

Evaluating perceptions of Arabic teaching and curriculum integration of dialect

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ABSTRACT

This study investigates the attitudes of foreign students at Amman Arab University (AAU) in Jordan toward learning Arabic, shedding light on the teaching approaches of Arabic dialect, particularly Jordanian Arabic (JA), while exploring their perspective on Arabic diglossia. The study examines faculty member's academic views specifically those of the English department and basic sciences, incorporating linguistics, translation scholars, and Arabic lecturers. The findings show that while students stigmatize the Jordanian dialect, recognizing its grammar inferiority to modern standard Arabic (MSA), they contradictorily express a keen interest in learning the dialect due to its cultural and practical relevance to Arabic-speaking societies. Contrarily and strikingly, faculty members, despite their tolerance of the vernacular in informal contexts, hold an opposing opinion that prevents the inclusion of an Arabic curriculum for non-native speakers. Moreover, the study affirms the divergence in perspectives which showcases the tension between the traditional view of H variety being the "proper" variety of the language and the practical demand of the dialect for effective communications in the Arab world. While emphasizing the significance of presenting these contradictions in Arabic language pedagogy, the study introduces the integration of dialect teaching alongside MSA to simply align with students' linguistic needs.

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1. INTRODUCTION

Foreign language teaching has been a significant area of study in language acquisition, language teaching, applied linguistics, linguistics, education, and other related fields [1]–[3]. Methods of teaching a foreign language have been thoroughly discussed in the literature [4], [5] and there have been various theories for adopting an optimal method to teach a foreign language. This includes integrating new methods that address the students' skills not only linguistically, but also socially, cognitively, and psychologically [6]. However, there remains much debate in dealing with foreign language teaching that is linguistically endowed within a diglossia [6]–[8], especially since the H variety that stands as the official language of education is radically different from the L variety that stands as the spoken vernacular of the community [9].

Diglossia is identified as a phenomenon in which two varieties of the same language are used in a situation but with distinct functions [10]. This means that some variety is adopted as the higher linguistic form for various historical, religious, and political reasons in official institutions and for writing purposes while the dialect 'broadly' diverges as the spoken variant. The method of teaching a foreign language to non-speakers is crucial to the procedure regarding an adequate learning outcome. As this study addresses the cultural problems of the methods of instruction, it reveals the contrast between handling a foreign language linguistically and teaching it. This study also defines the common mistakes instructors make while teaching Arabic to foreign tongues. While they share the misguidance, teachers must be aware of the situational conception of the Arab language usage among Arabic speakers, they need to take it into consideration as well as many factors and elements that may huddle the learning process. Smadi *et al.* [11] emphasize the significance of properly utilizing teaching strategies in elevating the quality of learning in the classroom. As an argument, a comparison between the ways of teaching a foreign language will be attempted bearing in mind the diglossia state of Arab-speaking countries.

This study is primarily concerned with the optimal method of teaching Arabic and the implementation of vernacular Arabic descriptively into the curriculum. A teacher's attitude toward teaching the vernacular leaves a high impact on the student's immersion within the diglossia as it is reflective of the student's level of competence. For instance, teachers are criticized for their refusal to portray the vernacular in the classroom [12]. Many more disapproved of teachers' conservative behavior since it is vital to shaping the fluency of the student, and since the diglossia situation impacts the learning process, teachers need to be careful in addressing the current condition and confront it adeptly.

This study highlights methodological issues in the directive approaches of teaching Arabic as a foreign language, mainly impacted by Arabic diglossia, resulting in the overlook of both students' and teachers' attitudes toward more practical and linguistically inclusive methodologies. Following the distinction between modern standard Arabic (MSA) and Arabic vernaculars, students hardly tolerate real-life communication despite formal instruction. Through exploring the perceptions of students and faculty members of Amman Arab University (AAU), an opportunity is given to demonstrate the contradiction between the linguistic dilemma regarding dialects and the practical necessity of dialect learning for linguistic and social development. The study findings shed light on the scarcity of relevance and recognition of learners' struggles, which supports the need for a pedagogical shift toward a more elucidated and inclusive approach that integrates vernacular Arabic, specifically Jordanian Arabic (JA) as addressed in this study, into the curriculum. This methodological shift does not only meet expectations of linguistic fluency but also stands as a revolutionary step in Arabic foreign teaching, which is exclusively guided by traditional perspective curriculums. Ultimately, this study contributes to bridging the gap between classroom content and real-world communication, by providing better teaching strategies which reflect the linguistic reality of Arabic-speaking societies.

