an important role in identifying the variations of sounds that characterize the difference between one dialect and another, both geographically and socially.

Researchers obtained 24 phonological variations contained in the Egyptian podcast Edraak Media. The details of the data are as shown in the following table.

Table 1. Phonological Variations

No	Original Words	Egyptian Amiyah	Phonological Changes
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²⁶ Fitra Nanda, Rika Astari, and Haji Mohammad bin Seman, "The Pronunciation of Egyptian Arabic and Its Aspect of Sociolinguistic," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 12, no. 2 (September 2, 2020): 340–56, <https://doi.org/10.24042/albayan.v12i2.5784>.

1.	حاجة	Hagah	ج:غ
2.	الراجل	Rogel	ج:غ
3.	قوي	Awi	ق:أ
4.	فجأة	Fag'ah	ج:غ
5.	بجرب	Bighorob	ج:غ
6.	حاجات	Haghaat	ج:غ
7.	كثير	Ketiir	ث:ت
8.	هبقى	Hap'a	ق:أ
10.	طريقي	Thori ii	ق:أ
11.	بقى	Ba'a	ق:أ
12.	يقرأ	Yi'ra'	ق:أ
13.	جراي	Garai	ج:غ
14.	حرق	Harri'	ق:أ
15.	هقول	Ha'ul	ق:أ
16.	قصه	Ishshoh	ق:أ
17.	قلته	Ultuh	ق:أ
18.	قاعد	A'id	ق:أ
19.	لقيت	La'it	ق:أ
20.	المنطقه	El-Manti'ah	ق:أ
21.	دقيقه	Da'i'ah	ق:أ
22.	وافقه	Wafa'ah	ق:أ
23.	بتسوق	Bitasawwu'	ق:أ
24.	قلت	Ult	ق:أ

Based on the 24 phonological variation data in the table above, there are changes in the pronunciation of letters between fushah and Egyptian amiyah. Such as the change in the pronunciation of the letters ج to غ, ق to أ, and ث to ت. The detailed explanation is as follows.

Pronunciation Change from ج to غ

In the word حاجة (Hājah), the change of the phoneme /ج/ which in Arabic Fusha is pronounced as [g], is replaced by the phoneme /غ/ which is pronounced as [ɣ] or [gh] in the Egyptian Amiyah dialect. The same is true of the word الراجل (Ar-Rājul) meaning "man" in Arabic Fusha, changed to *Rogel* in the Egyptian Amiyah dialect, with the phoneme /ج/ being replaced by /غ/. Then, the words فجأة (Fag'ah), بجرب (Bighorob), حاجات (Hāghaāt), and جراي (Garai),

The change of the phoneme /ج/ which in Arabic Fusha is pronounced as [dʒ] or [g] to /غ/ which is pronounced as [ɣ] in the Egyptian Amiyah dialect, reflects the phonological patterns typical of Egyptian dialects. This change leads to softer pronunciation and easier pronunciation in informal conversations, as the phoneme /غ/ (ghayn) is more fragile and more efficient in articulation compared to /ج/ (jeem).

This change also shows uniformity in the phonological transformation of the Egyptian dialect, where many words containing /ج/ are changed to /غ/, creating lighter sounds and speeding up communication in everyday interactions. Socio-culturally, this shift indicates the strong linguistic identity of the Egyptian dialect, which is strongly linked to familiarity and informalism in the use of language in society.

Pronunciation Change from ق to أ

In the word هبقى (Habqa), phoneme changes /ق/ which in Arabic Fusha is pronounced as [q] (voiceless uvular plosive) becomes /أ/ pronounced as [ʔ] (glottal stop) in the Egyptian Amite dialect shows the distinctive phonological patterns often found in this dialect. The same thing happens with the word قوي (Awi), طريقي (Thori ii), بقى (Ba'a), يقرأ (Yi'ra'), حرق (Harri'), هقول (Ha'ul), قصه (Ishshoh), قلته (Ultuh), قاعد (A'id), لقيت (La'it), المنطقه (El-Manti'ah), دقيقه (Da'i'ah), وافقه (Wafa'ah), بتسوق (Bitasawwu'), and قلت (Ult).

