**Revue Al mofakir**
**ISSN :2543-3830**
**EISSN 2661-7498**

Volume **9 / Issue 2**
**(8 Rajab 1447 AH / 28 December 2025 AD), pp 635-666**

# The Use of Arabic language on social media Between Diffusion and Hybridization -Descriptive and Analytical Study

# استعمال اللغة العربية في مواقع التواصل الاجتماعي بين الانتشار والتهجين

## " دراسة وصفية تحليلية"

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تاريخ الاستلام: **2025/09/ 09** تاريخ القبول: **2025/12/ 08** تاريخ النشر: **2025 /12/28**

**Abstract:**

This study examines the use of the Arabic language on social media through a descriptive survey approach, building on the theoretical literature of the study. The survey component involved a sample of 26 respondents and focused on tracking the use of Arabic. The results revealed a tendency among participants toward the emergence of a hybrid language blending Arabic with foreign languages. The findings also indicated a balance between innovation in expression and users' efforts to preserve the authenticity of the language, reflecting a growing awareness of the importance of language as both a cultural identity and a means of communication. The study further highlights that social media platforms may offer an opportunity to promote the use of Arabic among younger generations, while simultaneously presenting challenges that require flexibility and prudence to maintain its eloquence and originality.

**Keywords:** Arabic language, social media, language hybridization, language.

**الملخص**: تعالج الدراسة واقع استعمال اللغة العربية عبر مواقع التواصل الاجتماعي، من خلال دراسة وصفية مسحية أسست لأدبيات الدراسة في جانبها النظري، أما الجانب المسحي فشمل مسح عينة تكونت من 26 مفردة، ركزت الدراسة على تتبع استعمال اللغة العربية، حيث أظهرت نتائجها ميول

المبحوثين إلى تأسيس ظهور لغة هجينة تمازج بين اللغة العربية واللغات الأجنبية. ومن جانب أ أوضحت النتائج وجود نوع من التوازن بين الابتكار في التعبير وسعي المستخدمين للحفاظ على أصالة اللغة، مما يعكس وعيًا متزايدًا بأهمية اللغة كهوية ثقافية ووسيلة للتواصل. تؤكد الدراسة كذلك، بأن مواقع التواصل الاجتماعي قد تشكل فرصة لتعزيز استخدام اللغة العربية بين الأجيال الشابة، لكنها في الوقت نفسه تفرض تحديات تتطلب مرونة وحكمة للحفاظ على فصاحتها وأصالتها.

**الكلمات المفتاحية**: اللغة العربية، مواقع التواصل الاجتماعي، تهجين اللغة، اللغة.

## 1.INTRODUCTION:

Language embodies the identity of nations and reflects their development over time. Arabic, as one of the Semitic languages, has witnessed a remarkable flourishing in transmitting sciences, knowledge, and heritage, particularly during the peak of Islamic civilization. However, the evolution of languages goes hand in hand with progress in other domains, such as technology and science. Media, both traditional and modern, plays a crucial role in promoting and disseminating the Arabic language, whether through satellite channels or social media platforms, which have become highly influential tools due to their wide reach and frequent use across different applications.

These platforms have provided new spaces for disseminating linguistic and educational content through innovative methods, facilitating the learning of Arabic in modern ways. Traditional media also contributes to spreading Arabic language through its diverse programs. Nevertheless, social media poses a significant challenge to Arabic, especially with the rise of rapid digital writing, which often reduces Arabic language into texts written in foreign letters or shortened into symbols and numbers. This situation raises many concerns regarding the future of Arabic in this new communicative environment.

Against this background, one may ask: Are social media users enhancing and promoting the Arabic language, or are they contributing to its marginalization and hybridization?

**1.1 Research Questions:**

- How do social media users employ the Arabic language in their daily posts?
- What are the distinctive linguistic features of Arabic use on these platforms (Standard Arabic, colloquial Arabic, language hybridization, symbols, and numbers)?
- To what extent does this usage contribute to promoting and disseminating Arabic among users?
- What are the manifestations and causes of Arabic hybridization on social media?
- How do digital modes of expression (such as abbreviations, symbols, and emojis) affect the clarity and quality of Arabic?

**1.2 Significance of the Study**:

The importance of this study lies in exploring how Arabic language is used on social media platforms, and the extent to which this usage impacts Arab cultural and linguistic identity within the vast and fast-paced virtual space. The study further aims to understand the mechanisms and practices through which Arabic is either strengthened or hybridized on these platforms, while identifying both the advantages and disadvantages associated with such use. Additionally, it seeks to provide clear insights that may assist users and researchers in developing practices that reinforce the presence of Arabic and preserve its eloquence amidst the overwhelming flow of information and multilingual interactions enabled by social media. The study also sheds light on the negative implications of certain practices that may undermine the status of the Arabic language.

**1.3 Objectives of the Study**:

This study seeks to:

- Trace the patterns of Arabic language use on social media.

- Examine the reality of such usage and its implications.
- Explore the advantages and disadvantages of this usage.
- Investigate whether social media contributes to promoting Arabic or to its hybridization.

### 1.4 Methodology and Sample:

The study adopts the descriptive-analytical method as a comprehensive approach in order to collect facts and information through systematic description and analysis at each stage of the research. It relies on the survey technique to examine the practices of social media users, aiming to uncover the linguistic evidence employed, which may offer wide-ranging insights into the dimensions of this usage. Both quantitative aspects and qualitative commentary on the results are utilized, allowing the researcher a degree of interpretive freedom in analysis and discussion. This helps identify the structure of Arabic usage on social media and assess its strengths and weaknesses-whether serving or undermining the language.

As for the sample, it is a random sample selected through an online questionnaire distributed via Google Forms.

## 2. Theoretical Framework of the Study:

### 2.1 Arabic as a Medium of Communication:

Wadsworth (2007) stated that, a language consists of symbols that convey meaning, also has rules for combining those symbols that can be used to create messages. It means that language is a way of expressing ideas and emotions through symbols, it can be in the form of verbal or non- verbal consisting of the use of words in a structure and conventional way. Perhaps, language is dynamic, it can evolve or it can regress therefore language cannot confine in a box because it will be stagnant and will tend to die.[1] Language is considered a means of communication that links interlocutors with one another. According to **Ibn Jinni**, it is defined as *"sounds through which each community expresses its purposes"*[2]. From this definition, it becomes clear that language carries four dimensions: it is made up of sounds, it expresses meaning, it has a social character, and it conveys a purpose. This purpose is one of clear signification, as it carries a

message arising from a communicative need and ensures harmony between participants in interaction.

