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Arabic Language, Identity, and Digital Transformation: Policy, Culture, and Social Media Practices in the Contemporary Arab World

العربية، الهوية، والتحول الرقمي: السياسات، الثقافة، وممارسات وسائل التواصل الاجتماعي في العالم العربي المعاصر

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Abstract:

The swift digital transformation of the contemporary world poses threats as much as challenges to the Arabic language. This article critically examines the interlinked roles of cultural identity, language policy, and digitalization in shaping modern Arabic use on the internet. The article defines three areas for discussion: the relationship between institutional policy and grassroots localization of Arabic in online environments; construction of cultural identity as Arabic in local and transnational spaces; and the transformation of hybrid genres such as Arabizi, which reinterpreted traditional linguistic conventions. It is with a qualitative, interpretive approach that this paper interweaves concepts of sociolinguistics, cultural studies, and digital communications with the aim of developing a conceptual building block for analyzing how Arabic can preserve its linguistic and cultural coherence in response to digital innovation. A structured qualitative literature review design is used for the current study, using specific inclusion criteria that include peer-reviewed works produced from 2015 to 2025, related to Arabic sociolinguistics, as well as digital communication, and having potential theoretical contributions, and uses thematic analysis for synthesis of results. The study suggests that the digital space functions simultaneously as a site of continuity, hybridity, and negotiation for Arabic.

Keywords: Arabic language policy; Arabizi,; cultural identity; digital transformation; social media

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ملخص

يُشكّل التحوّل الرقمي السريع في العالم المعاصر تهديداتٍ للغة العربية بقدر ما يُشكّل تحدياتٍ لها. تُناقش هذه المقالة بشكلٍ نقدي الأدوار المترابطة للهوية الثقافية، والسياسة اللغوية، والرقمنة في تشكيل استخدام اللغة العربية الحديث على الإنترنت. تُحدّد المقالة ثلاث مجالاتٍ للنقاش: العلاقة بين السياسة المؤسسية وتوطين اللغة العربية على مستوى القاعدة الشعبية في البيئات الإلكترونية؛ بناء الهوية الثقافية كلغةٍ عربية في الفضاءات المحلية والعابرة للحدود الوطنية؛ وتحوّل الأنواع الأدبية الهجينة، مثل "العربيزي"، التي أعادت تفسير الأعراف اللغوية التقليدية. وبنهجٍ نوعيٍّ تفسيري، تُدمج هذه الورقة مفاهيم علم اللغة الاجتماعي، والدراسات الثقافية، والاتصالات الرقمية، بهدف تطوير لبنةٍ مفاهيميةٍ لتحليل كيفية حفاظ اللغة العربية على تماسكها اللغوي والثقافي استجابةً للابتكار الرقمي. تُشير الدراسة إلى أن الفضاء الرقمي يعمل في آنٍ واحدٍ كمكانٍ للاستمرارية والتهجين والتفاوض للغة العربية.

الكلمات المفتاحية: السياسة اللغوية العربية؛ "العربيزي"، الهوية الثقافية؛ التحوّل الرقمي؛ وسائل التواصل الاجتماعي

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1. Introduction

With digital change proceeding at a faster rate, the Arabic language finds itself more than ever at the crossroads of innovation and preservation. Historically shielded by school systems and institution language policy, today Arabic is faced with the forces of technological advancement and globalization. These forces compel and threaten Arabic usage. Theoretical perspectives underlying this study are drawn from the theories of digital sociolinguistics and identity. These include concepts of language ideology, hybridity, and linguistic capital, as developed by Darvin and Norton (2015).The literature highlights this contradiction in three arenas. Although previous studies provide useful information in this regard, the present study takes an approach that is more holistic, studying the relationship between policy, identity, and digital practice all at once, thus going further than what has been achieved in Johnson (2021) and Amer (2024).

