Tracing the Roots of the Arabic Language: A Systematic Literature Review on Its Historical Development and Linguistic Dynamics

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Abstract
This study aims to trace the historical roots and developmental dynamics of the Arabic language through a systematic literature review approach. The method involves collecting and analyzing data from a wide range of classical and contemporary sources, which are thematically categorized into three developmental phases: pre-classical, classical, and modern. The findings reveal that the evolution of Arabic has been shaped by multiple factors, including political expansion, cultural transmission, educational developments, and the central role of religion, particularly within the context of Islam. Moreover, the Arabic language demonstrates a remarkable capacity to adapt to modern challenges while retaining its linguistic identity. These insights contribute to a deeper understanding of Arabic's historical trajectory and the external forces influencing its transformation, offering valuable implications for Arabic linguistic studies and the preservation of Semitic language heritage.
Keywords: Arabic Language; Systematic Literature; Language History; Diglossia; Semitic Languages.

ملخص البحث

تهدف هذه الدراسة إلى تتبع الجذور التاريخية وديناميكيات تطور اللغة العربية باستخدام منهج مراجعة الأدبيات المنهجية. شملت الطريقة جمع البيانات وتحليلها من مصادر متنوعة، تقليدية ومعاصرة، ثم تصنيفها حسب مراحل تطور اللغة العربية، وهي: المرحلة ما قبل الكلاسيكية، الكلاسيكية، والحديثة. كشفت النتائج أن تطور اللغة العربية تأثر بعدة عوامل، من بينها التوسع السياسي، والتبادل الثقافي، والتعليم، والدور المحوري للدين، ولا سيما في سياق الإسلام. كما أظهرت اللغة العربية قدرة عالية على التكيف مع تحديات العصر الحديث دون أن تفقد هويتها اللغوية. تسهم هذه النتائج في تعزيز الفهم العميق لمسار تطور اللغة العربية والعوامل الخارجية المؤثرة عليه، وتوفر أساسًا مهمًا لتطوير الدراسات اللغوية العربية والحفاظ على تراث اللغات السامية.

الكلمات الرئيسية: اللغة العربية، مراجعة منهجية، تاريخ اللغة، الازدواجية اللغوية، اللغات السامية

Introduction

Arabic is one of the oldest languages that is still actively and widely used in the world today. Its significant role in the history of human civilization, particularly in the Middle East and the Islamic world, makes it a language of great historical, religious, and intellectual value (Nasution & Lubis, 2023). As part of the Semitic language family, Arabic has played a crucial role in the transmission of knowledge, the dissemination of religious values, and the formation of cultural identity in various regions that have been and remain under the influence of Islamic civilization(Sauri, 2020).

Recognition of the importance of Arabic is reflected in its status as one of the six official languages recognized by the United Nations since 1973 (Zakiyyan, ibnu, Fandi, 2022). This underscores the strategic position of Arabic in the context of international diplomacy and intergovernmental relations. In more than 20 countries, Arabic is the official language of the state, used in government administration, the education system, law, and the media (Susiawati, 2019). Its widespread geographical distribution and hundreds of millions of active users indicate that Arabic is not merely a local or regional language, but a global language with an extremely broad scope.

Arabic holds a very special position as it is the language of revelation used in the Quran and the Hadith of Prophet Muhammad SAW(Abdul Ghofur, Nur Huda, 2019). This status makes Arabic not only a means of communication but also a sacred medium connecting Muslims with divine teachings. Every major Islamic worship practice, such as prayer, remembrance, and supplication, uses Arabic as its medium(Ana & Muballighin, 2024). Therefore, mastery of the Arabic language for Muslims is a necessity that is not only academic but also religious and spiritual. Understanding Islamic sacred texts in their original language is believed to be more authentic and profound than through translation alone.

