HISTORICAL LINGUISTICS: DIACHRONIC EVOLUTION OF THE ARABIC LANGUAGE

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Abstrack

Arabic has undergone significant phonological, morphological, semantic, and syntactic changes over time, from the Jahiliyyah era to the present day. This study aims to describe the development and transformation of Arabic through a historical linguistic approach and to conceptually analyze how such an approach can be integrated into Arabic language instruction to create more contextual and reflective learning experiences. Using a qualitative method with a library research design, this study explores relevant classical and contemporary sources. The findings suggest that a historical approach offers a more comprehensive understanding of the Arabic language's evolution. Furthermore, literature-based insights indicate that incorporating language history into Arabic teaching has the potential to enhance students' interest, morphological awareness, and critical thinking. Thus, this approach is proposed as a strategic alternative for making Arabic learning more meaningful normatively, socially, and historically.

Keywords: *Arabic, historical linguistics, language change, contextual learning.*

Abstrak

Bahasa Arab telah mengalami perubahan fonologis, morfologis, semantis, dan sintaktis yang signifikan dari era Jahiliyah hingga masa kini. Penelitian ini bertujuan untuk mendeskripsikan perkembangan dan transformasi bahasa Arab melalui pendekatan linguistik historis serta menganalisis secara konseptual bagaimana pendekatan ini dapat diintegrasikan dalam pembelajaran bahasa Arab untuk menciptakan pengalaman belajar yang lebih kontekstual dan reflektif. Dengan menggunakan metode kualitatif berbasis studi kepustakaan, penelitian ini mengeksplorasi berbagai sumber klasik dan kontemporer yang relevan. Temuan menunjukkan bahwa pendekatan historis memberikan pemahaman yang lebih komprehensif terhadap evolusi bahasa Arab. Selain itu, berdasarkan kajian literatur, integrasi sejarah bahasa dalam pembelajaran bahasa Arab berpotensi meningkatkan minat belajar siswa, kesadaran morfologis, dan kemampuan berpikir kritis. Oleh karena itu, pendekatan ini diusulkan sebagai alternatif strategis untuk menjadikan pembelajaran bahasa Arab lebih bermakna secara normatif, sosial, dan historis.

Kata kunci: *bahasa Arab, linguistik historis, perubahan bahasa, pembelajaran kontekstual.*

Introduction

Arabic, as a central member of the Semitic language family, holds a distinctive position due to its long historical development and profound impact on religion, literature, and science particularly within the context of Islamic civilization. Its role as the language of the Qur'an further elevated its religious and cultural significance, making it both a sacred and scholarly medium across centuries. Since the Jahiliyyah period, Arabic has undergone significant diachronic transformations in phonology, morphology, lexicon, and syntax. These changes occurred progressively, shaped by social, political, and cultural shifts in Arab society. According to *Tarikh al-Lughah al-'Arabiyyah*, the evolution of Arabic can be traced through three major phases: the Pre-Islamic era, the Classical Islamic period, and the Modern era each characterized by distinct linguistic developments (Klein, 2012).

Scholars such as Taha Hussein emphasized the importance of historical and socio-cultural context in understanding language development. Ibrahim Anis viewed phonological shifts as natural and explainable phenomena, a perspective aligned with Leonard Bloomfield's structuralist view that language change follows systematic and historically traceable patterns (Huehnergard, 2017).

Despite the rich linguistic history of Arabic, educational institutions still tend to emphasize normative grammar instruction (fuṣḥā), while neglecting the pedagogical potential of historical linguistics. This narrow focus often limits students' ability to appreciate the depth and dynamism of the language. Recent studies (Lubis dkk., 2024), highlight that integrating the historical development of vocabulary and grammar can significantly enhance students' engagement and linguistic insight.

However, there are still few studies that comprehensively examine the development and change of the Arabic language from a historical linguistic perspective while directly connecting it to language teaching strategies.