Language is a gift endowed by God to humankind, and this faculty has been employed in society for the sake of exchange and cooperation among people. In its highest sense, language may be viewed as an institution that unites langue **and parole** (according to linguists), and interaction can only be realized through an understanding of language, which serves as the codified contract of the communicative act.

In summary, language, according to **Malinowski**, is a function that extends and complements what **Ibn Jinni** had established, and what **Saussure** confirmed-namely, that it is a system of signs. This view was further reinforced by **Sapir**, who argued that language is a purely human means of communication. Thus, language embodies multiple meanings, reflecting the wide scholarly attention that humans have devoted to its study from ancient times to the present.[3]

Arabic, in particular, is considered one of the Semitic languages, so named after Shem, the son of Noah (peace be upon them), as its speakers are regarded as his descendants. Today, more than 400 million people around the world speak Arabic. The World Arabic Language Day is celebrated annually on December 18th, following its adoption by the **United Nations** General Assembly in Resolution No. 3190 (December 1975).[4]

**2.1 The Nature of the Arabic Language in the Modern Communicative Environment:**

Language is, above all, a communicative medium that enables interaction among individuals, allowing them to express all that human beings may require in their surroundings. It is also a tool through which one can convey inner thoughts, whether through spoken discourse or writing-writing itself being a creative act made possible by language. From this perspective, language constitutes one of the fundamental elements of identity and plays an essential role in the historical and social construction of Arab selfhood.

Arabic holds a sacred status, as it is the language in which the Qur'an was revealed to the Prophet Muhammad (peace be upon him). Even before

Islam, Arabic had already attained a privileged position: in the pre-Islamic era, Quraysh took pride in it, and the greatest *Muʿallaqāt* were composed in its form. Arabs even sent their children to the desert to master eloquence and refine their linguistic skills.

During the Abbasid era, Arabic played a remarkable role in translating sciences and knowledge from various languages, a fact that reflects its strength and vitality at a time when Islamic civilization reached its zenith. However, despite its prestige, Arabic also faced certain setbacks. One of the earliest challenges was the widespread *laḥn* (grammatical errors) caused by the influx of non-Arabs into Islam, which threatened the purity of Classical Arabic and even posed a risk to the integrity of Qur'anic recitation. In response, the Rashidun Caliphs recognized the gravity of this threat and took steps to codify Arabic grammar to preserve the language. They derived linguistic rules from common usage and observed how shifts in diacritical marks changed meaning. This process gave rise to the study of **syntax (naḥw)** and rules of **iʿrāb**, aiming to safeguard the precise meanings of Arabic expressions.[5]

A second stumbling block for Arabic emerged when scholars failed to contain *laḥn* from within. As Arabic grammarians grew increasingly abstract and complex in their approach-particularly through overemphasizing rare and anomalous usages-mastery of Arabic grammar became nearly unattainable. Several reasons account for this: **Ibn Jinni** disagreed with many grammarians regarding the legitimacy of various Arabic dialects as valid sources, complicating the task of determining which tribal dialects (e.g., Quraysh, Tamīm, Asad, Qays) should serve as the foundations of grammar. Moreover, the lack of consistent methodology in classification meant that scholars like **al-Akhfash al-Baṣrī** often aligned with Kufan positions, resulting in no unified grammatical schools but rather a collection of personal viewpoints.

Linguistic phenomena were often addressed through rigid formal rules without logical justification, such as treating the object of a verb as a "quasi-subject" under new syntactic formulations. Grammarians were also

influenced by **Aristotelian logic** rather than a strictly linguistic logic**. Ibn Jinni**, however, emphasized the importance of common usage (*istiʿmāl*) over strict analogy (*qiyās*). Furthermore, grammatical codification relied predominantly on **the written form** rather than the spoken form, neglecting phonetic aspects of language. **Abd al-Majīd ʿĀbidīn** also noted that ancient grammarians erred in relying solely on the written record, a factor that contributed to the emergence of mistakes and problems directly affecting Classical Arabic.

These challenges diminished, to some extent, the vitality of Arabic. Yet, despite this, language remains a measure of a nation's strength and development across various domains. The progress of nations is often mirrored in the prestige accorded to their languages. A striking contemporary example is English, which has become the dominant medium of scientific and academic production worldwide.

The modern communicative environment has introduced rapid technological innovations in media and communication. Within this environment, language occupies a central role. Most Arab media outlets-whether satellite or terrestrial-alternate between Standard Arabic and vernacular dialects in their programming. Such mixing, especially in broadcast media, undermines the integrity of Standard Arabic.

However, the horizontal nature of communication on social media has removed restrictions on language use, democratizing linguistic practices. With only a Smartphone connected to the internet, anyone can participate, regardless of gender, educational level, or background. This has created an interactive public that blends diverse demographic, psychological, and social characteristics, making it compelling to investigate the nature of Arabic usage-particularly on platforms such as Facebook.[6]

**2.2Arabic Language and social media**:

**Social media:** The term social media, functions as an umbrella term that includes internet-based sites and services that function for or promote social interactions between individuals that use them as an important part of their interpersonal communication.[7]

The emergence of the internet in the 1990s accelerated the rise of social media platforms, which represented a true revolution in the field of technology. These platforms connected users horizontally and opened vast channels of communication within an expansive communicative environment.

