



**The use of Arabic language in social media
and the role of the elite in preserving linguistic identity
- Field study on a sample of professors of the University of Algeria –**
استخدام اللغة العربية في مواقع التواصل الاجتماعي ودور النخبة في الحفاظ على الهوية اللغوية
- دراسة ميدانية على عينة من أساتذة الجامعة الجزائرية-

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Article abstract:..

Our study aims to highlight the role of the elite and their contribution to the preservation of Arabic language. when using social media sites by identifying how and why Arabic is accredited through social media sites, and the importance of such use in the preservation of Arabic identity. We have reached a set of results: Arabic language has not been influenced by the hybrid languages produced by modern communication techniques. It is still used through social networks. The Algerian elite is instrumental in preserving, supporting and promoting language identity by sharing digital content through private pages in the social media and opening debates about Arabic language and identity.

Key words : The uses ; The Arabic language; social media ; The elite; linguistic identity

ملخص المقال :

تهدف دراستنا الى تسليط الضوء على دور النخبة، ومساهماتهم في الحفاظ على اللغة العربية عند استخدامهم لمواقع التواصل الاجتماعي، وذلك من خلال التعرف عن كيفية ودوافع اعتماد اللغة العربية عبر مواقع التواصل الاجتماعي، وأهمية ذلك الاستخدام في الحفاظ على الهوية العربية. وقد توصلنا الى مجموعة نتائج أهمها: ان اللغة العربية لم تتأثر باللغات المهيمنة التي أنتجت تقنيات الاتصال الحديثة، حيث أنها لا تزال تستخدم عبر شبكات التواصل الاجتماعي، وأن النخبة الجزائرية لها دور فعال في الحفاظ على الهوية اللغوية ودعمها وتعزيزها من خلال مشاركة المحتوى الرقمي عبر صفحات خاصة وفتح نقاشات حول اللغة والهوية العربية.
كلمات مفتاحية: استخدام ; اللغة العربية ; مواقع التواصل الاجتماعي ; النخبة; الهوية اللغوية

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Introduction

Recent technological developments have brought about a paradigm shift in the field of communication and the use of social media sites has become a necessity at the forefront of communication processes to impose on its users a language and expressions that do not exist through practice and daily interaction without regard for stoic languages, This language has been named by some researchers in parallel language and has evolved and spread until its vocabulary is used in various human activities and is considered by the generation of social media sites as their own features. s language and its influential and authentic vocabulary, thereby negatively affecting the security of its vocabulary and thus our culture and our Arabic linguistic identity.

Socio's cultural problem has arisen with technological influences. We wish to learn about the role of the Algerian elite in preserving the linguistic identity of society by using it and employing it through various social media sites. Our Arabic language can only be protected through practice and reliance on it to communicate with others. This has led us to raise questions.

1. The methodological aspect:

1.1 The general frame of the study:

The main question: How do the elite use the Arabic language on social networks? Does this use contribute to preserving linguistic identity?

Sub-questions:

What are the habits and patterns of university professors' use of the Arabic language on social networks?

What are the motives behind university professors' use of the Arabic language on social networks?

What are the fulfillment achieved from university professors' use of the Arabic language on social networks?

Does university professors' use of the Arabic language on social networks contribute to preserving linguistic identity?

Objectives of the study: This study seeks to shed light on the role of the elite in preserving linguistic identity through social networks, and to identify the habits and patterns of using the Arabic language and the most important motives for use, while indicating the fulfillment achieved.

The importance of the study: The importance of the study lies in demonstrating the role of the Algerian elite in protecting the Arabic linguistic identity from the influences of social networks. This is a proposition that is consistent with many humanitarian, anthropological and social studies that focused on the relationship of language in preserving and consolidating the Arab identity.

1.2 Study methodology and tools:

Study methodology: In our study, we relied on the descriptive analytical approach, which depends on describing the studied phenomenon, collecting its data, classifying it, then analyzing it and revealing the relationship between its dimensions.

Data collection tools: We used two basic tools in this study:

Observation: The observation tool was used through daily browsing of the pages of colleagues - university professors - to find out the type of language used on social networks, and how this group interacts with publications supporting the Arabic language.

Questionnaire: We relied on the questionnaire form in order to collect data and information about the phenomenon studied. In this research, we divided the form into two parts:

The first part was devoted to the personal data of the respondents.