The 16 words are a representation of the phonological variation of the Egyptian dialect, Cairo. The phoneme /ق/ is replaced by the glotal stop [ʔ]. This pronunciation change is made to be easier to pronounce and lighter compared to /ق/ which requires a more complex articulation with the throat. This change reflects the tendency of Egyptian dialects to simplify pronunciation, especially in the context of informal conversations, in order to speed up the flow of conversation and reduce articulation tension. These changes also show how Egyptian dialects adapted the language to facilitate everyday communication, while also reinforcing the local linguistic identity that distinguishes this dialect from the Arabic Fusha language.

Pronunciation Change from ث to ت

In the word كثير (Kathīr), the change of the phoneme /ث/ which in Fusha Arabic is pronounced as [θ] (voiceless interdental fricative) to /ت/ which is pronounced as [t] (voiceless alveolar plosive) in the Egyptian Amiyah dialect reflects a typical phonological simplification process. The phoneme /ث/ requires an interdental articulation position, which is comparatively more difficult to pronounce quickly in everyday conversation, so it is replaced by the simpler and easier to pronounce /ت/. This shift indicates a preference for Egyptian dialects towards more efficient pronunciation, especially in the context of informal communication. Socially, these changes also illustrate the adaptation of the Egyptian dialect to the need for

faster daily interactions, while maintaining its local linguistic uniqueness. The use of /ت/ in this word emphasizes Egypt's relaxed and practical cultural identity in the use of language.

Dialect Morphology Variations On Edraak Media's Egyptian Podcast

Morphology studies how the word structure in the Amiyah dialect of Cairo varies compared to Fusha Arabic. This study includes the analysis of changes in word forms that involve morphological processes such as the addition of prefixes or suffixes, the removal of certain elements, or the modification of the root of the word to reflect different meanings.²⁷ For example, in the Amiyah dialect of Cairo, there is a pattern such as the addition of the particle ب at the beginning of the verb to indicate the aspect of the present tense or the particle ش as a form of negation. This morphological variation reflects the adaptation of the language to the needs of more practical daily communication, while strengthening the cultural identity of the speakers of the dialect. By analyzing the morphological aspect, it will provide insight into how the word structure in the Amiyah dialect of Cairo serves to convey meaning efficiently in a socio-cultural context different from the Arabic Fusha.

The researcher obtained 27 morphological variation data on the Egyptian Cairo Edraak Media podcast. The detailed data is available in the following table.

Table 2. Morphological Variations

No	Egyptian Dialect	Morpheme Fragmentation	Fushah
1.	هفهمك	ه + أفهم + ك	سأفهمك
2.	ده	-	هذا
3.	مخبيش	م + حَبَّأ + يش	لأخفي
4.	ما اخدتش	ما + أخذت + ش	ما أخذت
5.	جه	-	جاء
6.	مش	-	ليس
7.	كده	-	هكذا
8.	هتفوت	ه + تفوت	ستفوت
9.	اللي	-	الذي, التي, الذين
10.	دي	-	هذه
11.	بتقول	ب + تقول	تقول
12.	هفتح	ه + فتح	سأفتح
13.	ليه	-	لماذا

²⁷ Atalah Mohammad Al-Rubaat, "The Relationship between the Morphological Phenomena of the Current Sakakan Dialect and the Modern Standard Arabic.," *Eurasian Journal of Applied Linguistics* 8, no. 1 (2022): 1–12, <https://doi.org/10.32601/ejal.911515>.

14.	اتأثرت	تأثر + ت	تأثرت
15.	هتفشل	ه + تفشل	ستفشل
16.	بجرب	ب + جرب	أجرب
17.	هبقى	ه + بقى	سأبقى
18.	ما حدث	ما + حد (شخص) + ش	لا أحد
19.	بیشوفنى	ب + يشوف + ني	يراني
20.	بيقرأ	ب + يقرأ	يقرأ
21.	هشتغل	ه + تشغل	ستشغل
22.	هروح	ه + روح	سأذهب
23.	تفقدى	-	تفقدين
24.	هقول	ه + أقول	سأقول
25.	بتقوليش	ب + تقول + يش	لا أقول
26.	بعملش	ب + عمل + ش	لا أعمل
27.	بحس	ب + حس	أحس

Table 2 shows the 27 morphological variations identified in the Egyptian Amiyah dialect on the Edraak Media podcast video, reflecting significant differences compared to Fusha Arabic. One example is the addition of a prefix like ب(b) to indicate an action in progress. This difference shows a more concise and practical morphological adaptation in the Egyptian Amiyah dialect to facilitate daily communication, while highlighting the linguistic identity that distinguishes it from Fusha Arabic. The detailed explanation is as follows.