Social media platforms are essentially networks that allow users to create personal profiles and connect electronically with other members who share similar priorities and interests. They are also defined as a group of websites on the internet, which appeared with the advent of Web 2.0, enabling interaction among individuals within a virtual community based on shared interests or networks of belonging (country, university, school, company).[8] According to **Boyd and Ellison (2007)**, social media platforms are "networked communication systems that allow users to create profiles, which are articulated by the content generated by the user, their friends, and the technical system. These profiles display connections that are publicly visible and accessible, integrating texts, images, and videos about places, people, or relationships established within the network.[9]it defines also asan electronic communication and information platform that allows for long-distance connection. Social media, according to Merriam-Webster Dictionary (2014), is a type of information and communication technology platform that allows individuals to communicate at any time. It is popular among individuals of all ages and socioeconomic levels all throughout the world. Aside from being a means for communication, social media. Chen (2017) states create an online community where people may share knowledge, ideas, personal.

talks, and even images and videos. Social media, including virtual communities and social networks, are web-based platforms where people generate and exchange content. People use social media in their communication, sending and resending messages, and creating and sharing material using social media. Social media data records all communications and individual behaviour.[10]

Thus, social media has become one of the new fields of communication. Among the most popular platforms are Facebook, Twitter, YouTube, and Instagram, all of which are linked to the rise of Web 2.0, when interaction became the primary activity of users, who shifted from mere browsing to actively producing and sharing content (texts, images, videos) that express their personal and social worlds, as well as their opinions on matters of public concern.[11]Social media is also defined as an internet-based service that allows individuals to create personal profiles, select those with whom they wish to connect, and form groups with shared interests. This leads to the creation of overlapping electronic relationships among individuals and groups, followed by the exchange of news, information, images, videos, comments, and opinions.[12]

Social media has established a vast space for instantaneous and continuous communication among users within its various applications. This type of excessive and effortless communication has given multiple languages the opportunity to find their place on social platforms, contributing to their presence and spread among audiences. Social media accelerates language evolution by rapidly spreading new vocabulary (e.g., *selfie*, *viral*) and fostering informal grammar through abbreviations, emojis, and creative syntax. It promotes new communication norms marked by immediacy, emotional expression, and inclusivity. Online communities and social movements further drive language change, coining terms that often enter mainstream use (*woke*, *cancel culture*).[13]

Arabic language has secured a significant share of this presence. However, its intrinsic character of eloquence and clarity has been negatively affected, as colloquial dialects have increasingly dominated at the expense of Standard Arabic with its grammatical and syntactic rules.

This transformation has left a noticeable impact on the structure of Arabic. While the language had already been challenged by the influence of audio-visual media, it is now subjected to direct violations by social media users, especially youth, who often pay little attention to linguistic correctness. For them, what matters most is the message itself, in line with

**McLuhan's** famous dictum: *"The medium is the message."* In this context, language is reduced to a mere tool for conveying meaning and is reshaped into new and coded forms intelligible only within specific youth communicative contexts.

Arabic language writing has also been abbreviated or replaced by Latin characters, or numbers and abbreviations to make communication more flexible and accessible. The complexity of Arabic grammar-particularly inflection (*raf', naṣb, jarr*)- has further pushed many young people to avoid it, preferring simplified linguistic models that free them from what they perceive as the "rigid constraints" of the language.

This phenomenon is not entirely spontaneous; rather, it reflects deeper psychological and social dimensions. Many social media users experience a sense of cultural alienation, leading them to invent their own linguistic codes as a form of identity construction and generational belonging.

In this context, a striking linguistic phenomenon has emerged in recent years, particularly among Arab youth: writing in Arabic but using Latin characters. Thus, a new language was born, known as **"Arabizi"** or **"Arabtini"**, a hybrid between Arabic and the Latin alphabet. It does not follow grammatical rules, nor does it adhere to spelling conventions; rather, it is written by "feel" and understood through context, Kessas (2019) claimed that many linguists use the term "Arabizi" to describe the phenomenon of using English words while speaking Arabic. According to Kessas (2019), this phenomenon is a threat to the Arabic language and Arabic identity, especially because of its fast spread among Arabic societies due to the presence of social media,[14] examples of this phenomenon, *3ndy mashakel*"or *7abibi enti ahla wa7da written in foreign language* have become widespread. Arabizi has thus turned into a medium of self-expression, privacy, relationships, and sometimes even a form of rebellion against traditional writing norms.But why has this method spread? Several reasons may explain it: it is faster and easier, especially when using mobile phones. Many young people also believe that classical Arabic, with its complexity, does not suit the speed imposed by the digital age, whereas

Arabizi grants them the freedom to express themselves in a language understood by "people like them".

Technology companies have not overlooked this phenomenon. In 2014, Google introduced Arabizi as one of its input tools, allowing users to type Arabic words in Latin letters which would then be automatically converted into Arabic script. Despite its novelty and playfulness, this phenomenon raises serious questions: Does Arabizi threaten the future of the Arabic language? Does it contribute to a decline in mastery of Arabic writing? Or is it simply a natural reflection of a new era in which each generation speaks its own language in a constantly changing world?

What is certain is that Arabizi is no longer a passing fad, but rather a parallel language with its own audience-a form of expression of a new cultural identity that seeks to balance authenticity with modernity.[15] In fact, a hybrid language-colloquially known among youth as **"Sharabiya"**-has replaced classical Arabic, blending Latin letters with numbers, alongside the use of Arabic abbreviations such as "هههه" to denote laughter, or emojis that simplify interaction and make communication faster and easier.

Undoubtedly, this intensive use of such a non-standard linguistic mode will have a profound impact on the Arabic language. It poses a clear threat to its integrity and exposes it to the risk of gradual erosion, particularly among young people who are increasingly distancing themselves from the correct rules of their mother tongue.

### 2.3 Social Media Platforms: A Support for the Spread of the Arabic Language or a Means of Its Hybridization:

Social media platforms represent one of the most prominent outcomes of the contemporary technological revolution. They have significantly contributed to expanding communication mechanisms and facilitating interaction among different peoples and social groups at remarkable speed, liberated from the traditional constraints that once limited freedom of exchange. Since communication is inseparable from language, a fundamental issue arises concerning the dominance of the English language, which has become the language most closely associated with

technology and most widespread in the digital sphere. This reality has prompted many scholars to question the fate of other languages.

Among the languages affected by this digital transformation is Arabic language, which has not been able to escape the repercussions of technological advances. This situation has led linguists and researchers to raise key questions: Do social media platforms contribute to the wider dissemination of Arabic and strengthen its digital presence, or do they, conversely, work to hybridize it and undermine its original structures?