First, research such as Johnson (2021) and Amer (2024) places into context the intersection of social media use, digital localization, and language policy in revealing how Arabic adaptation on social media platforms such as Twitter emerges from institutional negotiation as well as grassroots negotiation. Second, Aditya et al. (2025) and Duff (2015) introduce the symbolic anchor of cultural identity performed by Arabic, illustrating how linguistic use signifies religious, national, and diasporic identities. Third, Boumedjane and Bensalem (2025) and Arak (2024) trace the revolutionary role of virtual space, outlining the development of hybrid forms such as Arabizi, semantic creativity, and identity negotiation in virtual space.

These threads all converge to create a core research problem: How is Arabic able to preserve its linguistic and cultural unity in the face of digital innovation both reviving and sharing its classical forms?

This raises the main research question:

Where do language policy, cultural identity, and digital change come together to build modern Arabic practice in social media, and to what is this convergence connected with linguistic innovation and preservation?

To that effect, the research seeks to respond to three general objectives:

1. To investigate how Arabic is localized on the web and how policy and grassroots practice intersect to create online language use.

2. To uncover how the deployment of Arabic negotiates and articulates cultural identity within and across spatial regions.

3. To examine the effects of digitalization on the use of Arabic i.e., hybrid varieties such as Arabizi, and to ponder paradigms for balancing technological accommodation and linguistic authenticity.

In order to achieve these aims, the research adopts a qualitative, interpretive approach by way of critical examination of peer-reviewed articles in sociolinguistics, digital communication, and cultural studies. Conceptual models are developed in order to synthesize findings of past research and follow the intersection of policy, identity, and digital transformation. The current study uses qualitative literature review methodology. The articles included in the review have been chosen following the following criteria: (1) relation to the subject matter in terms of digital Arabic, (2) peer-reviewed sources in academic journals or edited books, and (3) having potential theoretical contributions with respect to sociolinguistics or identity studies. Thematic synthesis was performed using the identified themes.

This study will not use any empirical corpora data for analysis; rather, it applies meta-analysis for constructing theoretical models. Future research should use additional approaches such as corpus analysis for this purpose.

2. Arabic Language Policy, Digital Localization, and Social Media Practices

The growing Arab intrusiveness of social media has provoked research consciousness of the way in which the intersection of language policy, digital localization, and mundane linguistic practice is becoming concrete. Amy Johnson (2021) provides a specific description of the interaction Arabic linguistics has with social media localizing, i.e., Twitter, in one form or another. Her work reveals that Arabic localization of online sites is more than technical translation and the product of broader language policy and cultural negotiation. In examining collaborative translation and crowdsourcing, Johnson demonstrates how language policy emerges out of collective practice and not top-down imposition. By such an approach, Arabic localization would be placed as a social practice of participation that reconstitutes communicative norms in digital terms.

Johnson's work is also particularly relevant when compared to broader discourse on online communication. Tagg (2015) demonstrates how language studies can solve actual questions in language development and online literacy, although her research is not Arab-centric. Example of empirical extension for corpus-based research: Future studies may examine tweets in Arabic employing hybrid scripts (Arabic-Latin) as an empirical test of theories on hybridity and negotiation of policy. The discussion is even further reinforced when one examines a comparative study of these works, especially in terms of comparing the localization theory put forth by Johnson with that of Sinatora, who sees political motivations behind linguistics. All these methods together demonstrate that digital transformation is not a single linguistic group but a global shift in the evolution of language under the influence of technology. In the Arab context, though, it is complicated by diglossia in Arabic, and more is at risk in choosing among varieties to maximize for localization.

Sociopolitical aspects of language choice on social media appear in Sinatora's (2019) research into the use of social media by Syrian dissidents. By comparing social media in the Syrian conflict, Sinatora illustrates how language becomes a site of political engagement, identity formation, and struggle. This means that localization in Arabic is less a matter of linguistic accuracy but of ideological alignment. Online Arabic use is thus a declaration of political and cultural visibility, particularly in conflict spaces.