The second part includes a group of topics through which we tried to answer the study's questions, which are as follows:

- The first axis: Habits and patterns of university professors' use of the Arabic language on social networks.
- The second axis: Motivations for university professors' use of the Arabic language on social networks.
- The third axis: The fulfillment achieved from university professors' use of the Arabic language on social networks.
- The fourth axis: The contribution of university professors in using the Arabic language through social networks in preserving linguistic identity.

Study population and sample: Our study extended over a period of approximately three months - from October 2022 to January 2023 - a period that was allocated to receive answers to the questionnaire from colleagues. The study population was chosen intentionally, represented by university professors as a sample of the elite group in Algerian society. As for the study sample, we adopted it randomly by distributing an electronic form through the pages of various social networks to several university professors, from whom we also asked to help in redistributing it in a random manner. To colleagues, but despite the long period, we did not find much response to the questionnaire, in which the sample number stopped at 708 individuals. (According to the statistics of the Ministry of Higher Education and Scientific Research for the year 2022, the number of university professors in Algeria exceeds 57 thousand professors of all types). The primary data for the study sample were as follows:

Primary data for the study sample, considering:

- Gender:

Females: 64%

Males: 36%

- Age:

25- to 50-Year-old: 90%

51 to 75-Year-old: 10%

- Language of specialty:

Arabic: 68%

Foreign language: 12%

Both languages: 20%

2. The theoretical framework of the study:

2.1 Study perspective:

Our study falls within the functional approach by using the hypotheses and terminology of the uses and gratifications theory. It is considered one of the important theories in the world of modern media studies on the basis that it attempts to understand the process of digital media and information and communication technology. It also attempts to explore how and why individuals use the medium and what are the motives for their exposure to it or its contents. Among the most important assumptions on which the theory is based, we find:

- Considering the media audience as an active audience characterized by positivity and effectiveness, and its use of means of communication is linked to its specific goals.
- The audience's choice of media that is expected to satisfy its desires and needs.
- The media compete with other means to satisfy the needs of the audience, such as personal communication, official or academic institutions, etc., and the relationship between the audience and the means of communication is affected by many environmental factors. (Mervat Al-Tarabishi Abdul Aziz Al-Sayed, 2006)

In these studies, we will attempt to overthrow the theory of uses and gratifications by presenting the problem of the use of the Arabic language on social networking platforms by the elite and the gratifications achieved and how the elite audience can be active and positive in its contribution to preserving the Arab identity through that use.

2.2 Defining the concepts of the study

Uses: The concept of use occupies a fundamental place in defining the technical and social relationships that arise between individuals or social groups and between technical means. Among the definitions presented for the concept of use we find: (Boudaoud, 2008)

- It is a social activity, it is the art of action or a way of doing, where precedence and repetition make it something ordinary and familiar.
- It is the process of use, or rather reuse.
- A concept that was created to express not only the use of technologies, but also the behaviors, attitudes, and perceptions of individuals towards the medium, directly or indirectly.

Elite: The word elite or elite in the Arabic language indicates the meaning of conclusion, so it is said that the elite of a thing is its summary and choice, and it is said that he chose it, meaning he chose it.

Those who follow the concept of the elite will find it difficult to stop at one comprehensive and generalizable definition. Among the definitions presented, we mention the following: (Allag, 2017)

A small and distinct group in society ascends the ladder of control and rule because it has specific characteristics that qualify it to occupy this position, but it is called upon to disappear due to the effects of continuous social change, as a new elite emerges that challenges it thanks to its acquisition of distinct and specific characteristics that are in line with the requirements of the new conditions, thus displacing it and replacing it.

In this study, we will identify our elite group of university professors who speak Arabic and use it on social networks.

In our research paper, we will review the answer to questions that have long been raised in many humanitarian, anthropological, and social studies and have been the focus of widespread discussion and debate among many scholars and researchers: What is the relationship of language to preserving human identity? How can the Arabic language contribute to consolidating Arab identity? Is language truly considered the transmitter of Arab culture and heritage?