Linguistic hybridization refers to the blending of two or more social languages within a single utterance, where distinct linguistic systems-separated by temporal and social contexts-intersect in one communicative space. Such mixing is generally deliberate and conscious. Hybridization thus constitutes a process of constructing linguistic diversity-or what may be described as "linguistic jargon"-arising from the necessity of immediate communication between linguistic communities that lack a common channel for mutual understanding if they were to rely solely on their native tongues. Initially, these hybrid forms often emerge as provisional functional alternatives, but over time they expand and evolve into shared or intermediary languages, thereby exerting a direct influence on the structural integrity of the original languages, including Arabic.[16]

In classical usage, hybridization (tahjīn) was defined as the description of speech tainted with "impurity," considered a linguistic flaw. The term *hajīn* (hybrid) referred to a man whose father was Arab and mother a bondwoman. Linguistic hybridization, in this sense, denoted the mixing found across different sciences and disciplines, referring specifically to the combination of two distinct lineages. In language, it meant the introduction of new vocabulary and structures into the original tongue.

In modern times, however, the concept of linguistic hybridization has become more flexible, encompassing various forms of hybridity. It now refers to the linguistic level observable in the use of Arabic, where contemporary usage intertwines with foreign terms and structures borrowed from other languages. The most prominent arena where this phenomenon

manifests is, undeniably, social media platforms, which have amplified and accelerated the hybridization process within Arabic communication.[17]

This hybrid language, according to **Hudson**, is defined as a language without native speakers-it is not anyone's mother tongue. Rather, it is a contact language that emerged out of the necessity for communication among speakers of multiple languages. Faced with the need to interact, they had two options: either to communicate in an existing language or to invent a simplified language that would facilitate mutual understanding.[18]Social media platforms have created a fertile environment among youth for communication and for exploiting the possibilities offered by these spaces, including the use of emojis and memes, as well as the transformation of written language into numbers and abbreviations that deviate from standard linguistic rules. This phenomenon will be further explored through the applied portion of this study.

## 3.Field Study on the Nature of Arabic Language Use on Social Media

### 3.1Validity Testing of the Study Instrument and Statistical Methods:

The study instrument was initially presented to a group of expert faculty members, who provided several observations and recommendations regarding the number of variables, the phrasing of questions, and their order. Based on their feedback, the researcher revised the questionnaire to ensure face validity.

To confirm the reliability of the instrument, a Test-Retest method was applied with a one-week interval on members of the study population who were not part of the main sample. Using Cronbach's alpha coefficient to assess internal consistency, the instrument achieved a reliability score of **95%**, confirming its suitability for use in the study.

**3.2Data Processing and Analysis:** Data collected via the electronic questionnaire were processed using **SPSS**. The dataset was examined for internal consistency, and analysis was conducted by calculating frequencies and percentages, followed by interpretation and commentary on these findings.

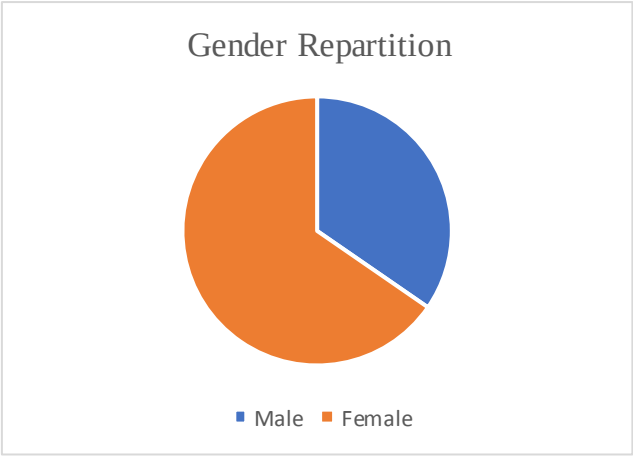
The questionnaire was published electronically on the researcher's Facebook page for about one week, during which we received 26 responses. Accordingly, the sample size amounted to 26 individuals.

3.1 **Field Study Results**:

**Characteristics of the Study Sample:**

**Table (1): Axis One: Personal Data:**

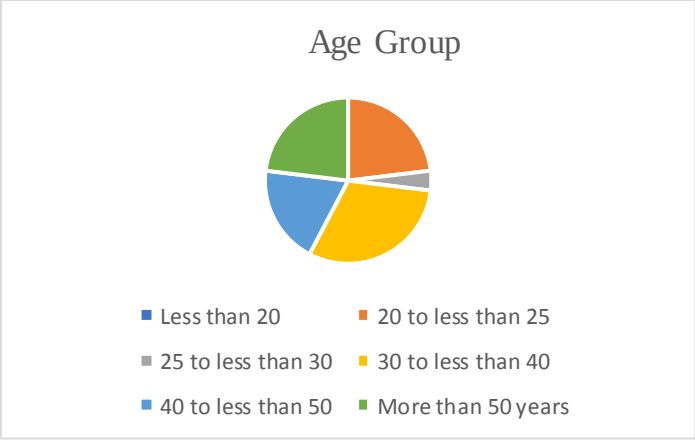
| Gender | Frequency | Percentage |
|---|---|---|
| Male | 9 | 34.6 |
| Female | 17 | 65 .4 |
| Total | 26 | 100 |




The table shows that the proportion of females reached 65.4%, representing nearly two-thirds of the sample, while the proportion of males was 34.6%, representing only about one-third. This reflects a greater presence of females in the study compared to males, which gives the research findings a predominantly feminine perspective. Nevertheless, male representation remains present, allowing for gender-based comparisons, though it is necessary to take into account the numerical disparity between them when interpreting the results.