Kees Versteegh (2014) offers an extensive diachronic overview in The Arabic Language, covering phonological, morphological, and sociolinguistic developments from Pre-Islamic to Modern Standard Arabic. However, his work does not explicitly engage with pedagogical applications or language learning strategies. In contrast,

research like Lubis et al. (2024) and Aini & Amrillah (2023) focuses on practical language teaching methods, textbook design, and classroom strategies, without grounding these in historical linguistic theory. This divide reveals a significant gap: few, if any, studies integrate historical linguistics and pedagogy in the context of Arabic education. This divide reveals a significant gap: few, if any, studies integrate historical linguistics and pedagogy in the context of Arabic education. Some relevant research highlights the evolution of Arabic dialects(Owens, 2003a) and the orthographic changes from a historical linguistic view(Chejne, 1968) while others propose frameworks for historical Arabic dictionaries(Laatar dkk., 2019). Yet, none of these are pedagogically oriented. Therefore, this study aims to bridge that gap by examining how the historical dynamics of Arabic can be effectively woven into teaching strategies, particularly within secondary education settings such as madrasah.

Based on this background, this study aims to: Explain the development and changes of Arabic language from time to time based on historical linguistic approach; Examine the relevance of Leonard Bloomfield's approach in understanding Arabic language changes; Analyze how an understanding of the history of Arabic language can be integrated in Arabic language learning which is more contextual and reflective.

By combining theoretical and practical approaches, it is hoped that this research can contribute to the development of Arabic language learning that is more meaningful and historically informed.

Method

This research uses a qualitative approach with the type of library research, which is considered appropriate because the focus of the study lies in analyzing texts and theories regarding the development and change of Arabic from time to time in the perspective of historical linguistics. This approach is widely used in modern linguistic studies to explore theoretical and applicative concepts to language learning, including in the context of Arabic (Hapianingsih & Fadli, 2024).

The data sources in this study consist of two main categories, namely:

1. Primary sources, in the form of Leonard Bloomfield's Language (1933), which is the basis for studying the principles of historical linguistics (Smith, 1991), and

key references on the development of Arabic such as *Tārīkh al-Lughah al-'Arabiyyah*, Taha Hussein's *Fī al-Adab al-Jāhilī*, and Ibrahim Anis's *Aswāt al-Lughah*. These classical sources were assessed using source criticism methods, including evaluation of textual authenticity, historical context, and cross-reference validation, especially in the case of pre Islamic poetry, which remains contested in terms of origin and transmission.

2. Secondary sources, such as scientific articles, journals, and recent research that examine Arabic language changes and their implications for language learning (Mizan dkk., 2023).

The data analysis technique employed is content analysis, which is particularly suitable for literature-based research. This technique enables the researcher to examine documents, identify recurring linguistic patterns, and relate them to the adopted theoretical framework, particularly Bloomfield's theory of systematic language change. (Hapianingsih & Fadli, 2024).

In addition, the analysis is directed toward understanding how historical knowledge of Arabic can be utilized in designing more contextual and reflective learning strategies. This aligns with earlier findings that historical linguistic theories, especially the Bloomfieldian structuralist perspective are highly relevant in shaping Arabic language pedagogy (Mizan dkk., 2023).

Through this combined theoretical and applied approach, the study is expected to offer both conceptual contributions and practical strategies for Arabic language instruction that are not only normative but also grounded in the language's diachronic realities.

Result and Discussions

The Development and Change of the Arabic Language over Time

1.1. Pre-Islamic Period (Jahiliyah)

In historical-linguistic studies, pre-Islamic Arab society was divided into three main groups that influenced the development of language: Arab Ba'idah, Arab 'Aribah, and Arab Musta'ribah. According to the linguists referred to in Tarikh al-Lughah al-'Arabiyyah, the Ba'idah Arabs are an extinct group and very

few traces of their language can be traced, such as the 'Ad and Tsamud people. (Córdoba, 2007). Therefore, their linguistic contributions are difficult to reconstruct in depth, although archaeological remains indicate the existence of an ancient language system distinct from classical Arabic.

The 'Aribah Arabs are the original group of Arabs who are believed to have derived the basic form of pure Arabic (Huehnergard, 2017). They were descended from Ya'rub bin Qahtan and lived in the Yemen region. The dialect that developed from this group became the foundation for southern Arabic, which played a major role in the formation of the morphological and syntactic structure of classical Arabic. Their language is considered one of the authentic sources in the study of early Arabic linguistics

The Musta'ribah Arabs are a group that comes from the descendants of Ismail bin Ibrahim who later mingled with the 'Aribah Arabs. They were known to use the Quraysh dialect and lived in the Hijaz region, including in Mecca. Their language blended with the original Arabic and formed the foundation of the Arabic used in the Qur'an (Owens, 2003b). Musta'ribah Arabic is therefore considered to be the link between the early Arabic dialects and the standardized form that was later codified during the Islamic period.