Arabic:

The meaning of a single word in a language and what is related to its linguistic root (linguistics) according to lexicographers goes back to many meanings, including falling, subtracting, throwing and throwing, because what is thrown or thrown is like that. The ancient Arabs used the word language to refer to the dialects that were widespread throughout the world. The Arabian Peninsula, and each of them is linked to a tribe or group of tribes. For example, they say: the language of Quraysh, the language of Hawazin, and the language of Tay. However, if they want to express the language spoken by a nation or people, such as Arabic, Cyrillic, Coptic, and Roman, they call it the tongue. (Cherif, 2018/2019)

The language of ḍād is the colloquial noun used to describe the Arabic language. A group of predecessors agreed on the specificity of the letter ḍād in the Arabs to the exclusion of other nations, and they applied it to their language. (Al-Qusi, 2016)

The language of Dhad is the Arabic language, the tongue of our Arab nation. This is what prompted us to adjust the concept of defining the Arabic language as: (Nour Allah Kurt, Miran Ahmed Abu Al-Hayja, Muhammad Salem Al-Atoum, 2015)

- The Arabic language is one of the ancient languages known as the Semitic language group, in reference to Shem bin Noah, peace be upon him, who settled with his descendants in West and South Asia up to the Arabian Peninsula.
- The Arabic language is the largest language of the Semitic group in terms of the number of speakers, and one of the most widespread languages in the world. It is spoken by more than four hundred and twenty-two million people. Its speakers are distributed in the region known as the Arab world, in addition to many other neighboring regions such as Ahwaz, Turkey, Chad, Mali, Nigeria, Malaysia, Indonesia, and others. From Islamic countries.
- Arabic is the only Semitic language that was destined to maintain its existence and become universal, and this would not have been possible without the revelation of the Holy Qur'an in it.
- The Arabic language is considered one of the longest-lived languages, and it is the closest to the mother tongues, as it is the only language that preserved its structure and was destined to survive, without distortion before Islam, then God increased its dignity and glory and chose it as the language of the Mighty Book.

- The Arabic language is a living human language, with its own phonetic, morphological, grammatical, and syntactic system, and its words have their own connotations. Scholars have considered that any departure from this integrated linguistic system is considered a melody.

Linguistic identity:

The term “identity” in the language refers to the pronoun “he” while the term “he” is composed of repetition. It has been put as a noun defined by “the union with the self.” The concept of identity refers to what the thing “he” that is, in terms of its personification and realization in itself. And distinguishing it from others, it is the container of the collective conscience of any human bloc, and the content of this conscience at the same time, including values, customs, and components that adapt the group’s consciousness and will to exist and live within the scope of preserving its entity. (Souad Ben Goffa, Keltoum Messaoudi, 2019)

According to this perspective, there were the beginnings of thinking about “identity,” which Aristotle believes expresses a form of creative stability of expression. Identity, according to his opinion, means that the thing “is it” has not undergone any change, so John Locke comes into play through his contribution in formulating This term adopts a different perception, which states that what makes a person “himself” across times and places is that awareness that accompanies his various actions and emotional states, such as smell, taste, hearing, feeling, and will... to which is added the memory that links past emotional experiences with the current experience, which gives this Awareness is the sense of its continuity and permanence, thus the “ego” is formed as a self-identical to itself, meaning it has an identity. (Nekaa, 2012/2013)

Identity emerges from the intricate interplay of cultural and social processes that shape individuals throughout their lives and interactions with others, and it undergoes continual transformation. Identity is characterized as a complex and multifaceted construct, embodying both unity and diversity, and comprising a dynamic interplay of inclinations, relationships, beliefs, and transformations (Cherifa Beridja, Kouider Sikouk, 2021).

There exists a symbiotic relationship between language and identity, akin to two sides of the same coin. Language plays a crucial role in shaping, reinforcing, enriching, and revitalizing identity. This underscores the deep connection between language and cultural identity. Understanding a language goes beyond mere dictionary definitions; it requires grasping the contextual nuances embedded within that language, including aspects of civilization, history, customs, and way of life. In this context, language serves as the fundamental framework of cultural identity (Cherif, 2018/2019).

The Arabic language stands as a cornerstone of Arab identity, serving as the primary means of communication and mutual understanding among Arabs both within and beyond the Arab world. Moreover, it serves as a conduit for preserving and transmitting the rich history and culture of Arab civilizations across generations, further underscoring its pivotal role in shaping Arab identity and fostering a sense of unity among Arabs and Muslims.

The Arabic language in Algerian society exhibits linguistic dualism or bilingualism, a phenomenon common in many societies worldwide. This indicates the presence of one or more languages used in communication among members of Algerian society.

The linguistic landscape in Algeria is notably complex compared to other Arab countries due to the recognition of two official languages: Arabic, the primary language approved for communication, education, media, and some official speeches, and the Amazigh language, declared as a second official language and taught in many schools. Additionally, the French language persists as a colonial legacy, despite efforts to diminish its influence following Algeria's

independence. Despite the passage of years since gaining independence, French remains one of the most widely used foreign languages in the country.