**Table (2): Age Group**

| Age Group | Frequency | Percentage % |
|---|---|---|
| Less than 20 | 0 | 0.0 |
| 20 to less than 25 | 6 | 23.1 |
| 25 to less than 30 | 1 | 3.8 |
| 30 to less than 40 | 8 | 30.8 |
| 40 to less than 50 | 5 | 19.2 |
| More than 50 years | 6 | 23.1 |
| Total | 26 | 100 |

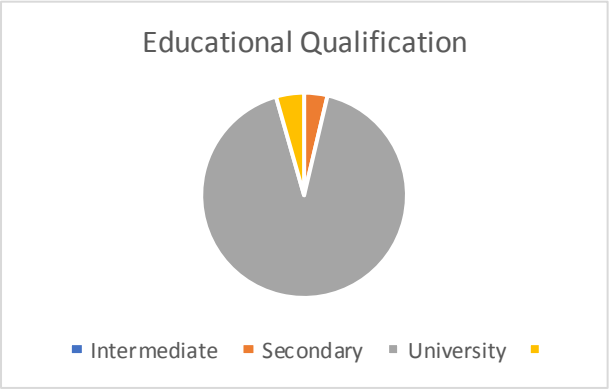



It can be inferred from Table (2) that the most represented age group is 30 to less than 40 years, with a percentage of 30.8%, reflecting the significant weight of this life stage within the sample. This is followed by the groups 20 to less than 25 years and more than 50 years, both with 23.1%, highlighting a diversity between the younger generation on the one hand, and the older generation on the other. This undoubtedly indicates the considerable experience and long-life background of the respondents. The 40 to less than 50 years group accounted for 19.2%, while the 25 to less than 30 years group was the least represented with only 3.8%, and there was a complete absence of respondents under 20 years. This distribution reflects a notable variety across age groups, enriching the study with diverse

perspectives and life experiences. However, the absence of respondents under 20 years is likely due to this group not having access to the questionnaire.

**Table (3): Educational Qualification**

| Qualification | Frequency | Percentage % |
|---|---|---|
| Intermediate | 0 | 0.0 |
| Secondary | 1 | 3.8 |
| University | 25 | 96.2 |
| Total | 26 | 100 |




It is evident from the data in Table (3) that the overwhelming majority of respondents hold a university-level qualification, representing 96.2%, compared to a very small proportion with a secondary-level qualification at 3.8%, and a complete absence of respondents with an intermediate level. This distribution reflects the academic character of the sample and shows that the study's results will primarily represent an educated and scientifically aware group. This, in turn, may influence the nature and depth of the responses, highlighting the rigor and reliability of the participants' engagement with the questionnaire.

**Table (4): Axis Two: Ownership and Use of Social Media Platforms Number of Accounts on social media**

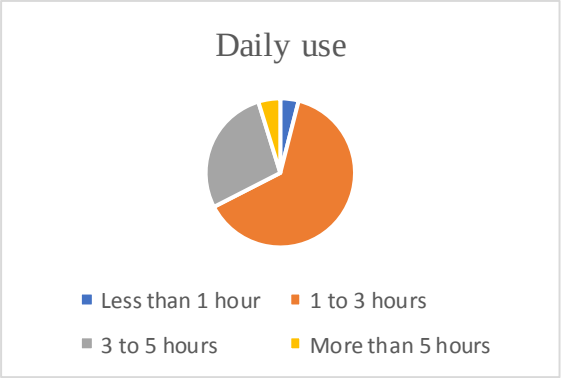
| Platform | Frequency | % of Individuals | % of Total Responses (78) |
|---|---|---|---|
| Facebook | 25 | 96.2 | 32.05 |
| Instagram | 21 | 80.8 | 26.92 |
| TikTok | 10 | 38.5 | 12.82 |
| LinkedIn | 14 | 53.8 | 17.95 |
| Twitter | 8 | 30.8 | 10.26 |
| Total | 78 | — | 100 |

The data in Table (4) indicate that Facebook ranks first as the most widely used platform among the respondents, with the overwhelming majority 96.2% owning an account, representing about one-third 32.05% of all reported accounts. Instagram comes next with 80.8%, reflecting its strong popularity within the sample, accounting for 26.92% of total responses. LinkedIn occupies the third position with 53.8%, revealing a noteworthy interest in the professional dimension among the participants. Conversely, TikTok and Twitter recorded lower percentages 38.5% and 30.8%, respectively), suggesting that their presence in the daily lives of the sample is relatively limited compared to Facebook and Instagram.

This distribution highlights a stronger inclination among respondents toward the more common and general-purpose platforms (Facebook and Instagram), a moderate engagement with professional networking platforms (LinkedIn), and a relatively weaker use of entertainment-oriented platforms such as TikTok or news-oriented ones like Twitter.

**Table (5): Daily Hours Spent on social media**

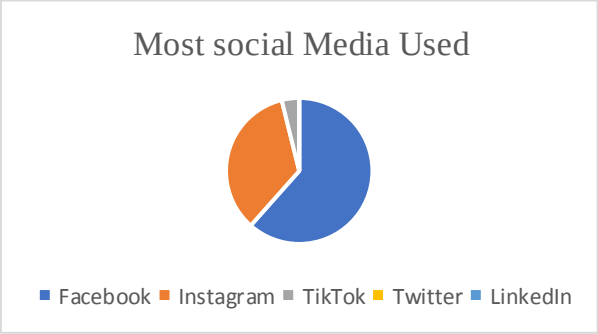
| Hours per Day | Frequency | Percentage % |
|---|---|---|
| Less than 1 hour | 1 | 3.8 |
| 1 to 3 hours | 16 | 61.5 |
| 3 to 5 hours | 7 | 26.9 |
| More than 5 hours | 2 | 7.7 |
| Total | 26 | 100 |




The data in Table (5) reveal that the majority of respondents spend a moderate amount of time on social media, with 61.5% reporting daily use between 1 and 3 hours-the largest proportion. This is followed by 26.9% who spend between 3 and 5 hours, indicating a strong presence of these platforms in their daily routines. Only 7.7% reported spending more than 5 hours, while the smallest proportion, 3.8%, spend less than one hour per day. These figures suggest that daily use of social media is common among most respondents, but generally within a time range of one to five hours.

**Table (6): Most Frequently Used Social Media Platform**

| Most Used Application | Frequency | Percentage % |
|---|---|---|
| Facebook | 16 | 61.5 |
| Instagram | 9 | 34.6 |
| TikTok | 1 | 3.8 |
| LinkedIn | 0 | 0.0 |
| Twitter | 0 | 0.0 |
| Total | 26 | 100 |




The data in Table (6) once again confirm that Facebook ranks first as the most frequently used application, with 61.5% of respondents identifying it as their primary platform. Instagram follows with 34.6%, while TikTok appears at the bottom with a very low share of 3.8% LinkedIn and Twitter were completely absent as preferred platforms.