Arabic is also a key component of the Islamic education system, whether in pesantren (Islamic boarding schools), madrasah (Islamic schools), or Islamic universities. In these educational institutions, Arabic is studied not only as a language of communication but also as the primary tool for exploring the classical Islamic scholarly tradition, which includes tafsir (Qur'anic exegesis), hadith (Prophetic traditions), fiqh (Islamic jurisprudence), kalam (Islamic theology), and tasawuf (Sufism)(Andriani,

2015). Mastery of Arabic is the key to accessing important literature in classical Islamic civilization, most of which was written in that language.

Historically, Arabic has undergone a long journey reflecting the social and political dynamics surrounding it. In pre-Islamic times, Arabic developed orally in the form of various dialects used by Arab tribes in the Arabian Peninsula(Susiawati, 2019). Literary activities such as tribal poets presenting their works in cultural markets like Ukaz and Majannah laid the groundwork for the emergence of the standardized Arabic language used in literary contexts. This development reached its peak when the Qur'an was codified in the 7th century CE, which indirectly established high linguistic standards and became the ideal model for the use of Arabic that was fluent and preserved its authenticity.

The Umayyad and Abbasid caliphates were important phases in the expansion of Arabic to various non-Arab regions. During this period, Arabic was not only used as a religious language but also became the language of science, administration, and culture (Syuhadak & Umi Robi'atin Musfa'ah, 2017). The large-scale translation movement from Greek, Persian, and Indian languages into Arabic enriched the vocabulary and expanded the semantic scope of the language. Educational institutions such as Bayt al-Hikmah in Baghdad played a central role in fostering the emergence of Muslim scholars who wrote in Arabic in the fields of mathematics, medicine, astronomy, and philosophy(Dewi et al., 2021).

The evolution of the Arabic language also involved intensive interaction with other languages such as Aramaic, Hebrew, and Persian. This interaction not only led to the absorption of foreign vocabulary into Arabic but also gave rise to dialectal variations that developed in various regions. This phenomenon created a situation of diglossia, where standard Arabic (Fusha) is used in formal and scientific contexts, while local dialects (Amiyyah) are used in everyday life (Tiawaldi & Abdul Wahab, 2017). This situation continues to this day, especially in Arab countries, and poses a particular challenge in education and the media.

In the modern era, the Arabic language faces significant challenges due to the dominance of global languages such as English and French. Modernization, globalization, and advancements in information technology demand rapid adaptation of the Arabic language to remain relevant. One of the efforts being made is the reform of the Arabic language education curriculum, the updating of teaching methods, and the

integration of digital media into language learning. Additionally, efforts to preserve the Arabic language through the publication of books, scientific journals, and Arabic-language websites continue to be promoted(Salim, 2016).

In recent decades, increasing scholarly attention has been directed toward the historical study and development of the Arabic language, both in the Arab world and in Indonesia. Various studies have explored the historical, linguistic, social, and educational aspects of Arabic. Sauri (2020) examined the introduction of Arabic into Indonesia through Islamic proselytization and traditional educational institutions. Andriani (2015) emphasized the urgency of Arabic instruction within Islamic education systems, particularly in accessing classical Islamic literature. Salim (2016) discussed the development of Arabic literature as a reflection of the evolution of language and intellectual thought. Harahap (2021) elaborated on the origins of Arabic and the sociolinguistic factors influencing its progression. Evi Nurus Suroiyah and Dewi A. Zakiyah (2021) investigated how Arabic has transformed in Indonesia within the context of modern educational practices. Muzhiat (2013) traced the historiography of pre-Islamic Arabic, while Mufrodi (2015) compared phonological and morphological features between Egyptian ʿĀmmiyyah and Classical Arabic (Fushā). Royani and Mahyudin (2020) applied a linguistic approach to examine the structural development of Arabic. Al Yamin (2023) asserted that Arabic serves as both a cultural symbol of Islam and a marker of collective identity, while Agustini (2023) highlighted the importance of Arabic in achieving an authentic understanding of Islamic texts. These studies share a common focus on the essential role of Arabic in religious, educational, and cultural contexts, and they acknowledge the dynamic evolution of the language over time. However, most of these studies remain partial in scope and are dispersed across various disciplines, such as linguistics, history, and philology, lacking a unified analytical framework. This study, therefore, seeks to offer a more systematic and comprehensive approach by employing the method of Systematic Literature Review (SLR), through the synthesis and thematic classification of relevant literature based on historical periodization, dialectal variation, and external factors influencing the development of the Arabic language.