This division is important in historical linguistic studies because it shows that Arabic did not emerge as a single form, but through dialectical interaction between ethnically, geographically and historically different groups. Each group brought its own linguistic contributions that later colored the development of Arabic in terms of phonology, morphology, and semantics.

Socially, During the Jahiliyah period, Arab society was organized around strong tribal structures, with each tribe having its own dialect and customs. Language served as a symbol of tribal pride and was often expressed through poetry, notably in the *mu'allaqāt*. It functioned as a tool to convey honor, identity, and social cohesion in a patriarchal culture. (Kiraz, 2024).

Religiously, the Jahiliyah period was marked by polytheism and animism, with each tribe worshipping specific idols like Hubal, Latta, and Uzza. Arabic was

used orally in prayers and rituals, often employing repetition and invocation styles. The lack of written texts shaped the language to be rhythmic and memorable, a trait reflected in the poetry and speeches of the era.

Mecca's strategic location made it a key trading hub between Sham and Yemen. Arabic used in trade contexts began incorporating terms like *qaradh* (loan) and *safqah* (transaction), reflecting growing economic interactions. Cross-regional trade also introduced foreign terms, enriching Arabic through phonological and semantic adaptation. (Maysaroh, 2023).

Here's a condensed version of the paragraph:

Politically, power was held by tribal leaders rather than a central government. Language served as a key tool for persuasion, diplomacy, and official speech (*khitabah*), with rhetoric reflecting political influence. Figures like Quss bin Sa'idah used eloquent, poetic speech to unite tribes and form alliances.

By considering these four aspects social, religious, economic, and political, it can be concluded that Arabic during the Jahiliyyah was functionally rich. It grew in response to complex social and cultural needs. It is not surprising then that Arabic in this period exhibited the flexibility and depth that became the basis for the standardization of the language in the Islamic period. Students have difficulty understanding the linguistic variations that arise in real interactions.

1.2. Classical Islamic Period

1. The time of the Prophet Muhammad SAW (610–632 CE)

During the time of the Prophet Muhammad (610-632 AD), the revelation of the Qur'an in Arabic became an important point in the development of Arabic phonologically, morphologically, and semantically. The Qur'an was revealed orally, so proper pronunciation became very important. This prompted the birth of the science of tajweed, which aims to maintain the authenticity of the sound and rhythm of the reading of revelation so as not to deviate from its original form (Sari, 2024).

In addition to the sound aspect, there were also early approaches in understanding the meaning and structure of the Qur'ān linguistically. One of

them is the science of munāsabah, which is the study of the relationship between verses and letters in the Qur'ān. This science shows that the arrangement of verses in the Qur'an is not random, but rather forms a coherent and logical unity of meaning, and is the forerunner of discourse analysis in interpretive studies(Sholihin, 2018). Thus, this period not only marked the beginning of the codification of standard Arabic, but also became an important foundation for the development of linguistics and tafsir in the Islamic tradition.

2. The Age of the Khulafaur Rashidin (632–661 CE)

During this period, one of the most important linguistic moments was the codification of the Ottoman Mushaf during the time of Caliph Uthman bin Affan. This codification not only aimed to unify the recitation of the Qur'an, but also to avoid dialectal differences that could lead to misinterpretation. This process resulted in standardization in spelling, writing, and pronunciation which later became the basis for formal Arabic language learning. This step became one of the first systematic linguistic efforts in Islamic history to maintain the purity of the sacred text. This codification also led to the birth of further studies in the field of linguistics, including the development of the science of qirā'āt and tajweed. (Fakhruddin, 2009).

3. The Age of the Umayyads (661–750 AD)

In this period, Islamic rule extended to non-Arabic territories, causing many non-Arabs to convert to Islam and start learning Arabic. As many errors in pronunciation and language structure emerged, there was an urgent need to standardize Arabic grammar. In response, Abu Aswad ad-Du'ali, at the behest of Caliph Ali and with the support of the Umayyad dynasty, formulated the basic rules of nahwu (Arabic grammar). This science serves to preserve the Arabic language from changes that are not in accordance with the original structure, as well as a tool to understand the Qur'an and hadith correctly. Emphasis on Arabic was also placed on education and state administration as a form of unifying the nascent Islamic culture. (Tampubolon, 2016).