This distribution indicates that the greatest interest is concentrated on general and widely popular social networks, particularly Facebook. This may also reflect the platform's popularity and ease of use among the respondents, and could be linked to the age composition of the sample. Conversely, professional or news-oriented platforms seem less attractive to this group.

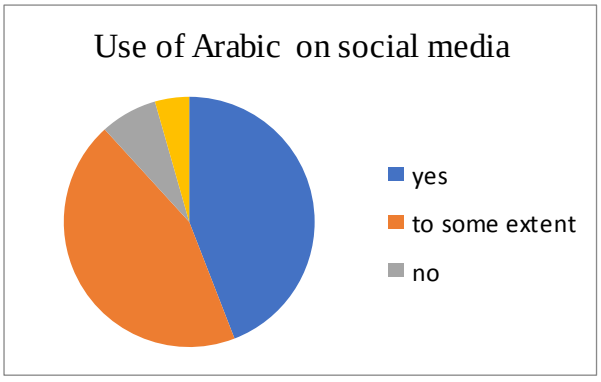
**Table (7): Primary Purpose of Use**

| Purpose | Frequency | % of Individuals | % of Total Responses (77) |
|---|---|---|---|
| Entertainment and leisure | 17 | 65.4 | 22.08 |
| Learning and knowledge acquisition | 13 | 50.0 | 16.88 |
| Communication with friends/family | 15 | 57.7 | 19.48 |
| Following news and current events | 20 | 76.9 | 25.97 |
| Work or study | 12 | 46.2 | 15.58 |
| Total | 77 | — | 100 |

The data in Table (7), which refers to a multiple-choice question generating 77 total responses, show that most respondents tend to use social media primarily for following news and current events 25.97% This is followed by entertainment and leisure 22.08%, while interaction with friends and family ranked third 19.48% The use of social media for learning and knowledge acquisition 16.88% and for work or study 15.58% was relatively lower.
This distribution highlights that social media use among the sample is largely oriented toward informational, social, and entertainment purposes, with moderate attention given to educational and professional dimensions.

**Table (8): Axis Three: Language Practices**
**Use of Arabic on social media**

| Use of Language | Frequency | Percentage % |
|---|---|---|
| Yes | 12 | 46.2 |
| To some extent | 12 | 46.2 |
| No | 2 | 7.7 |
| Total | 26 | 100 |

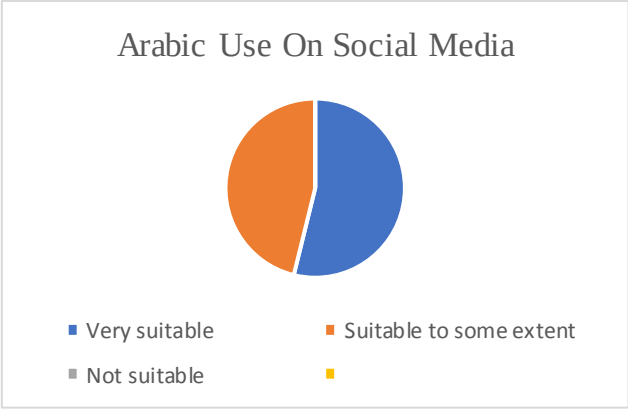



The data in Table (8) illustrate the use of Arabic on social media. It appears that 46.2% of respondents use Arabic consistently, while the same proportion 46.2% use it to some extent. A small minority 7.7% do not use it at all. This indicates that Arabic remains significantly present among the sample, which may reflect the participants' interest in maintaining the

visibility of the language on social media and perhaps in avoiding its distortion or excessive hybridization. Moreover, social media platforms provide complete freedom, eliminating rules or restrictions that might otherwise regulate language use. This flexibility affects all languages, particularly Arabic.

**Table (9): Suitability of Arabic for social media**

| Language Suitability | Frequency | Percentage % |
|---|---|---|
| Very suitable | 14 | 53.8 |
| Suitable to some extent | 12 | 46.2 |
| Not suitable | 0 | 0.0 |
| Total | 26 | 100 |




The data in Table (9) illustrate the perceived suitability of Arabic for social media according to the sample. A majority of 53.8% considered the language to be very suitable, while 46.2% found it suitable to some extent. No respondents considered it unsuitable. This generally reflects a positive appreciation of Arabic in the context of digital communication and may indicate an implicit recognition of the need to incorporate Arabic on social media thoughtfully and prudently.

**Table (10): Attention to Language Accuracy**

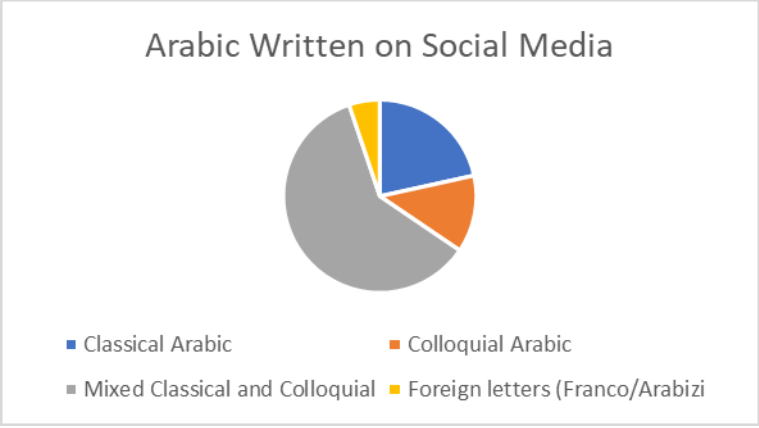
| Attention to Language Accuracy | Frequency | Percentage % |
|---|---|---|
| Yes, I always observe grammar rules | 12 | 46.2 |
| Sometimes | 12 | 46.2 |
| No, I do not pay attention | 2 | 7.7 |
| Total | 26 | 100 |




The data in Table (10) indicate the extent to which respondents pay attention to language accuracy when using social media. About 46.2% reported that they always follow grammatical rules, while the same proportion 46.2% indicated that they observe them sometimes. A small minority 7.7% do not pay any attention to rules. This reflects a relative awareness of the importance of language correctness, with variation in the level of adherence among individuals.