2. LITERATURE REVIEW

2.1. Diglossia in foreign language teaching

Foreign language learning belonging to a community having a 'diglossia' linguistic situation has been considered a challenging endeavor for language educators in different parts of the world [13], [14]. The intricate link between high and low varieties in diglossia-based communities might be in a colliding linguistic status due to various social, religious, or political reasons in which mostly the H variety is utilized for formal contexts, primarily in education, religion, and media, while the L variety is the primary conversational 'vernacular' source for speakers of the community [15], [16].

Diglossia has been shown to have an impact on education, social interactions, and linguistic identity in countries like Haiti, Greece, Switzerland, and the Arab world. Diglossia is not limited to any particular culture or language; rather, it can be found in a wide range of societies worldwide. For instance, the diglossia in Greece consists of two separate varieties that diverge broadly: standard modern Greek (SMG) and demotic informal Greek variety. This linguistic gap in diglossia usually operates in favor of the H formal variety that dominates education and media by historical norm while the spoken day-to-day vernacular is suppressed rather than addressed pedagogically [17]–[19].

In the case of the Arab world, MSA and Arab dialects converge both lexically and historically while they diverge broadly socially, and linguistically. Linguists have two versions of perceiving the relationship between standard Arabic (SA) whether MSA or classic standard Arabic (CSA) and the Arab dialect [20]. Albirini and Benmamoun [21] underscore that one version is 'weak' in the sense that SA and the Arab dialect are not different languages, but rather different dialects in the same region in which one dominates by well-documented linguistic history while the other remains in the conversational world of vernaculars [22]. The other is 'strong' by emphasizing that SA is intrinsically different from all Arab dialects generally and

making them two different linguistic worlds despite lexical or cultural similarities. Yoyo *et al.* [23] emphasize the tension between the H variety and L Arabic varieties, noting that the deep grammar and cultural and pragmatic nuances [24] among Arab dialects have way more common grounds than being paralleled with SA. Whether 'weak' or 'strong' the Arabic reality of diglossia is, educators must be able to project such linguist perceptions into the process of Arabic teaching as a combinatory style of the two forms, separately, or consequentially. However, there remain challenges when teaching two varieties simultaneously as the student might be not able to handle learning two systems that diverge drastically in pedagogy despite any attempts to emphasize similarities.

2.2. Methods of teaching Arabic

This study emphasizes how the variation between the two varieties can be colossal and intelligible at the level of structure within narration, confirming that usage is distinctive and requires pedagogic clarity in language teaching. Younes [25] advocates initiating teaching Arabic to foreigners using the colloquial linguistic code of the target Arab dialect before teaching MSA in the first three years. By addressing the issue of having two types of Arabic: SA known as *Fusha* (which is the formal Arabic term use predominantly for the standard versions of Arabic language, and originated from the word "the eloquent", emphasizing the prestigious conservative perception of Standard Arabic, and such terms have adopted more of an abstract universal expression for any standard language) and Arabic colloquial known as *Ammiyya* (the Arabic predominantly recognized term for L varieties across languages, originated from the linguistic meaning 'public' as a description, highlighting the bias perception of Arab dialects as being a language for the mobs only) and introducing them concurrently, his project integrates the linguistic code most commonly used by local native speakers cognitively and socially. Adopting comprehensive full-edged textbooks is highly significant in elevating the quality of teaching Arabic [26]. Younes [25] introduces a 5-chapter textbook that attempts to deal with the diglossia in which MSA is addressed as a variety of reading and writing as well as the Arabic vernacular as the spoken variant and its utilization in writing in some contexts. Younes [25] has suggested the adoption of three complementary methodologies: i) initially begin with an Arabic dialect, and then slowly introduce MSA; ii) teaching MSA and a selected dialect simultaneously; and iii) teaching MSA, and then moving on to teaching the dialect.

The study aims to explore the attitudes and judgments of foreign students as well as Arabic faculty regarding the methods of Arabic teaching, the impact of diglossia on foreign learning, and the suggestion of teaching vernacular descriptively and pedagogically. By examining the participants' perceptions, the study intends to establish a groundwork for the optimal methodology of teaching Arabic and encourage researchers and educators to implement the pedagogy of Arab dialects in foreign learning courses. The study also defending vernaculars of any linguistic stigmatization or neglect as a legitimate source for teaching.