The Use of the Prefix • to Indicate Future Tense

The use of the prefix • in the Egyptian Amiyah dialect serves to signify a future time or an action to be carried out in the future. This prefix replaces the more formal structure in Arabic Fusha, which usually uses terms such as سوف or the prefix س. In the conversation dialogue of the Egyptian podcast Edraak Media, researchers found 8 data that used the prefix •. First, هفهمك which if detailed in this sentence consists of ه + أفهم + ك. In the Fushay language, the prefix • is replaced with س or سوف to س أفهمك or سوف أفهمك which means "I will make you understand." Second, the sentence هتفوت, the details are ه + تفوت. In Fushah the sentence form is ستفوت or سوف تفوت which means "Will pass." Third, هفتح which if detailed consists of ه + فتح. In Fusha, the prefix • is replaced with س or سوف, so this sentence becomes سوف أفتح or س أفتح, which means "I will open."

Fourth, the word هتفشل which consists of ه + تفشل in the Egyptian Amiyah dialect, if detailed, uses the prefix • to signify the coming time, which replaces the use of ستفشل or سوف in Arabic Fusha. In the Fusha language, the equivalent form is ستفشل or سوف

سوف تفشل, which means "you will fail." Fifth, the word هبقى consisting of + بقى in the Egyptian Amiyah dialect, if detailed, uses the prefix ب to signify the future time, which replaces the use of س or سوف in Arabic Fusha. In the Fusha language, the equivalent form is سَأبقى or سوف أبقى, which means "I will stay." Sixth, the word هشتغل consisting of + ه in the Egyptian Amiyah dialect, if detailed, uses the prefix ه to indicate the future time, which replaces the use of س or سوف in Fusha Arabic. In the Fusha language, the equivalent form is سَأشتغل or سوف أشتغل, which means "I will work." Seventh, the word هروح consisting of + روح in the Egyptian Amiyah dialect, if detailed, uses the prefix ه to indicate a future time, which replaces the use of س or سوف in Arabic Fusha. In the Fusha language, the equivalent form is سَأذهب or سوف أذهب, which means "I am leaving." Finally, the word هقول consisting of + أقول in the Egyptian Amiyah dialect, if detailed, uses the prefix ه to indicate a future time, replacing the use of س or سوف in Arabic Fusha. In the Fusha language, the equivalent form is سَأقول or سوف أقول, which means "I will say."

In the Amiyah dialect, the use of ه makes future time expressions more concise and efficient, reflecting the dialect's tendency to simplify word forms in order to speed up everyday communication. In addition, this prefix is one of the distinctive morphological features that distinguishes the Egyptian Amiyah dialect from Fusha, while also strengthening the local linguistic identity. This adaptation reflects the practical need in informal conversations, where the clarity of meaning is maintained even though word structures have become simpler.

The Use of the Prefix ب to Indicate Progressive Verbs

In the Egyptian Amiyah dialect, the use of the prefix ب before the verb is a distinctive feature that distinguishes sentence structure in everyday conversation from the Arabic Fusha. This prefix is used to signify an ongoing or ongoing action at the time of speech, which functions similarly to the progressive form in other languages. On the Egyptian podcast Edraak Media, researchers found 7 data that used the prefix ب before the verb. First, the word بتقول which consists of ب + تقول in the Egyptian Amiyah dialect, if detailed, uses ب the prefix to signify that the action is in progress. In this case, ب is used to indicate that "he is speaking" or "he is speaking."

Second, the word بجرّب which consists of ب + جرب in the Egyptian Amiyah dialect, if detailed, uses ب the prefix to signify that the action is in progress. In this case, ب indicates that "I'm trying" or "I'm trying." This use of the prefix ب replaces the

more formal form in the Arabic Fusha, which is أجرب, which also means "I tried." Thirdly, the word ببشوفني which consists of ب + يشوف + ني in the Egyptian Amiyah dialect, if detailed, uses the prefix ب to signify that the action is in progress. In this case, ب indicates that "he (the man) is looking at me" or "he is looking at me." The prefix ب replaces the more formal form in Arabic Fusha, which is equivalent to يراني (he sees me).