This research is designed to address the need for such integration by developing a systematic literature review on the history and dynamics of the Arabic language's growth. Through this approach, the study aims to identify patterns of linguistic

evolution, relationships among dialectal variants, and external influences that have shaped Arabic over time. Ultimately, this research seeks to contribute to the advancement of Arabic linguistic scholarship and the preservation of the Semitic language heritage, which constitutes an integral part of Islamic and world civilization.

Method

This study employs a descriptive qualitative approach using a systematic literature review (SLR) method to trace the historical roots and developmental dynamics of the Arabic language. Data were systematically collected from various credible sources, including classical Arabic literature, peer-reviewed journal articles accessed through academic databases such as Google Scholar, DOAJ, and university repositories, as well as scholarly books and relevant modern works. The inclusion criteria applied in this study encompass publications that address historical, linguistic, and socio-cultural aspects of the Arabic language, with a focus on studies published within a representative time span to ensure a comprehensive overview.

Data collection was conducted using specific keywords such as "history of the Arabic language," "development of Arabic," "Arabic diglossia," and "external factors affecting Arabic." The primary sources utilized in this research include reputable indexed journals such as *Jurnal Al Bayan*, *Jurnal Ekshis*, *Jurnal Kajian Islam dan Pendidikan Tadarus Tarbawy*, and other national journals accessed online with valid DOIs.

Once the data were gathered, analysis proceeded in stages by categorizing the information based on major research themes: patterns of Arabic language development, inter-dialectal relationships, and external factors influencing language transformation. A comparative phase was carried out to juxtapose insights from classical literature with those from modern linguistic studies. The synthesized findings were then presented in a systematic and coherent narrative to illustrate the comprehensive trajectory of the Arabic language's evolution.

To ensure data validity and credibility, this study applies source triangulation by integrating historical narratives from classical Islamic literature with findings from recent linguistic research. This approach ensures that the analysis is grounded in accurate, relevant, and theoretically sound information. Consequently, the study is able to offer a holistic depiction of the periodization of Arabic language development, the diglossic phenomenon between Fusha and Amiyyah Arabic, and the influence of

external factors—such as socio-cultural, religious, economic, political, and technological elements—on the transformation of the Arabic language over time.

Finding and Discussion

Patterns in the Development of the Arabic Language

Arabic, as a Semitic language, possesses a long historical lineage and a complex trajectory of linguistic evolution. From the pre-Islamic era to the contemporary period, it has undergone phonological, morphological, syntactic, and lexical transformations in response to surrounding socio-political and cultural shifts. Examining the patterns of its development is essential to understanding the adaptive strength of the Arabic language and its significant role in shaping the identity of Islamic civilization.

1. The Jahiliyyah Period (Pre-Islamic Era)

During the Jahiliyyah period, prior to the emergence of Islam in the 7th century CE, Arabic evolved as an oral language expressed through various dialects spread across the Arabian Peninsula. Each Arab tribe had its own distinctive dialect, though the Quraysh dialect was regarded as the most prestigious. This was not only due to Mecca's status as a center of commerce and religious ritual, but also because of the dialect's aesthetic and rhetorical excellence in poetic expression.

As Muzhiat (2013) explains, poetry during the Jahiliyyah era served not only as an artistic medium but also as a means of conveying social values, political criticism, and collective tribal history. These poems were publicly performed at major cultural gatherings such as Suq Ukaz, which played a crucial role in establishing linguistic norms amid the diversity of local dialects. Furthermore, Royani & Mahyudin (2020) note that the phonological structure of classical Arabic in this era had already attained considerable complexity and stability, forming the basis for later codification during the Islamic period.

This era also demonstrated the advanced nature of Arabic even in the absence of formal codification. Oral transmission was the primary medium of linguistic preservation, with memorization and spoken tradition playing a central role. The language was rich in synonyms and metaphorical expressions (majāz), which became hallmarks of classical Arabic style.