Sinatora (2021) extends this argument through an examination of Arabic heterogeneity in social media. His entry into The Cambridge Handbook of Arabic Linguistics shows how speakers combine Modern Standard Arabic (MSA), dialect, and world references to perform opposition and identity. Hybridity shows the evolving character of Arabic in online environments and refuses class distinctions between low and high varieties. Localization processes thus need to satisfy not only standardized Arabic requirements but also hybrid and adaptive practices of actual users.

These sociopolitical observations are complemented by more recent work, by Jannah et al. (2025), that explores how virtual spaces actively reconstitute Arabic. The role of social media in the evolution of languages has been significant in the formation of new vocabularies and meaning changes. Despite this indicating the adaptability of the Arabic language, it raises questions about the sustainability of the original language. Researchers in future can explore further based on these findings by analyzing tweets in Arabic language written in a combination of Arabic and Latin script.

In Jordan, Amer (2024) documents how indigenous users primarily use Jordanian Arabic with complementary code-switching and emoji practices. These findings confirm social media as a site of identity performance and language diversity. Amer recommends embracing bilingualism and adapting online strategies to include these practices. This is complemented by Johnson's (2021) that

localization must also be sensitive to actual communicative needs of users and not dogmatically adherent to mainstream language forms.

Pedagogy of employing Arabic on social media comes to the fore in Rani et al. (2024), whose argument that social media can also revive learning of Arabic language in so-called 5.0 times. Their framework emphasizes how social media can provide a supportive bi'ah lughawiyyah (linguistic environment) that engages students more effectively than traditional approaches. By framing localization not only as policy but also as pedagogy, this perspective broadens the implications of Arabic digital use for both education and identity formation.

At the same time, studies have raised concerns about language attrition. Darwish (2017) finds Arab youth wanting to employ Arabizi, local dialects, or foreign languages rather than classical Arabic in online communication. That is to state that while digital communication liberates one with freedom of speech, it might do so by at the cost of contributing to the death of classical Arabic. These observations speak to the paradox of digital adaptation: social media raises access to Arabic but increases diglossic divides and erodes the symbolic dominance of the standard form.

Thus, based on the above discussion, it can be said that there are three important inter-related themes evident from the literature on localization: (i) localization as a process of policy making, (ii) localization as a socio-political process, and finally (iii) localization as a setting for linguistic change.

To illustrate these dynamics, Figure 1 illustrates a conceptual model that integrates the literature reviewed. The model also illustrates how localization is done through three interconnected domains: (a) policy practice and translation (Johnson, 2021; Amer, 2024), (b) sociopolitical interaction and identity (Sinatora, 2019, 2021), and (c) linguistic transformation and education (Jannah et al., 2025; Rani et al., 2024; Darwish, 2017). All the circles overlap with one another and indicate that Arabic localization on social media needs to be consumed in isolation but as a cumulative negotiation process.

Fig.1. Conceptual framework of Arabic localization on social media



Source: Author's illustration based on Johnson (2021) and Amer (2024).

The diagram shows that Arabic social media localization is a continuous negotiation between political practice, institutional decision-making, and linguistic imagination. Extremely non-linear, the process is multidirectional: policies influence user practices, but user practices reconstruct policies, and sociopolitical and pedagogic uses recycle repeatedly back into language innovation. This diagrammatic representation brings out the theoretical contention that localization is a bottom-up and top-down process, reproducing more general debates in sociolinguistics about structure and agency.

The present section illustrates that Arabic social media localization is a multifaceted process underpinned by language policy, identity politics, and linguistic creativity. Johnson (2021) and Amer (2024) unmask its pragmatic and institutional character, while Sinatora (2019, 2021) emphasizes its sociopolitic. Jannah et al. These studies demonstrate that localization of Arabic is not a simple technical translation procedure but a more complex sociolinguistic one with primordial consequences for identity, education, and cultural continuity.

3. Arabic and Cultural Identity

This section maps recent scholarship on the relationship between Arabic and cultural identity, and it detects three interwoven strands: Arabic as identity marker, Arabic in transnationalism and multilingualism contexts, and Arabic in digital reinventions of identity. The interweaving of these strands shows how Arabic succeeds in carrying cultural value along while situating itself in contemporary sociolinguistic environments.