Fourth, the word بتقوليش which consists of ب + تقول + يش in the Egyptian Amiyah dialect, if detailed, uses the prefix ب to signify that the action is taking place. The use of ب here replaces a more formal structure in Arabic Fusha, such as لا أقول (I didn't say). Fifth, the word بعملش which consists of ب + عمل + ش in the Egyptian Amiyah dialect, if detailed, uses the prefix ب to signify that the action is in progress. The use of ب here replaces the more formal form in Arabic Fusha, which is لا أعمل (I don't work). Sixth, the word بحس which consists of ب + حس in the Egyptian Amiyah dialect, if detailed, uses ب the prefix to signify that the action is taking place. In this case, ب indicates that "I am feeling" or "I am feeling." The prefix ب replaces the more formal form in Arabic Fusha, which is أحس (I feel). Seventh, the word بجرب consisting of ب + جرب in the Egyptian Amiyah dialect, if detailed, uses ب the prefix to signify that the action is taking place. In this case, ب indicates that "I'm trying." This ب prefix replaces the more formal form in Arabic Fusha, which is أجرب (I tried).

The use of ب in the Amiyah dialect simplifies the morphological structure, making it more efficient and easy to use in everyday conversation. This simplification reflects the Amiyah dialect's tendency to simplify sentences and make informal communication faster and more practical without changing the basic meaning.

The Use of مش for Negation

The use of مش for negation in the Egyptian Amiyah dialect serves to express the rejection or absence of an action, circumstance, or quality in a sentence. مش replaces the negation form لا used in Arabic Fusha. In the Amiyah dialect, مش is used with a verb or adjective to give the meaning of "no" or "not," and is used in the context of more casual and informal everyday conversation. In the Egyptian dialogue on the Edraak Media podcast, the researcher obtained 5 data that represented negative sentences. First, the word ما حدش which consists of ما + حد + ش in the Egyptian Amiyah dialect, if detailed, serves to express a negation with the meaning of "no one" or "no one." In Arabic Fusha, the equivalent form is لا أحد (nobody). The use of

ما حدث in the Amiyah dialect simplifies sentence structure by replacing لا with ما, as well as adding ش at the end of حدث to emphasize negation in an informal context.

Second, the word بتقوليش which consists of ب + تقول + يش in the Egyptian Amiyah dialect, if detailed, uses يش as a form of negation that replaces لا in Fusha. يش serves to state "no" or "no" in a negative sentence, and in this case, بتقوليش means "you didn't say" or "you didn't say." Third, the word بعملش which consists of ب + عمل + ش. Here, ش serves as a negation that replaces لا in Fusha, so بعملش means "I don't do" or "I don't work." The use of ش at the end of this verb is a more practical and efficient form of negation in informal conversations. As is the case with بعملش, بتقوليش shows how the Amiyah dialect simplifies sentence structure by replacing the formal negation لا with ش, which is more concise and easier to understand in everyday contexts.

Fourth, the word مخبئش which consists of م + خَبَأَ + يش in the Egyptian Amiyah dialect uses يش as a form of negation, which replaces لا in Arabic Fusha. يش here serves to state "no" or "not," so مخبئش means "I am not hiding." In Arabic Fusha, the equivalent form is لَا أُخْفِي (I don't hide). Fifth, the word ما اخذتش which consists of ما + اخذت + ش in the Egyptian Amiyah dialect uses ش as a form of negation, replacing لا in Arabic Fusha. ش here serves to state "no" or "no," so ما اخذتش means "I didn't take." In Arabic Fusha, the equivalent form is مَا أَخَذْتُ (I don't take).

The Use of Irregular Verb Forms

The use of irregular verb forms in the Egyptian dialect refers to a change in verb form that does not follow the standard conjugation pattern in Arabic Fusha. In the Egyptian Amiyah dialect, some verbs undergo irregular form changes, which is usually due to the factor of more relaxed and efficient use in everyday conversation. These changes often include vowel changes, letter omissions, or changes in the structure of verbs that differ from the original form in Arabic Fusha. Researchers found 3 irregular verb forms in the Egyptian dialect, such as the word جه in the Egyptian dialect is the irregular form of the Arabic word جاء, which means "to come." In the Egyptian Amiyah dialect, the word جه is used to refer to the act of "coming," but it undergoes a simplification that reflects efficiency in everyday communication. This change suggests that Egyptian dialects often changed the verb form from a standard form (such as جاء) to a more concise and easy-to-pronounce form (جه), in accordance with more practical morphological patterns in informal conversations.