Algeria's recent policy initiatives include the adoption of English as a fundamental scientific language. This involves integrating English into the educational curriculum from primary school onwards and mandating its instruction in universities. Furthermore, Algeria boasts a multitude of dialects, each representing regional diversity and serving as the language of everyday interaction. Given the linguistic richness and diversity in Algeria, it undoubtedly influences the usage and adoption of the Arabic language as the primary language of social communication.

Arabic language and social networks:

our reality confirms the existence of threats to the security of the Arabic language, a challenge not new but tracing back - at least - to the colonial period. This challenge has persisted and renewed itself since the turn of the last two decades of the previous century, coinciding with the proliferation of satellite channels and communication mediums, alongside the ascendancy of Western cultural influence.

Some argue that the Arabic language is on the verge of obsolescence, advocating for its abandonment in favor of more vibrant, developed languages or colloquial dialects. According to this perspective, Arabic is deemed incapable of assimilating cultural symbols and scientific advancements. However, such views overlook the resilience and adaptability of Arabic, dismissing its potential as a language of expression and critical thought."

This use was accompanied by the emergence of one of the phenomena that many specialists see as a negative aspect that increases the weakness of the Arabic language as a language that is supposed to be the original language used in the Arab world, such as writing Arabic words in Latin letters on social networking platforms, which some attribute to the ease of writing with this type of letters. On the keyboard of electronic devices, which produced a language foreign to our Arabic language, and if it is not addressed, the Arabic language will turn into a monster language.

Rather, it has reached the point of embodying sounds while expressing the states that affect us as if we are in a state of direct communication, such as laughter, "hhhhhh" exclamation, "oooooh" and repeating a specific letter in a specific word to give it an emotional charge, such as "greaaaaaaaaat"

Although the use of punctuation marks is not common on social networks, some people use them incorrectly to indicate exaggeration of certain feelings, as well as relying on shapes and drawings to convey meanings such as some feelings such as love, anger, admiration, hatred, etc., neglecting to express them in our rich Arabic language. (Belazoui, 2019)

3.Field framework of the study:

3.1 General result of the study:

After we distributed the questionnaire to the study sample, which was Algerian university professors, we arrived at the following general results:

The first axis: Habits and patterns of university professors' use of the Arabic language on social networking platforms:

- 72% of the sample always uses Arabic on social networking platforms. While 25% of them used it sometimes, while 3% used the Arabic language on social networking platforms rarely.

The last group that combines the last two categories (sometimes/rarely), i.e. 28% of the sample, confirmed that 46% use a mixture of foreign and colloquial languages on social networking platforms, and this is known as bilingualism, meaning the overlap of two languages in the communication process.

34% of them used colloquial Arabic as an alternative to the Arabic language, while the remaining 20% used foreign languages via social networking platforms.

- We found that 69% of professors always use the Arabic language on social networking platforms through written communication that combines publishing, chatting, and commenting on digital content. We found that 29% of them sometimes use it in their various text messages, and 2% of professors rarely rely on the Arabic language. They are the ones who resort to foreign and colloquial languages to communicate in writing with others.
- The percentage of using Arabic letters on social networking platforms represented 40.9%, which is a high percentage compared to professors who use Latin letters only at 22.7%, while those who mix Arabic and Latin letters represented 36.4% of the respondents.
- With the emergence of social media platforms, a new phenomenon has emerged, which is the reluctance of many of the pioneers of these sites to use the correct language, accompanied by the creation of a language that mixes Arabic vocabulary and Latin letters, which is one of the most dangerous negative effects that the Arabic language is exposed to.
- 63% of the study sample always adhere to the spelling and grammatical rules when using the Arabic language on social networking platforms, while 31% of them only sometimes adhere to the rules of the Arabic language, while the remaining 6% rarely care about the integrity of the Arabic language through their pages on social networking platforms.
- Regarding the extent to which sample members correct grammatical and spelling errors in digital contents published on social networking platforms - and here we do not mean linguistic errors that only a language specialist can avoid, but rather errors that indicate a lack of familiarity with the Arabic alphabets - we found that 58% of Sample members sometimes correct the linguistic integrity of what is presented to them on social networking platforms, but 21% of them always correct errors, which is the same percentage of professors who rarely correct.

According to the previous percentages, it is clear that the university professor cares about the integrity of the Arabic language in terms of spelling, structure, and grammar on his personal page when using social networking platforms, and in contrast to that, few of them correct others for their linguistic errors.