Viqri Aditya et al. (2025) emphasize the multifaceted role of Arabic in constructing Muslim identity in Arab-majority countries as well as in diaspora communities. In their systematic review, they show how Arabic performs as religious devotion symbol, ethnic identification symbol, and national symbol. Facilitating identity through practices such as diglossia, code-switching, and internet discourse, Arabic is a vibrant resource towards identity construction. This symbolic role positions the language both as a marker of heritage and as an inter-active tool for the negotiation of complex cultural allegiances.

This dynamic is further positioned within broader theory in language and identity. Patricia Duff (2015) outlines that applied linguistics is foregrounding in more and more ways the interstices of language, identity, and transnationalism. While her review spans a number of linguistic milieus, the relevance for Arabic is clear: identity formation is not just a product of religious and national belonging but also of migration and multilingualism. Arabic identity in diaspora sites thus represents both global mobility and local embeddedness, a tension that characterizes identity work today.

With the confluence of globalization and new media, Najma Al Zidjaly (2019) refers to how identity and community-making get negotiated across those online spaces where global and local

convergences take place. She argues that sociolinguistic research on the digital needs to expand its theoretical frames to engage with such blendedness. Translated into Arabic, such a framing highlights how social media provides users with a space where they can perform identities that are simultaneously Arab, Muslim, global, and digital. These practices make received constructions of identity complex and necessitate new methodological approaches.

Digital transformation also reimagines the role of Arabic within Arab societies, as Boumedjane and colleagues (2025) demonstrate. Their sociological study shows how digital communication facilitates new "digital language" types diverging from classical Arabic, reflecting generational change, rebuilt identities, and transforming social norms. However, they argue that preserving Arabic requires adaptive strategies balancing technological novelty with cultural authenticity. This twofold requirement is a manifestation of harmony between retaining heritage and embracing modernity, something that is reiterated throughout the literature.

The emergence of hybrid language practice evokes difficult questions about cultural continuity. “Identity crisis” (Smechi et al., 2019) needs to be challenged: Does hybridity always entail loss, or could it be seen as symbolic capital instead? Smechi et al. (2019) describe how Arab youth are increasingly using hybrid codes, such as Latinized Arabic or Arabizi, in digital settings. While these modes promote creativity and immediacy, they are also contributing to what the authors term an "identity crisis" as cultural heritage gets diluted. The study is emblematic of a paradox: the very technologies that enable the global spread of Arabic may do so at the cost of its traditional forms.

Diaspora studies also complicate this picture. Pujiati and others (2025) analyze how Arab-Indonesians strategically code-mix Arabic and Indonesian on social media to perform hybrid identities. Through code-mixing and the use of Arabic quotes, these groups negotiate cultural pride as well as cosmopolitan belonging. Their work replicates Duff's (2015) call to place identity in transnational networks, showing that diasporic Arab identities are not rigid but are negotiated through dynamic online practices.

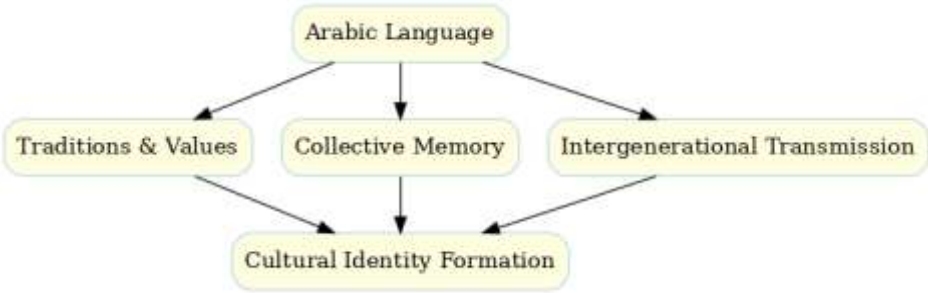
Darvin and Norton's (2015) investment theory of language acquisition provides a fruitful paradigm for understanding these identity negotiations. Their is a paradigm that integrates identity, ideology, and capital, one that emphasizes how learners "invest" in language practices in order to acquire access to imagined communities and futures. Not specifically Arab-inclined, the model is nonetheless valuable for understanding how Arabic speakers in diasporic and digital spaces may "invest" in different varieties of Arabic—or hybrids—to become aligned with religious aspirations, membership in a community, or global connectivity.