Lexically, pre-Islamic Arabic exhibited a wealth of derivational morphology that enabled the formation of new words from a given root (جذر) Rudiamon et al., (2016). Its

triliteral root system (three-letter base) allowed for semantic flexibility and the generation of various grammatical categories (Hayim & Jamil, 2023). Even the sentence structures found in Jahiliyyah poetry demonstrate the Arabic language's ability to compose complex syntax, despite the absence of standardized grammar.

2. Codification of Arabic in the Islamic Era

The emergence of Islam marked a pivotal milestone in the development of the Arabic language. The Qur'an, revealed in Arabic, not only elevated the language's status as divine revelation but also served as a catalyst for the grammatical and syntactic standardization of Arabic. The systematic codification of Arabic began after the death of the Prophet Muhammad (peace be upon him), particularly during the caliphate of ʿUthmān ibn ʿAffān, who commissioned the compilation of a standardized muṣḥaf to prevent discrepancies in recitation (Husein Muhammad,Rusiana, 2023).

As Aman (2021) explains, the Qur'anic language became the highest model of linguistic excellence (*al-ʿArabiyyah al-Fuṣḥā*), and was adopted as the primary reference in Islamic sciences. This language is regarded as possessing unparalleled grammatical precision and rhetorical beauty. The effort to preserve the purity of Qur'anic Arabic stimulated the development of linguistic sciences such as *naḥw* (syntax), *ṣarf* (morphology), and *balāghah* (rhetoric), which later formed the foundation of classical Arabic linguistics.

In line with this, M. Kamal (2022) emphasized the significance of the establishment of syntactic schools such as those of Basrah and Kufah, which played an essential role in formulating Arabic grammatical rules. The divergent approaches between these two schools reflect a high level of intellectual dynamism and contributed to the richness of Arabic grammatical tradition. The Basran school tended to be more normative and text-based—drawing from the Qur'an and pre-Islamic poetry—whereas the Kufan school was more accommodating of spoken language practices(Husein Muhammad,Rusiana, 2023).

Arabic linguistics during this period was also systematically organized, as exemplified by Sibawayh's seminal work *al-Kitāb*, which remains a cornerstone in Arabic grammar studies. Sentence structure, the classification of *ism*, *fiʿl*, and *ḥarf*, as well as detailed *iʿrāb* (inflectional endings) rules were analyzed with great scholarly rigor, establishing Arabic as both a scientific and sacred language. In addition, the study

of *qirāʾāt* (Qur'anic recitation variants) also emerged, enriching Arabic phonological diversity and fostering deeper attention to the phonetic aspects of sacred text recitation.

3. The Umayyah dan Abbasiyah Caliphates

The Umayyad and Abbasid periods marked a significant expansion of the Arabic language beyond the Arabian Peninsula. During this era, Arabic was institutionalized as the official language of state administration and scientific discourse. Waves of urbanization, Islamic proselytization (*daʿwah*), and political integration facilitated the spread of Arabic to regions such as Persia, the Levant (Sham), Egypt, and North Africa.

Zakiyyan, ibnu, Fandi (2022) ote that Arabic underwent a process of assimilation with local languages such as Persian and Nabataean, yet it maintained its core grammatical structure. The massive translation movement—conducted at the *Bayt al-Ḥikmah* (House of Wisdom) in Baghdad—involved rendering Greek, Indian, and Persian works into Arabic, thereby enriching the Arabic lexicon and introducing new scientific concepts. According to Gajah et al., (2023), this process not only expanded the vocabulary of Arabic but also contributed to innovations in rhetoric, literary style, and forms of scholarly writing.

Culturally and literarily, Arabic became the primary medium for intellectual and aesthetic expression. Scholars such as Al-Fārābī, Ibn Sīnā (Avicenna), and Al-Kindī authored philosophical and scientific texts in Arabic, establishing the language as the lingua franca of knowledge during the Islamic Golden Age (Zakiyyan, ibnu, Fandi, 2022). Arabic served as a unifying scholarly language for intellectuals across diverse ethnic and religious backgrounds within the Islamic world.