45% of university professors, despite their use of the Arabic language, do not rely on it as a language to introduce their user profile. The percentage of users of the Arabic language to introduce their user profile was 42%. These two percentages are close, and 13% of the total

sample relied on a mixture of Arabic and foreign languages. To introduce their balance through social networking platforms.

Regarding the places where the Arabic language is used on social networking platforms, we found that the university professor relies primarily on the Arabic language when communicating via social networking platforms. The results were as follows: (This item has the potential for more than one choice)

- Chat 82%
- Share post 80%
- Feed 59%
- Story 56.6%

University professors in Algeria use the Arabic language with colleagues at a rate of 78.6%, then students at a rate of 76.6%, then friends at a rate estimated at 73.9%, then the administration at a rate of 69.2%, and finally the family at a rate of 57.6%.

The second axis: Motivations for university professors' use of the Arabic language on social networks.

Through this topic, we tried to pose a set of questions to identify the motives behind Algerian university professors' use of the Arabic language. The answers were as follows:

- 69% of university professors consider that the Arabic language is always the best choice for communication on social networking platforms, but 31% of them do not consider it a useful language to express and communicate on social networking platforms.
- 56% of the university professors in the study sample consider that there is a relationship between the language of their specialty and the language used on social networking platforms, meaning that the language of specialty is the primary motivation behind whether or not to use the Arabic language on social networking platforms. The answers of 44% of the respondents contradicted this idea, as they considered that The professor's language of specialization has nothing to do with his use of Arabic or any other language on social networking platforms.
- 89% of the study sample members responded that the Arabic language and the user's Arab-Islamic culture and history is the motivation behind using the Arabic language on social networking platforms, while 11% of them affirmed that there is no link between the type of language and the nature of the user's culture and history.
- The sample agreed by 81% on the existence of a relationship between the use of the Arabic language on social networking platforms and the definition of the Arab identity through them, which indicates that the nature and type of language determines the linguistic identity of the user and that preserving the Arabic identity is considered an important motivation for using the Arabic language, while 19% of the respondents agreed The university professors in the study sample denied the existence of such a relationship.

The third axis: The fulfillment achieved from university professors' use of the Arabic language on social networks

In this topic, the answers of the study sample were as follows:

- 60% of the sample confirmed that using the Arabic language on social networking platforms achieves interactive communication satisfaction, that is, the user's ability to communicate easily and clearly when using the Arabic language. It also increases the rate

of the recipient's interaction with his message, and 37% of them considered that the Arabic language is only sometimes This type of satisfaction was not achieved for them, and only 3% consider that the Arabic language is dry and does not achieve interactive communicative satisfaction for them.

- 83.7% stated that the Arabic language satisfies intellectual curiosity.
- 76.3% of the sample considered that the Arabic language satisfies their linguistic curiosity, that is, at the spoken level, it is the most appropriate language to express their thoughts and feelings due to the richness of its vocabulary.
- 64.7% indicated that the Arabic language satisfies written curiosity when used on social networking platforms, that is, at the level of writing communication.

The fourth axis: The contribution of university professors in using the Arabic language through social networks in preserving linguistic identity

- 64% of the study sample agreed that the university professor always has a role in protecting the Arabic language when used on social networking platforms, while 33% of them believe that this role is only played by the university professor sometimes.
- 61% of the study sample only occasionally shares digital content to support the Arabic language via their personal pages on social networking platforms. In contrast, we find 29% of them always share this type of content in order to support their mother tongue, and 10% do not support the Arabic language via social networking platforms.
- The sample items responded to the types of digital content supporting the Arabic language that the university professor shares via his personal page on social networking platforms, thus: (possible for more than one answer)
- 78.3% of university professors support the Arabic language on social networking platforms by sharing Arabic texts, while 60.2% support it through articles on their pages, and 52.2% use videos and 47.8% of images to support the Arabic language on their own pages via various social networking platforms.

When asking sample members about the extent to which university professors engage in discussions on social networking platforms about the Arabic language and Arab identity, we found that 49% of them only sometimes intervene in discussions about the Arabic language and Arab identity on social networking platforms, while only 38% of them confirmed However, they always open this type of discussion that supports the Arabic language and preserves their linguistic identity. As for 13% of the study sample, they refuse to engage in this type of discussion.