4. The Age of the Abbasids (750–1258 AD)

During the golden age of the Abbasids, Arabic language science experienced a very rapid and systematic development. One of its greatest contributions was the emergence of Sibawaih's work entitled Al-Kitāb, which became the main reference in the science of nahwu and sharaf. This work not only explains the grammatical rules of Arabic, but also shows a structural and logical analysis approach in studying language. In addition, Al-Khalil ibn Ahmad al-Farahidi compiled Kitab al-'Ayn, the first dictionary in Arabic to be organized based on phonetics and morphology, not merely alphabetically. This innovation marked the birth of the scientific approach in Arabic linguistics, which was adopted by scholars for centuries afterward. This tradition was also driven by the need to explain, classify and standardize Arabic as the language of science and religion, as scholarly centers like Baghdad flourished. At this time, scholars began to treat language as a rational system that could be analyzed objectively, including through semantic approaches and grammatical logic. (Mustapha & Ali, 2022).

5. The Age of Decline (post 1258 AD)

After the fall of Baghdad to the Mongol invasion, the center of Islamic civilization shifted. Despite a decline in the production of major scholarly works, the scholarly tradition remained alive in other regions such as Egypt, Morocco, and Andalusia. The practice of sharḥ (explanation), ḥāshiyah (commentary), and ḥifẓ (memorization) became the main methods of preserving classical linguistics. Scholarly institutions such as pesantren, madrasah, and zawiyah play an important role in maintaining the transmission of Arabic language knowledge for generations. This preservation shows the adaptability of the Islamic education system to geopolitical and social situations that have changed drastically. (Oktavera, 2019; Sundari dkk., 2024).

Conclusion Each phase in classical Islamic history brought unique linguistic contributions, from the oral preservation of revelation, to the codification of texts, to grammatical rationalization. It culminated in the Abbasid era with the birth of systematic Arabic linguistics that is still used today.

1.3. The Medieval Period

Entering the middle period of Islamic history, Arabic maintained its status as a lingua franca in the fields of science, government, and communication between nations. However, along with the expansion of Islamic territory that included various non-Arabic nations, Arabic experienced a wave of striking changes, both lexically, phonologically and syntactically. Intensive contact between Arabic and non-Arabic speakers created situations of bilingualism and code-mixing that led to natural adaptations in pronunciation and language use. For example, in Egypt, the phoneme /q/ in a word like qalam (pen) changes to /g/ (galam), while in the Levant region such as Lebanon and Syria, the same phoneme can shift to the glottal stop /ʔ/ (ʔalam) (Thoyib & Hamidah, 2018).

According to linguist Ibrahim Anis, this kind of shift is a form of phonological flexibility of Arabic that shows its ability to adapt in various social contexts. Along the same lines, structural linguist Leonard Bloomfield explains that phonological and morphological changes in a language are a natural consequence of language contact and social interaction between ethnic groups over a long period of time. This impacts not only on pronunciation, but also on phrase structure and syntactic patterns. In many regions, local speakers began to insert conjunctions from their mother tongue into Arabic sentence structures, leading to the formation of regionally distinctive syntactic variations. (Fauziah, 2006).

For example, in the Arab-Indonesian community in Surakarta, elements of classical Arabic such as verbs or formal expressions began to undergo modification and assimilation into the local language structure. This process shows that Arabic is not only learned as a religious language, but is also used in daily life, and undergoes transformation over time and place. This middle phase, then, shows that Arabic has survived not because of its rigidity, but rather because of its ability to transform while maintaining its core identity.

1.4. Modern Period

In the modern era, Arabic faces unique and complex challenges, one of which is the phenomenon of diglossia-a condition in which there is a marked difference between the standard Arabic *(fushā)* used in formal contexts and the colloquial dialect *('āmiyyah)* used in everyday conversation. This linguistic distance creates a gap between the language taught in schools and the language used in social interactions, which impacts education, communication and even cultural identity. (Efendi & Makhisoh, 2023).