Contemporary social media use also complicates identity formation. Sinatora (2025) examines how TikTok parodies among Arabic heritage speakers subvert monolingual ideologies and construct transnational Arab identities. Parodying flight attendant interview responses, heritage speakers use humor both to mock linguistic anxieties and express membership in a global Arab public. This illustrates how digital translingual creativity constructs solidarity and subverts colonial traces and offers new sites for identity expression.

Synthesizing these threads, it is apparent that Arabic's connection with identity is negotiated on intersecting spaces: symbolic-religious functions, transnational identities, and digital restructurings. Far from existing in silos, these spaces converge in constituting modern Arab and diasporic identities. The scholarship points to both strength and vulnerability: Arabic continues as an important marker of membership, but its forms and functions are destabilized in the face of external pressures.

To illustrate these dynamics, Figure 2 is a conceptual model that integrates the reviewed literature. The model organizes discussion around three interconnected areas: (a) Arabic as a symbolic resource of identity (Aditya et al., 2025), (b) Arabic in multilingual and transnational spaces (Duff, 2015; Pujiati et al., 2025; Darvin & Norton, 2015), and (c) Arabic in digitalized enactments of identity (Al Zidjaly, 2019; Boumedjane et al., 2025; Smechi et al., 2019; Sinatora, 2025). The inter-sections between these disciplines mirror how the formation of identity is enacted by continuity and transformation.

Fig.2. Conceptual model of Arabic language and cultural identity



Source: Author's illustration based on Aditya et al. (2025) and Duff (2015).

The model demonstrates that Arabic and identity cannot be accounted for in a single-dimensional space. Symbolic roles provide continuity of heritage, transnational and multilingual practices provide adaptive belonging, and digital transformations provide innovation and hybridity. The point where they intersect illustrates how Arabic identities are negotiated across scales of religion, ethnicity, nation, and world. This also illustrates the argument that Arabic identity today is fluid, contested, and deeply embedded within social and technological transformation.

The research taken into consideration in the review identifies the convergence of how Arabic continues to operate as a significant identity marker, but in mediated and intricate forms by global

forces. Aditya et al. (2025) highlight its symbolic role, while Duff (2015) and Pujiati et al. (2025) place Arabic in multilingual and transnational grids. Al Zidjaly (2019), Boumedjane et al. (2025), and Smechi et al. (2019) illustrate how digital technologies reconstitute identity in the sense of new language forms, while Sinatora (2025) illustrates translingual practice as one of creative resistance. This literature thus illustrates that the function of Arabic in identity is ever-present and changing, illustrating continuity with tradition alongside inclusiveness towards new forms of expression.

4. Identity, Arabic Language, and Digital Transformation in the Context of Social Media

This final section critically examines Arabic language, identity, and digital transformation intersections literature. It discusses new language uses such as Arabizi, code-switching, and neologisms; Arabic's localization and policy issues in digital media; and the ways language makes political action possible, hybridity, and intergenerational communication. By synthesizing these contributions, the section elucidates how digital communication recodes Arabic use as well as how it complicates linguistic authenticity, intergenerational alienation, and identity fragmentation.

Boumedjane and Bensalem (2025) argue that the development of "digital language" is proof of generation change, novel rules of expression, and refashioning of identity, all diverging from conventional Arabic modes. Arak (2024) adds to this observation by referring to hybridization of dialect and increased Arabizi and emoji visibility as points in evidence for the dynamic but precarious evolution of Arabic online. Together, these analyses lay bare innovation and exposure in digital Arabic as presenting technological progress as both promise and threat to linguistic and cultural authenticity.