- When the study sample was asked about the role of the university professor in preserving the Arabic language through social networking platforms, the answers were - which are more likely here of choice - as follows:

81% of the answers confirmed that the university professor has a role in preserving the Arabic language on social networking platforms by using it in verbal communication, and 78.6% considered that the role of the university professor in preserving the Arabic language, and thus protecting linguistic identity, comes through using it as a language. Essential for his personal page on social networking platforms, while 47.9% see this role in the university professor's contributions to Arabic digital content via social networking platforms.

The lackluster presence of the Arabic language on social networking platforms requires the concerted efforts of all efforts, especially from the educated group and the elite, which remains more required than ever to increase their use of the Arabic language and to promote and enrich digital Arabic content via social networking platforms.

3.2. Results in light of the study questions:

Through the general findings of the study we were able to answer the sub-questions presented previously. The answers were as follows:

- **Among the habits and patterns of university professors' use of the Arabic language on social networking platforms:**
 - University professors use the Arabic language on social networking platforms primarily through written communications using Arabic letters.
 - The majority of university professors adhere to spelling and grammatical rules when using the Arabic language on social networking platforms, but they only occasionally correct grammatical and spelling errors in the digital content that is published on these sites.
 - University professors, despite their use of the Arabic language, differ on the issue of relying on it as a language to identify their user profile, without eliminating their use of it as a language through: chat, sharing a post, feed, and stories, in varying proportions.
 - Algerian university professors use the Arabic language on social networking platforms with various sectors of society, including colleagues, students, administration, and family.
- **The motives behind university professors' use of the Arabic language on social networking platforms were as follows:**
 - The Arabic language is the best choice and the most appropriate language for communication on social networking platforms.
 - Arabic is the language of their scientific and academic specialization.
 - The Arabic language is the user's culture and its Arab-Islamic history.
 - Preserving Arab identity is an important motivation for using the Arabic language on social networking platforms.
- **The fulfillment achieved from university professors' use of the Arabic language on social networking platforms are:**
 - Interactive fulfillment.
 - Intellectual fulfillment.
 - Linguistic fulfillment.
 - Written fulfillment.
- **The role of university professors using the Arabic language through social networking platforms in preserving linguistic identity:**

The university professor always has an important role in protecting the Arabic language when used on social networking platforms, and thus his contribution to protecting the linguistic identity of Algerian society. He activates this role through:

 - Sharing digital content to support the Arabic language through the user's pages on social networking platforms, such as publishing Arabic texts, articles, videos, and photos to support the Arabic language.

- Engaging in discussions on social networking platforms about the Arab language and identity.
- Use it in verbal communication.
- Using it as the primary language for his personal page on social networking platforms.
- Supporting Arabic digital content published on social networking platforms.

Conclusion:

The Arabic language is still resistant to attempts to obliterate and deaden compared to many other languages, and perhaps its connection to the Holy Qur'an is what made it a language suitable for all times and places, thus being able to absorb everything that is new. Also, the services that modern technology has provided to the Arabic language in terms of providing applications cannot be overlooked. and supporting electronic tools.

The greatest challenge facing the Arabic language today is confronting the distortions that occur in it in light of the multiplicity of social networking platforms and means of exchanging written, audio, and video conversations. Since social networking sites are a necessity imposed on us by different circumstances in an era dominated by cyberspace, we must be concerned about the pollutants produced by these means that touch our Arabic language and distort its beauty.

In this study, we did not expect to reach positive results on the matter of university professors - as a sample of the Algerian elite - using the Arabic language on social networking platforms. We were waiting for negative results that would show the individual's reluctance to use the Arabic language by providing flimsy justifications such as considering it an ancient language and cannot use it. Expressing his thoughts and feelings, and that the colloquial language is easier than classical language, or that the technical problem represented by programming most phones and computers in foreign languages and Latin letters hinders its adoption as a language of communication on digital platforms.

The results obtained were positive and sufficient to highlight the interaction of the elite with the Arabic language and their use of it as a language of communication through social networking sites in an attempt to preserve it, which confirms their pioneering role in contributing to and preserving the linguistic identity in Algeria.

I will conclude my study with the words of Dr. Ibrahim bin Suleiman Al-Shamsan: "We will not regain our identity unless we take care of our affairs ourselves, and shift from consumption to production, and that will not happen except by learning our language, respecting ourselves, and sanctifying work, no matter how small or great, and this is a national responsibility that does not belong to an individual without An individual, and it is not upon a ruler rather than the ruled, and as you are he will be appointed over you, and whatever good you put forward for yourselves you will find it. (Adjmoula, 2017)

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