This problem is further exacerbated by the influx of foreign terms, especially from European languages, which accelerates changes in the vocabulary and speech styles of modern Arab society. In the face of this globalization, there is an urgent need to create new terms (neologisms) capable of representing contemporary concepts without abandoning Arabic roots. This is where the important role of institutions such as Majma' al-Lughah al-'Arabiyyah and Markaz Al-Malik Abdullah becomes very strategic. These institutions are active in exploring, creating, and socializing new terms in various fields such as technology, medicine, and social sciences, while maintaining harmony with the structure of classical Arabic. (Mustofa dkk., 2019).

Arabic modernization efforts are not merely linguistic technicalities, but reflect a deeper cultural awareness of the desire to remain faithful to the classical heritage while responding to the demands of the times. This modernization demands a balance between conservation and innovation, between maintaining the sacredness of the language of revelation and opening space for the development of science, technology and modern social expression. With a strong historical understanding, Arab societies can carry out language renewal that is not uprooted from the roots of tradition, while making it a relevant and living tool in the midst of the changing world. (Masyhud, 2010).

The following table summarizes the major linguistic developments of the Arabic language across historical periods discussed above:

Table. 01

Period	Nature of Change	Linguistic Features	Main Contribution

Pre-Islamic (Jahiliyyah)	Arabic divided into three groups: Ba'idah, 'Aribah, and Musta'ribah. Poetry and tribal rhetoric were dominant.	Diverse dialects; expressive, symbolic, and repetitive language.	Laid the foundation for phonological and morphological diversity in Classical Arabic.
Prophet Muhammad Era (610–632 CE)	Quranic revelation led to codification of phonology and the emergence of tajwīd. Munāsabah developed to interpret thematic coherence of verses.	Refined pronunciation; thematic analysis of Qur'anic text structure.	Initiated linguistic codification and religious linguistic analysis.
Rashidun Caliphate	The Uthmanic codex was compiled to unify Qur'anic recitation and eliminate dialectal confusion.	Standardization of spelling, pronunciation, and script.	Provided a formal base for Arabic text standardization.
Umayyad Dynasty	Arabic spread led to grammatical errors by non-native speakers. Abu Aswad al-Du'ali developed Arabic grammar (nahw).	Basic grammar rules established to protect linguistic integrity.	Birth of Arabic grammar as a formal linguistic science.
Abbasid Dynasty	Golden age of Arabic linguistics. Major works like *Al-Kitāb* by Sibawayh and *Kitab al-'Ayn* by Al-Khalil ibn Ahmad were produced.	Systematized morphology, syntax, semantics; phonetic-based dictionaries.	Rationalization and full codification of Arabic linguistic system.
Post-1258 Decline	Despite Baghdad's fall, linguistic knowledge was preserved through commentaries, glosses, and memorization in traditional institutions.	Emphasis on memorization and classical commentary; reduced scholarly innovation.	Sustained transmission of classical linguistic tradition.
Middle Period	Contact with non-Arabic speakers accelerated phonological and syntactic change. Arabic used widely outside religious settings.	Shift of /q/ to /g/ or /ʔ/; VSO structures moving to SVO; increased lexical borrowing and dialectal variation.	Demonstrated Arabic's regional flexibility and adaptability to social contexts.
Modern Period	Diglossia between Classical Arabic (fuṣḥā) and vernaculars ('āmiyyah); rise of foreign terms. Language academies created new neologisms.	High demand for lexical innovation; controlled reform of terms and structures.	Simultaneous preservation and modernization supported by institutions like Majma' al-Lughah al-'Arabiyyah.

2. Historical Implications in Arabic Language Learning

2.1. Weaknesses of the Structural Approach

Many Arabic language learning institutions continue to adopt a structural-normative approach that emphasizes memorization of grammatical rules, verb conjugations, and mechanical reading comprehension. While this model provides a solid cognitive base, it often fails to prepare students for real-world language use, especially when they encounter dialectal variation or informal registers. This disconnection can lead to low engagement and limited communicative competence. Modern linguistic thought views language as a dynamic, evolving system shaped by its users and socio-cultural context. (Rohimah, 2016).

2.2. Integration of Historical Approach

Integrating historical perspectives into Arabic language instruction offers a more meaningful and comprehensive understanding of the language. By examining the etymology of words, patterns of phonological change, and the evolution of syntactic structures, learners begin to see Arabic not as a static system, but as a product of cultural and historical development. For example, tracing the root "k-t-b" as it appears in words such as *kitāb* (book), *maktabah* (library), and *kutub* (books) cultivates morphological awareness and enhances learners' ability to decode new vocabulary (Mustofa dkk., 2019).