Another challenge related to this development is the use of Arabic on social media as an expression tool of one's identity. According to Amer (2024), this concept involves the process of code-switching by applying Jordanian Arabic language on the platforms of Facebook and Twitter in line with users' preferences and purposes. For example, the daily life of Jordanian social media users is characterized by the alternation of Standard Arabic, Jordanian dialect and English hashtags such as "#life" or "#studygram," which reflects multiple aspects of their identity and communication.

In the same vein, Pujiati, Mas'udi, and Alwi (2025) discuss the way Arab-Indonesian people make use of code-switching to achieve their cultural identity by means of two different alignments in the context of Instagram and Facebook social networking sites. This phenomenon can be illustrated by the use of two languages in one post such as the combination of an Indonesian caption with Arabic religious phrases ("Alhamdulillah, InshaAllah"), as well as the mixture of two scripts in comment threads.

Language is similarly a symbolic marker of political engagement, particularly in conflictual contexts. Sinatora's (2019) longitudinal investigation of Syrian dissidents demonstrates how internet-based linguistic creativity allowed dissidents to create political language and subvert authoritarian discourses. Such an understanding aligns with broader sociolinguistic conceptions of language as symbolic resistance, confirming that the internet medium is as much a tool of ideology as communication. But even as political reality illustrates the empowering potential of Arabic on the web, it also highlights the greater sociopolitical danger of language transformation in volatile situations.

The tension between localization and language policy also organizes the online presence of Arabic. Johnson (2021) illustrates how Twitter was localized into Arabic through coordinated translation and crowdsourcing, representing bottom-up negotiation between worldwide platforms and local communicative imperatives. The image implies that policy, linguistics, and technology can coalesce in such a way that digital infrastructures are neither linguistically neutral but set within broader power relations. These findings question how processes of localization impact language standardization alongside user agency within Arabic-speaking space.

Semantic innovation seems to be another constitutive feature of Arabic online. Nabilah, Fauziyah, and Rahman (2025) discuss new word creation and shifting meaning in social media and chat language and conclude that they increase linguistic creativity but make intergenerational communication more complex. Intergenerational difference noted herein is congruent with Boumedjane and Bensalem's (2025) discovery that "digital Arabic" is a symptom of deeper social evolution and suggests that semantic change is not only a social phenomenon but also a linguistic manifestation of evolving standards of culture.

New media also reshapes the ideological aspects of identity. McEntee-Atalianis (2018) invokes the scholarship of applied linguistics to illustrate the manner in which identity studies are increasingly coming into contact with social networking sites, offering instruments for examining exchanges online. Although not Arab-centric, such scholarship places Amer's (2024) and Sinatora's (2019) studies within demonstrating how virtual spaces fragment earlier sociolinguistic dichotomies by blurring boundaries between the local form, national identity, and worldwide connotations. Conceptual pieces on identity thus provide greater depth to the explanation of Arabic online use as placed within broader applied linguistics discourse.

One of the salient themes of concern across the literature is the degradation of classical Arabic and the development of a hybrid discourse. Arak (2024) documents how the use of dialects and Arabizi negates learned Arabic fluency among youth, while Amer (2024) contends that bilingual tendencies pose to push Arabic out as a second language. These practices all converge towards larger

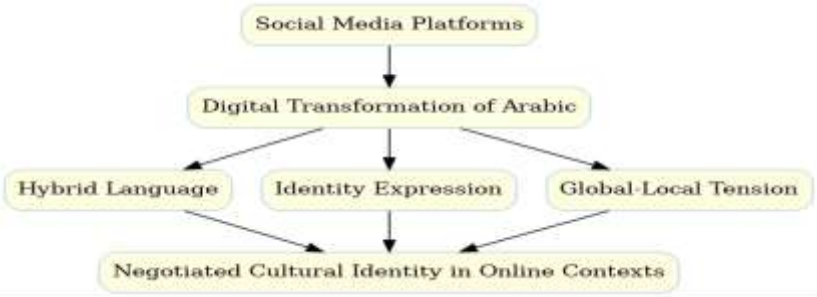
sociolinguistic issues of language attrition and align with Boumedjane and Bensalem's (2025) call for adaptive practices that are linguistically true but receptive to digital evolution. The coming together of these innovations creates an imperative for shared resolution of cultural sustainability of language use. Hybridity is also, however, a cause of strength for reconstruction of identity.