Then, the word **اتأثرت** which consists of **تأثر + ت** in the Egyptian dialect is an irregular form of the word **تأثرت** in Arabic Fusha. Both words have the same meaning, i.e. "affected" or "I am affected." However, in the Egyptian Amiyah dialect, this change occurred in an attempt to simplify the word structure and speed up communication. The use of **اتأثرت** with the addition **ت** at the end of the word **تأثر** is an example of a more practical and efficient morphological change in everyday conversation, which eliminates longer and more complex forms. Lastly, the word **تفقدى** in the Egyptian dialect is an irregular form of the word **تفقدن** in Arabic Fusha. Both mean "you (women) check" or "you (women) check." However, in the Egyptian Amiyah dialect, the form **تفقدى** is used by simplifying verb conjugations to speed up everyday communication. This simplification eliminated the suffix **ين** in the word **تفقدن** in Fusha, making it more concise and easier to pronounce.

The Use of Functional Word Forms

The use of functional word forms in the Egyptian dialect refers to elements of the language that serve to structure sentences, such as prepositions, conjunctions, pronouns, and particles. In the Egyptian Amiyah dialect, functional words are often altered or simplified compared to Fusha Arabic, reflecting the tendency to speed up and simplify everyday communication. The researcher obtained 5 data on the use of functional word forms in the Edraak Media podcast, including, first, the word **ده** in the Egyptian dialect is a short form of **هذا** in Arabic Fusha, which functions as a pointing pronoun. In this case, **ده** is used to refer to something close to the speaker, be it an object, person, or idea, and is translated as "this" in Indonesian.

Second, the word **كده** in the Egyptian dialect is a simpler form of the word **هكذا** in Arabic Fusha. This word also includes a pointer. Both have the same meaning, i.e. "like this" or "like this," but **كده** is more commonly used in everyday conversation because it is easier to say and more concise. Third, the word **اللي** in the Egyptian dialect is a simpler and more flexible form of the words **التي**, **الذي**, and **الذين** in Arabic Fusha. The three forms in Fusha are used to refer to previously mentioned nouns and function as relative pronouns, which means "who" in Indonesian, with differences in gender and number: **الذي** for singular masculine, **التي** for singular feminine, and **الذين** for masculine plural.

Fourth, the word **دي** in the Egyptian dialect is a simpler form of **هذه** in Arabic Fusha. Both serve as a noun used to refer to something close to the speaker, in this

case "this." However, *دي* is more commonly used in everyday conversation because it is easier to say and more concise than *هذه*, which is more formal. *دي* can refer to a feminine object or person, or it can be used in general to designate something in an informal conversation. Fifth, the word *ليه* in the Egyptian dialect is a shorter form of *لماذا* in the Fusha language, which means "why" or "why." *ليه* is used to ask for a reason or cause, and although both have the same meaning, *ليه* is more commonly used in the context of everyday conversation because it is easier said and more practical. In terms of word class, *ليه* functions as a question word used to ask the reason or cause of something to happen, just like *لماذا* in Fusha.

CONCLUSION

Based on the results and discussion, it can be concluded that in the phonological aspect, 24 data points were obtained, showing sound changes such as the replacement of the letter *ج* with *ق*, *غ* with *أ*, and *ث* with *ت*, reflecting the simplification of pronunciation for informal communication. In the morphological aspect, 27 data points were found, including variations in the use of words or sentences, such as the use of the prefix *٥* to indicate time, the prefix *ب* to indicate a progressive verb, the use of *مش* for negation, irregular verb forms, and the use of functional word forms.

The dialect variations in Cairo Egyptian Arabic reflect the cultural diversity of the language, adapting to the habits of local speakers. Therefore, when people from outside the Cairo region communicate using this dialect, they need to adapt to its use. The phonological and morphological variations identified by the researcher represent how language reflects the culture of society. This research not only educates about linguistic variation but also links it to the digital medium.

This study has limitations, as it is confined to a single podcast episode, so the results may not fully represent the broad range of Egyptian dialect variations. Additionally, the data analyzed focus more on linguistic aspects without considering the impact of dialect variations on the perception of other speakers, such as non-Egyptian Arabic speakers. A suggestion for future research is to expand the scope of the data and incorporate a quantitative approach to understand user perceptions of dialect variations. Researchers could also explore the implications of dialect variations in Arabic language learning in international contexts.

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