2.3. Historically Based Learning Strategies

Although this study is conceptual in nature and does not involve empirical classroom data, it proposes several historically grounded instructional strategies that can be implemented in Arabic education:

a. Practical Etymology: Students explore word origins, derivational patterns, and semantic shifts to build intuitive and emotional connections with vocabulary.

b. Dialectological Comparisons: Learners compare expressions across Arabic dialects for instance, the pronoun "I" appears as *ana* in Modern Standard Arabic, *eni* in Iraqi Arabic, and *ani* in Tunisian, thus developing sensitivity to phonological and semantic variation (Fauziah, 2006).

c. Textual Time Travel: Students analyze excerpts from classical texts (e.g., Mu'allaqāt) and compare them with modern media to observe shifts in expression, structure, and meaning over time.

d. Language Reconstruction Tasks: Inspired by Bloomfield's historical methodology, learners attempt to reconstruct older word forms or phonological patterns using data from dialects and literary sources promoting both linguistic and cultural insight.

These strategies highlight that language learning is not solely about mastering rules, but also about engaging with the language's historical journey and its socio cultural depth.

2.4. Empirical Study on the Application of Language History in Arabic Language Learning in Madrasahs

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Although this study does not involve direct fieldwork, insights from previous limited research and reflective teaching practices in Madrasah Tsanawiyah settings in East Java suggest that incorporating a historical approach in Arabic instruction can positively influence students' motivation and comprehension. When students are introduced to the historical roots of words such as *madrasa*, *dars*, *mudarris*, and *tadris*, they tend to engage more actively with the material. They begin to perceive logical connections between root words and their derivatives, which in turn makes the learning experience more meaningful and intellectually stimulating .

Teachers who implemented this approach stated that students became more reflective and critical. They no longer simply memorize word forms or conjugations, but begin to question why word forms change, how context affects structure, and how certain words developed in the history of their use. The impact is not only seen in test scores, but also in more active class discussions, creativity in making new sentences, and increased student confidence when using Arabic in a wider context.

This approach aligns closely with the principles of constructivist learning, where students build knowledge through contextual understanding and real learning experiences. As demonstrated by studies on the implementation of the genre-based pedagogy approach in Arabic textbooks at Madrasah Tsanawiyah, the learning process becomes more integrated with the social context and communicative function of the language, rather than focusing solely on its formal structure. (Aini & Amrillah, 2023).

Furthermore, an experimental study at a Madrasah Ibtidaiyah in Bandung that applied constructivism theory and the Silent Way method showed that contextualized and experiential learning approaches are highly effective in improving students' language skills. Students who were actively involved in constructing their understanding showed higher learning outcomes and greater interest in Arabic. (Ghazali, 2016).

With this evidence, it becomes clear that the historical approach not only enriches the content of learning, but also creates a more emotional and intellectual learning experience. Therefore, the integration of language history in the Arabic language learning curriculum is not just a methodological choice, but a pedagogical necessity to shape a generation of learners who understand language as part of life and culture.

Conclusion

Arabic is a living linguistic entity that continues to evolve, undergoing significant changes over time in its phonology, morphology, semantics, and syntax. The historical linguistic approach, particularly as proposed by Leonard Bloomfield, emphasizes that language change is systematic and can be reconstructed. This historical perspective demonstrates that the evolution of the Arabic language is deeply influenced by the social, cultural, political, and geographical contexts of its speakers.

Each phase of Islamic history has made significant contributions to the development of the Arabic language: the Jahiliyyah period exhibited a rich diversity of dialects and cultural expressions; the classical era was marked by the codification and

rationalization of grammar; the medieval period reflected dynamic changes resulting from cross-cultural contact; while the modern era faces challenges of diglossia and globalization, which have driven terminological innovation and structural renewal.

From a pedagogical perspective, the structural approach, which still dominates Arabic language teaching, has proven to be less effective in developing students' contextual understanding. Integrating a historical approach into language learning not only enriches students' linguistic insight but also fosters critical thinking skills and a sense of ownership toward the language. The historical approach not only strengthens the linguistic dimension but also contributes to a more contextual, humanistic, and transformative learning experience in Arabic language education.

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