Pujiati et al. (2025) show Arab-Indonesians utilizing hybrid language use in asserting attention and resisting stereotypes, whereas Sinatora (2019) shows dissidents utilizing hybridity as a form of articulation of dissent. These representations show hybridity not just as language fall but as creative power, as it enables its users to negotiate their place in shifting sociopolitical and cultural times. This doubtness raises the significance of an evenly-balanced vision perceiving hybridity as being both a place of loss and empowerment The symbolic nature of Arabic online also applies to semantic play and parody

Placed in the periphery of Section 3's main corpus, Sinatora's (2025) research on TikTok parodies demonstrates how heritage Arabic speakers employ humor to counter monolingual ideologies and enact transnational identities. These performative uses of Arabic align with semantic variation analyses of Nabilah et al. (2025), which suggests that digital Arabic creativity surpasses everyday communication to broader cultural critique. This attests to the expanding semiotic resource of Arabic in digital media.

In all these writings, tension heightens in a polarity of innovation and preservation. Whereas novel digital practices enrich Arabic with new modalities of creativities, they also propagate fault lines along generations, undermine formal registers, and erase coherence of identity. The literature reviewed presents lacunas in longitudinal studies on sustainability of Arabic in the online world and comparative analysis across heterogenous Arab and diaspora communities. Plugging these gaps requires intersectional sociolinguistic, policy, and technology inquiry to develop adaptive strategies in defending cultural authenticity while adopting digital transformation.

Fig.3. Conceptual framework of digital transformation, identity, and Arabic language.



Source: Author's illustration based on Boumedjane & Bensalem (2025) and Arak (2024).

The model displays the intertwined dynamics that are transforming Arabic in the digital environment. Digital transformation acts as an engine, creating novel language uses and changing the position of Arabic within online interaction. These practices, from localization to semantic invention, are identity construction methods by which people and groups are able to negotiate political membership, hybridity, and cultural affiliation. Where these spaces overlap are the irreconcilable tensions: the preservation of authenticity, the exertion of agency, and the negotiation across generations. This structure interlaces the literature discussed into an integrated framework, illustrating how technological, linguistic, and sociocultural components all intersect to re-envision Arabic in the digital era.

5. Conclusion

The multi-faceted, active involvement of Arabic in the digital era, according to this study, is highlighted as one where conservation and invention are mutually exclusive and, at the same time, located throughout. Across language policy, cultural identity, and digital transformation, Arabic is a site of negotiation where institutional talk meets grassroots practice, identifications at the cultural level, and technological affordances. The reviewed literature demonstrates that policy and institutional actors strive to fix the status of Arabic in digital situations, but users reconstitute the language proactively by means of identity work, creative reworking, and hybridization of forms such as Arabizi.

Rather than reducing the status of Arabic, digitalization has a tendency to revive it by reflecting its goals onto other areas of communication. Along the way, these advancements are accompanied by fragmentation and perpetual balancing between innovation and conformity. The placement of Arabic at this juncture draws attention to the complex nature of its digital development process; however, the findings would have been more compelling had they been empirically validated in specific contexts instead of simply interpreted generally.

In the end, the paper argues that sustaining Arabic in the modern era requires an integrative approach that bridges the boxes of policy interventions, cultural obligation, and technological potential. It would have been more analytically effective had this point been proven through empirical verification, like analyzing the discourse on social media or corpus studies of Arabizi and Arabic hybrids.

Positioning Arabic at this intersection of fields, this work contributes a more nuanced appreciation of language maintenance and change in the age of globalization and technological transformation. It encourages further empirical investigation of user practice and policy-making to facilitate Arabic continued health as linguistic system and cultural signifier in the digital era.

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