This development was further supported by the emergence of new literary genres, including scientific prose, encyclopedias, and exegetical works (*tafsīr*). Additionally, classical Arabic literature, such as *maqāmāt* (elevated narrative prose) and *adab* (ethical and literary essays), demonstrated the maturity of Arabic in articulating abstract concepts and moral values. Arabic literary production flourished not only in poetry but also in narrative storytelling, fables, and scientific treatises—reflecting the Arab-Islamic society's advancement in logical and systematic thought (Zakiyyan, ibnu, Fandi, 2022).

4. The Modern and Contemporary Era

The advent of colonialism and globalization has introduced new challenges to the status of the Arabic language. In many Arab countries, the use of French and English in education systems and administrative institutions has undermined the dominance of Arabic, particularly in scientific and bureaucratic domains. However, this shift has not entirely displaced Arabic's strategic position. On the contrary, a linguistic reform movement (*taḥdīth al-lughah*) has emerged, aiming to adapt Classical Arabic to meet the needs of the modern era.

According to Evi Nurus Suroiyah & Dewi Anisatuz Zakiyah (2021) this reform includes the development of new terminologies in fields such as technology, science, and popular culture. Mass media, publishing, and digital platforms have played a pivotal role in disseminating more flexible and communicative forms of Arabic. In this regard, Harahap (2021) observed a trend toward syntactic reconstruction characterized by simpler structures while still retaining classical linguistic roots.

The revitalization of Arabic has also been promoted through educational policies in various Arab and Islamic countries. Arabic language curricula have been updated to address contemporary challenges, and digital tools such as *Duolingo Arabic, Rosetta Stone*, and other online platforms have facilitated Arabic learning for younger generations. These efforts reflect the enduring vitality of Arabic, despite the pressures of globalization and digital transformation.

Agustini (2023) adds that in Indonesia, for example, the strengthening of Arabic instruction is achieved through integration with Islamic studies, pesantren-based education, and teacher training programs centered on communicative competence. This indicates that Arabic is maintained not only as a liturgical language but also as a global means of communication for Muslim communities.

In addition, the rise of Arabic in social media has led to new linguistic phenomena, wherein users blend *fuṣḥā* (standard Arabic) and *ʿāmmiyyah* (colloquial Arabic) to create unique hybrid expressions. This marks the evolving nature of Arabic in the digital sphere, accompanied by the emergence of neologisms that are yet to be documented in classical dictionaries. Social media has also become a new platform for Arab poets and writers to share their creative works in a more personal and audience-oriented style.

5. Consolidation and Challenges

The long historical development of the Arabic language reveals a consistent pattern of consolidation—from oral traditions to written codification, from local dialects to an international language, and from a religious language to a scientific medium. Nevertheless, modern challenges such as diglossia, low levels of Arabic literacy in certain countries, and the dominance of foreign languages in science and technology remain significant obstacles that must be addressed through strategic measures.

According to (Hasibuan & Hasibuan, 2023), one of the greatest challenges lies in the disparity between *Fuṣḥā* Arabic, which is taught formally, and *ʿĀmmiyyah* Arabic, which is used in daily life. This discrepancy between the written and spoken forms of Arabic often hampers the effectiveness of language instruction, particularly for beginners. As a result, an integrative pedagogical approach that combines both variants within the curriculum and teaching practices is necessary and worth developing.

Moreover, globalization has increased the demand for translation and adaptation of Arabic to fit international contexts. Arabic is now expected to be competitive as a language of diplomacy, economics, and technology in global forums. Thus, strengthening Arabic as an academic language—beyond its traditional religious function—is essential for its future relevance.

Despite these challenges, Arabic continues to retain its unique characteristics as a language rich in meaning, structure, and aesthetic value. Its ability to preserve historical roots while adapting to modern demands affirms its continued relevance across eras. With the collective commitment of educational institutions, scholars, and broader society, Arabic will continue to evolve and serve as a vital bridge between civilizations in the years to come.