**Table (11): Arabic Writing Style on social media**

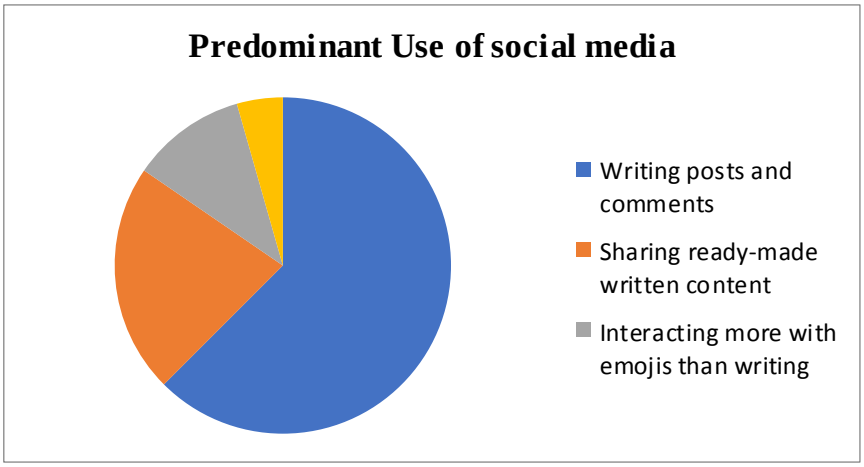
| Writing Style | Frequency | Percentage % |
|---|---|---|
| Classical Arabic (Fus'ha) | 5 | 19.2 |
| Colloquial Arabic | 3 | 11.5 |
| Mixed Classical and Colloquial | 14 | 53.8 |
| Foreign letters (Franco/Arabizi) | 4 | 15.4 |
| Total | 26 | 100 |




The data in Table (11) show the ways Arabic is used on social media among the sample. The mixed use of Classical and Colloquial Arabic leads with 53.8%, followed by Classical Arabic at 19.2%, Franco/Arabizi at 15.4%, and Colloquial Arabic alone at 11.5%. This distribution indicates a tendency among users to combine Fus'ha and colloquial forms to facilitate communication. It can be inferred that hybrid writing has become a prominent feature of digital Arabic among social media users, where Classical and Colloquial forms are alternated depending on the context of communication. This inevitably affects the purity and integrity of the Arabic language.

**Table (12): Predominant Use of social media**

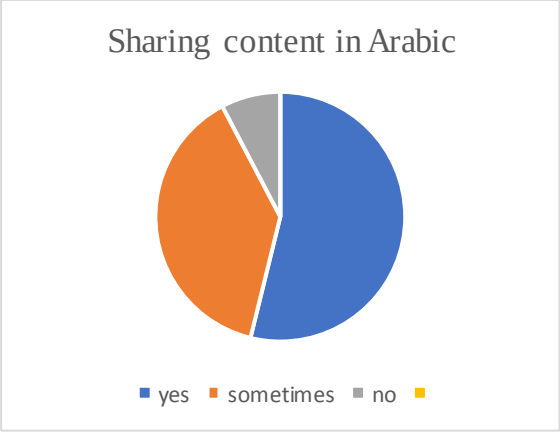
| Predominant Use | Frequency | Percentage % |
|---|---|---|
| Writing posts and comments | 17 | 65.4 |
| Sharing ready-made written content | 6 | 23.1 |
| Interacting more with emojis than writing | 3 | 11.5 |
| Total | 26 | 100 |




The data in Table (12) show that the predominant use of social media among the sample is writing posts and comments, accounting for 65.4%. This is followed by sharing ready-made written content at 23.1%, and interacting mainly through emojis rather than writing at 11.5%. This distribution reflects a preference for direct written expression and active participation, indicating that respondents tend to produce personal content, with comments forming a significant part of their daily digital interactions.

**Table (13): Sharing Content in Arabic (Images, Videos, Posts)**

| Sharing Content | Frequency | Percentage % |
|---|---|---|
| Yes | 14 | 53.8 |
| Sometimes | 10 | 38.5 |
| No | 2 | 7.7 |
| Total | 26 | 100 |

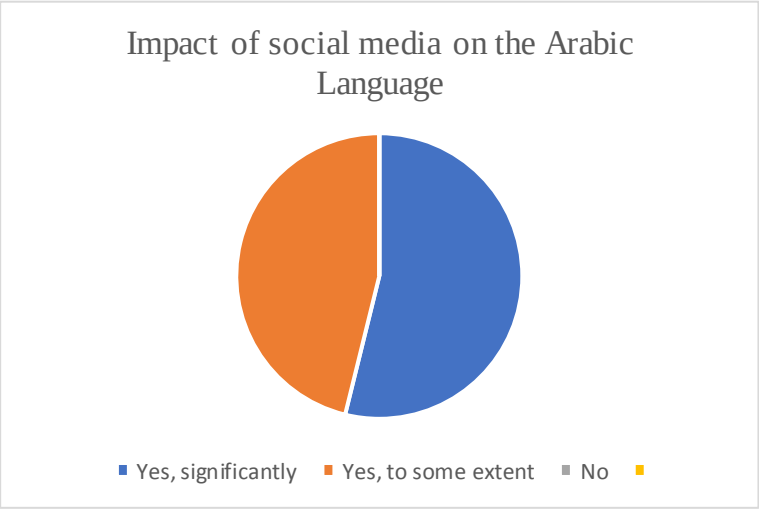



The data in Table (13) indicate the extent to which respondents share content in Arabic on social media, whether images, videos, or posts. About 53.8% reported that they regularly share content in Arabic, while 38.5% share it occasionally. A small proportion 7.7% do not share content in Arabic at all. This reflects a clear presence of Arabic in the digital activities of the users, with variations in the level of participation among individuals.