Interdialectal Relations in Arabic

Arabic, as a language with a long history and wide geographical distribution, has undergone significant diversification, particularly in the form of dialectal variants. Within the framework of Arabic sociolinguistics, these interdialectal relations constitute a central issue that reflects the complexity of language function, identity, and communication. The three main forms often discussed are Standard Arabic (Fuṣḥā) as the standard variant, Colloquial Arabic (ʿĀmmiyyah) as the local dialect form, and the relationship between the two in terms of mutual intelligibility and linguistic conflict.

1. Standard Arabic (Fuṣḥā)

Fuṣḥā Arabic (الفصحى) is the standard form of Arabic used in official and formal contexts. This variant is a continuation of Classical Arabic (al-'Arabiyyah al-Qadīmah), which is the language of the Qur'an and classical Arabic literature. In its historical development, Fuṣḥā underwent further codification, resulting in what is now known as Modern Standard Arabic (MSA), which is the primary language in education, formal media, legal documents, and diplomatic communication (Tohe, 2005).

Harahap (2021), Fuṣḥā has a complex grammatical structure and a rich vocabulary, but it is rarely used in everyday conversation. The existence of Fuṣḥā, which tends to be separate from everyday use, has led to a sharp diglossia phenomenon among native Arabic speakers. Nevertheless, Fuṣḥā is still considered a symbol of Islamic unity and Arab culture due to its honorable position in sacred texts and Arab intellectual heritage (AR et al., 2021).

Some Arab countries, such as Saudi Arabia and Egypt, have incorporated Fusha intensively into their education and journalism training systems. In addition, international organizations such as the Arab League have also made Fusha the official language for all activities and documentation, strengthening the legitimacy of this variant in the public sphere.

However, there are serious challenges in the acquisition of Fuṣḥā by the younger Arab generation. They often master Fuṣḥā only passively (reading and writing), while in everyday spoken activities, this form is rarely used naturally. As a result, there is a gap between the ability to read classical texts and the ability to speak or understand formal conversations.

2. Arabic ʿĀmmiyyah (Local Dialect)

ʿĀmmiyyah (العامية) is a general term that refers to the spoken forms of Arabic used in everyday life in various Arab regions. This dialect does not have a uniform standard form, as it developed organically from the communities of speakers in specific geographical regions such as Egypt, the Levant (Sham), the Arabian Gulf, the Maghreb, Iraq, and Sudan (Pancarani et al., 2017).

The main characteristics of ʿĀmmiyyah are its flexibility and simplicity compared to Fuṣḥā. Phonologically, many dialects have undergone significant pronunciation changes, such as the letter /qāf/ being pronounced as /ʔ/ (glottal stop) in Egypt or /g/

in the Arabian Peninsula. Morphologically and syntactically, the structure of ʿĀmmiyyah tends to be more concise and adaptive to practical communication contexts (Mufrodi, 2015).

According to Evi Nurus Suroiyah & Dewi Anisatuz Zakiyah (2021), these dialects have strong social functions and are part of local cultural identity. Arab societies are more comfortable using ʿĀmmiyyah in daily interactions, entertainment media, and digital communication platforms such as social media. In some cases, such as in music, drama, and film, the use of ʿĀmmiyyah even becomes the primary preference to achieve emotional connection with the audience.

However, the existence of ʿĀmmiyyah also raises controversy in the world of education and linguistics. Many conservative academics believe that the use of dialects in public spaces can threaten the purity of Fuṣḥā. On the other hand, modern pedagogical approaches are beginning to recognize the importance of ʿĀmmiyyah as a bridge in Arabic language teaching, especially in programs teaching Arabic as a foreign language.

Furthermore, the phenomenon of urbanization and social mobility in Arab countries has encouraged contact between dialects, resulting in hybrid or koine forms. For example, many young people now use mixed forms of Fuṣḥā and ʿĀmmiyyah in online conversations or digital content, signaling a transformation toward a more flexible and pragmatic communication style.

3. Mutual Intelligibility and Linguistic Conflict

The relationship between Fuṣḥā and ʿĀmmiyyah, as well as between various local dialects themselves, is not always harmonious. One of the main issues that arises is the level of mutual intelligibility between dialects and towards Fuṣḥā. In many cases, speakers of one dialect have difficulty understanding dialects from other regions, especially between Maghribi dialects and Middle Eastern dialects. This causes internal communication barriers within the Arab world itself.

Maghribi dialects (such as Moroccan, Algerian, and Tunisian) are known to have phonological systems and vocabularies that are very different from Fuṣḥā, even from Egyptian or Syrian dialects (Zakiyyan, ibnu, Fandi, 2022). In some cases, speakers of Maghribi dialects find it easier to understand French than Fuṣḥā. This highlights the high level of linguistic divergence that can hinder interregional interaction within the Arab world.

Linguistic conflicts also arise in political and ideological contexts. Some countries use Fusha as a symbol of Arab unification and nationalism, while other groups see the use of dialects as an expression of local identity and a form of resistance to linguistic standardization. In the world of education, there is debate over whether dialects should be taught officially in schools.

Furthermore, extreme diglossia in Arab society has led to what is known as "internal bilingualism." Children grow up with two language systems: one for formal contexts and another for private contexts. This can impact their academic performance and language development. According to Agustini (2023), teaching approaches that ignore this reality will hinder the process of language internalization and meaningful text comprehension.

On the other hand, mutual understanding between dialects has also increased with the spread of mass media and digitalization. The Egyptian dialect, due to its dominance in the Arab entertainment industry, has a high level of understanding among other Arab communities. This phenomenon has led to the emergence of a "koine" dialect that serves as a kind of lingua franca among modern Arabic speakers.

In conclusion, the relationship between dialectal variants in Arabic reflects the tension between linguistic unity and cultural diversity. While Fuṣḥā ensures historical continuity and religious symbolism, ʿĀmmiyyah represents social dynamics and local identity. Balancing both is a significant challenge and opportunity in the effort to preserve and develop the Arabic language in the future.

External Factors Affecting the Transformation of the Arabic Language

Arabic, as a language with a long history and wide geographical spread, is not immune to external factors that significantly influence its transformation and dynamics of use. This transformation occurs not only in linguistic aspects but also in social and cultural aspects, including changes in the context of use, function, and society's perception of the Arabic language itself. In this section, we will discuss the five main external factors influencing the transformation of the Arabic language: socio-cultural factors, religious factors, economic and trade factors, political and power factors, and globalization and technology factors.

1. Socio-Cultural Factors

Social-cultural factors are a crucial element in the development of the Arabic language. As a living communication tool, language is greatly influenced by the culture

of its speakers. The diversity of cultures in the Arab world, from traditions and customs to social values, has shaped the various dialects that exist.

According to Al Yamin (2023), the Arabic language not only functions as a means of communication but also as a cultural identity and symbol of ethnic pride in various Arab communities. Local dialects used in various Arab countries are the result of different cultural interactions and reflect the uniqueness of each ethnic and social group.

Social changes, such as urbanization, migration, and contact with foreign cultures, have caused Arabic to undergo adjustments. For example, the migration of people from villages to large cities has given rise to new forms of Arabic that are more hybrid and pragmatic. Additionally, social interaction with non-Arab communities has introduced foreign vocabulary that has been adapted into Arabic.

2. Religious Factors

Religious factors have played a very strategic role in the history and development of the Arabic language. As the language of the Qur'an, Arabic has a sacred and revered status in the Islamic world. Classical Arabic, the language of the Qur'an, continues to be preserved and taught intensively in various religious educational institutions.

The function of Arabic in a religious context is not only as a medium for rituals but also as a means of spreading Islamic teachings (Aman, 2021). Therefore, Arabic has become the focus of attention for Muslims worldwide, both those who speak Arabic as their native language and those who do not.