**Axis Four: Effects of social media on the Arabic Language**

**Table (14): Impact of social media on the Arabic Language**

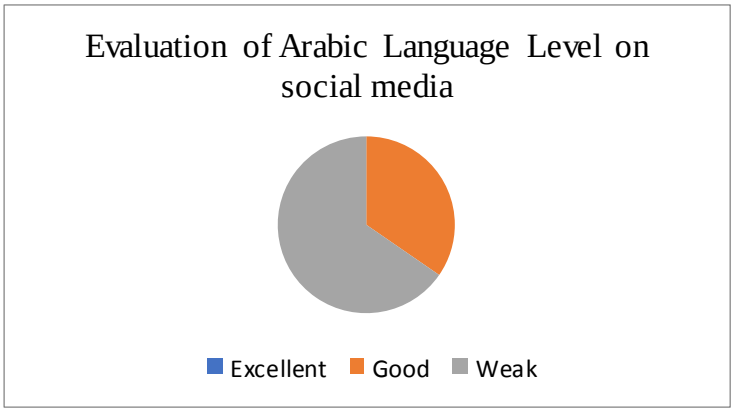
| Impact | Frequency | Percentage % |
|---|---|---|
| Yes, significantly | 14 | 53.8 |
| Yes, to some extent | 12 | 46.2 |
| No | 0 | 0.0 |
| Total | 26 | 100 |




The data in Table (14) reveal respondents' perceptions regarding the impact of social media on the Arabic language. About 53.8% of the participants believe that the effect of social media on Arabic is very significant, while 46.2% consider the impact to be moderate. No respondent indicated that there is no impact. This reflects a clear awareness among all participants that social media affects the Arabic language, whether in terms of writing styles or the use of vocabulary and structures.

**Table (15): Evaluation of Arabic Language Level on social media**

| Evaluation | Frequency | Percentage % |
|---|---|---|
| Excellent | 0 | 0.0 |
| Good | 9 | 34.6 |
| Weak | 17 | 65.4 |
| Total | 26 | 100 |




The data in Table (15) illustrate the respondents' assessment of the Arabic language level on social media. About 34.6% considered the level of Arabic on social media to be good, while 65.4% viewed it as weak. No participant rated it as excellent. This indicates that the majority of respondents perceive the Arabic language on social media as weak. Given that social media has become an integral part of daily life, these results also reveal a clear concern among participants regarding the quality of Arabic in the digital space, reflecting the impact of daily exposure to hybrid languages or non-standard writing practices.

**Table (16): Effects of Social Media Use on the Arabic Language**

| Effects | Frequency | % of Individuals | % of Total Responses (70) |
|---|---|---|---|
| Weakening of Arabic language | 8 | 30.8 | 11.43 |
| Language hybridization and erasure of Arabic script | 14 | 53.8 | 20.00 |
| Loss of eloquence and introduction of foreign words | 13 | 50.0 | 18.57 |
| Introduction of fast communication language (hybrid language) | 16 | 61.5 | 22.86 |
| Increased neglect of the language | 11 | 42.3 | 15.71 |
| Destruction of linguistic identity | 8 | 30.8 | 11.43 |
| Total | 70 | — | 100 |

The data in Table (16) show the most prominent effects of social media on the Arabic language, according to the respondents. The introduction of a fast communication language (hybrid language) was reported most frequently, with 22.86% of responses, followed by language hybridization and the erasure of Arabic script at 20.00%, and the loss of eloquence with the introduction of foreign words at 18.57%. Additionally, 15.71% noted an increased neglect of the language, while both weakening of Arabic and the destruction of linguistic identity recorded 11.43% each.

These findings reflect the significant impact of social media on Arabic, affecting style, vocabulary, and deviations from Classical Arabic. They highlight clear challenges to preserving the linguistic and cultural identity of Arabic, underscoring the need for concerted efforts by language authorities at various levels, particularly Arabic language academies and councils, to establish clear policies that ensure the proper use of Arabic and prevent further deterioration of the language.

## 4. Results And Discussion:

- **Continued Presence of Arabic:** Despite the influence of social media, Arabic remains noticeably present among users, with roughly half of the sample using it consistently or to some extent. This reflects their commitment to preserving their linguistic and cultural identity.
- **Prevalence of Language Hybridization:** Most users tend to mix Classical and Colloquial Arabic or use hybrid forms such as Arabizi, indicating a desire for rapid and easy communication, though this poses challenges to maintaining language purity.
- **Importance of Social Media Platforms for Language Dissemination:** Users perceive Arabic as very suitable or moderately suitable for digital communication, reflecting their appreciation of the language and its role in the digital environment.
- **Variable Awareness of Grammar Rules:** About half of the sample adheres to grammatical rules consistently or occasionally, while a few neglect this aspect, indicating a relative awareness of the value of language and a desire to preserve it within digital constraints.
- **Arabic Language and Digital Content:** Half of the users regularly share content in Arabic, while others do so occasionally, demonstrating the language's presence with varying levels of participation.
- **Impact of social media on Language:** Most participants believe that these platforms significantly or moderately affect Arabic, with the majority rating the overall language level on these platforms as weak.
- **Key Negative Effects:** Include the introduction of hybrid languages, language mixing and erasure of Arabic script, the use of foreign words, weakened attention to language, general weakening of Arabic, and threats to linguistic identity.

- **Role of Age and Academic Awareness:** The distribution of participants across university-level education and various age groups highlights the influence of education on language awareness and social consciousness regarding linguistic hybridization.
- **Platform Preferences:** Facebook and Instagram are the most used platforms, while professional and news-oriented platforms are less prevalent, affecting the nature and spread of language use.
- **Need for Official and Thoughtful Intervention:** Findings suggest the necessity of clear policies from Arabic language academies and councils to preserve Fus'ha, counteract linguistic hybridization, and ensure the continued quality presence of Arabic in a rapidly evolving digital environment.

## 5. Conclusion:

In closing, this study demonstrates that the Arabic language, despite the challenges posed by the digital space in general and social media in particular, continues to maintain its presence and cultural identity. The results reveal a balance between authenticity and flexibility: users strive for rapid and innovative expression through a hybrid language that is easy and fast to use, while relatively maintaining grammatical rules and eloquence. This reflects a growing awareness of the importance of language as a means of communication, culture, and shared identity.

Digital communication via social media offers an opportunity to promote Arabic and expand its use among younger generations, yet it also imposes challenges requiring a blend of prudence and flexibility to preserve its authenticity. Hence, it becomes a collective responsibility to safeguard the Arabic language through creative and conscious usage, ensuring its continuity and vitality as a tool for communication, culture, and heritage in an accelerating digital future

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