The transformation of Arabic in a religious context also occurs through the process of interpretation, the development of Islamic sciences, and the dissemination of religious literature in various Arabic dialects. However, the existence of Fuṣḥā Arabic as the standard religious language sometimes creates a distance from everyday Arabic dialects, posing challenges in teaching Arabic for religious purposes.

3. Economic and Trade Factors

Since pre-Islamic times, the Arabian Peninsula has been a major trade route hub between Asia, Africa, and Europe. Economic and trade factors have played a significant role in the spread and transformation of the Arabic language. Trade contacts have enabled intensive cultural and linguistic exchange between regions.

According to Muzhiat (2013), rade not only brought goods but also facilitated linguistic exchange and the spread of new dialects. Arabic became the lingua franca in this region, enabling traders from diverse backgrounds to communicate effectively.

The transformation of the Arabic language in an economic context is also evident in the adaptation of trade vocabulary and technical terms into Arabic, as well as the increasing use of Arabic in business documents and trade administration. In the modern era, the oil economy and energy industry have also influenced the development of the Arabic language through economic globalization.

4. Political and Power Factors

Politics and power have been dominant determining factors in the evolution of the Arabic language. The long history of various caliphates, kingdoms, and modern states has positioned Arabic as a tool for political legitimacy and national identity.

According to Naldi et al., (2023), rulers used Fuṣḥā Arabic to strengthen political and cultural unity within their territories. The official Arabic language in state administration and bureaucracy also served as a means of social control and national integration.

The transformation of Arabic in a political context is reflected in language policies in various Arab countries. For example, the difference in approach between countries that emphasize Fusha as the official language and those that give more space to local dialects shows the complex dynamics of language politics.

In addition, regional political conflicts and Arab nationalism have influenced the perception and use of Arabic, both as a symbol of unity and as an identity that distinguishes one group from another.

5. Globalization and Technology

The era of globalization and advances in information technology have brought dramatic changes in the use and transformation of Arabic. The development of digital media, the internet, and modern communication platforms has influenced the way Arab societies communicate and access information.

Harahap (2021) notes that easy access to information and social media has led to the emergence of mixed Arabic (code-switching) between Fuṣḥā, local dialects, and foreign languages such as English and French. This phenomenon presents both challenges and opportunities in maintaining the sustainability of the Arabic language.

Technology also enables the wider and more innovative dissemination of Arabic language learning materials, providing opportunities for both Arab and non-Arab communities to learn the language more effectively. However, globalization also poses the threat of cultural homogenization, which could reduce the diversity of Arabic dialects and linguistic traditions.

Overall, globalization and technology play a significant role in accelerating the process of change in the Arabic language, influencing aspects of phonology, vocabulary, and communication styles that are evolving in the modern world.

Conclusion

This study has systematically reviewed the historical evolution and linguistic dynamics of the Arabic language through a comprehensive analysis of classical and contemporary literature. The findings reveal that Arabic has undergone a multifaceted transformation across five major historical phases: the pre-Islamic era, the period of Islamic codification, the Umayyad and Abbasid caliphates, the modern and contemporary age, and the current era of consolidation and globalization. Each stage reflects significant linguistic shifts—phonologically, morphologically, syntactically, and lexically—influenced by socio-cultural, religious, political, and technological factors.

The review also highlights the persistent phenomenon of diglossia between *Fuṣḥā* (Standard Arabic) and *ʿĀmmiyyah* (colloquial dialects), which continues to pose pedagogical and communicative challenges. Despite the dominance of foreign languages in scientific and administrative contexts, Arabic has demonstrated remarkable resilience by adapting to modern demands through curricular reforms, digital integration, and terminological expansion in fields such as science, media, and technology.

Importantly, the systematic approach employed in this study bridges fragmented research across linguistic, historical, and Islamic studies disciplines, offering a unified framework for understanding Arabic's historical trajectory. The implications of this study underscore the importance of promoting Arabic not only as a liturgical language but also as an academic and global means of communication. Future research and educational initiatives should focus on integrative strategies that embrace both classical and modern variants, ensuring that Arabic remains a dynamic and vital language for future generations and a bridge among civilizations.

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