3. METHOD

3.1. Research design and sampling

The research merges methods by using qualitative and quantitative techniques to collect data. Two Google Forms were sent. One was given to foreign students and the other to faculty members of AAU. There were 32 student questions and 22 questions for faculty members in the surveys. People who took part in this research also provided their viewpoints through extensive face-to-face interviews. Researchers used statistical assessment of survey data and thematic evaluation of interview transcription to achieve a full comprehension of how students and faculty perceived Arabic diglossia and dialect learning.

The sample size of this study consists of 120 participants, of which 90 responses were received; thus, having 80% response rate. This rate has included both 100 undergraduate students from three universities: 20 Malaysian and 20 Indonesian students at AAU, 20 American students at Carnegie Mellon University, and 20 Turkish students who are part of the European Union Program as well as distributing the Google Form questionnaire to 20 faculty members of the College of Arts and Sciences at AAU. This demographic distribution illustrates how the external validity of the study has been generalized to a specified controlled as well as diverse audience. Despite the limitation of the sample size, it was determined relying on well-defined methodologies in literature in assessing learning attitudes, which opts for comparable numbers of participants as representative of the analysis conducted.

The reliability of the study has been tested internally and externally by defining qualitative consistency between teaching methodologies and learning perceptions. By also ensuring that participants submit their response twice to assess consistency. This process was further supported by using mixed-factored methodology of evaluating transcript interviews with students (especially Malaysian students at AAU), as well as assessing open-ended responses, deducing consistencies as well as discrepancies. This reliability testing was completed by defining and controlling the sample in terms of nationality, education, academic role, and institutional affiliation.

In terms of validity, there are intellectual validity and construct validity. For intellectual validity, the study has reviewed relevant literature on Arabic teaching methodologies, curriculum design, and the integration of Arabic dialects, including prominently Tojiyeva reflections [27] and Al-Batal teaching frameworks [4], [28]. By discussing and pre-testing with experts in foreign Arabic teaching, linguistics, and translation at AAU and research collaborators via conferences and seminars with other universities such as Jadara University, the study has received intellectual expert alignment with its study objectives. For construct validity, the study has adopted various constructs in measuring different components capturing nuanced perceptions of both students and faculty, including Arabic diglossia, social attitudes, conservative academic attitudes, and self-assessment perceptions. These constructs evaluate perceptions through micro application socially, linguistically, academically, and psycholinguistically.

3.2. Data collection

This study conducts two Google Form questionnaires, one containing 28 questions for foreign students at AAU in Jordan and the other addresses 22 questions for Arabic linguists and Arabic teachers at the Departments of Linguistics and Translation as well as Basic Sciences at AAU. The study finds this sample as significant as the primary student participants as teachers hold linguistic judgment, social attitude, and some preconceptions toward Arabic teaching and vernacular teaching as well.

3.3. Data analysis

By analyzing the data qualitatively and quantitatively, judgments by students and teachers are measured statistically through yes/no/maybe questions and compared qualitatively based on the analysis of the personal judgment or experience toward Arabic teaching, Arabic dialect, and diglossia. This statistical variance in judgment and assessing conformity in attitude whether among students or professors is further supported by conducting face-to-face interviews with some of the participants and gathering direct judgment, opinion, experience, or preconception toward Arabic teaching while integrating this direct judgment-gathering with the judgments detected in the questionnaires. This qualitative categorization is filtered out and adopted in this study based on face-to-face interviews and discussions with both foreign students as well as the Arabic Faculty of AAU which reveal the overall direction of their attitudes. Four variables control the categorization of the four groups of questions addressing the participants as: i) linguistic attitude toward diglossia; ii) social attitude toward language use; iii) academic attitude toward language learning; and iv) self-assessment attitude.

While the main variable addressed in evaluating the attitudes of the group of faculty members at AAU is their academic perception of the teaching of the L variety; JA in terms of descriptive teaching, conducting a full-edge textbook, and integrating specialized courses for teaching of Arab dialects. Therefore, the study raises three main questions:

- i) What attitude do foreign students at AAU have toward Arabic diglossia and Arabic teaching?
- ii) What perceptions do Arabic teachers and linguists at AAU hold against teaching vernacular descriptively?
- iii) What is the most useful strategy for teaching non-native speakers Arabic?

4. RESULTS AND DISCUSSION

4.1. Results

Student difficulties in learning Arabic stem from diglossia-based characteristics of the language according to the research results. Students show a preference for using MSA in academic settings while simultaneously showing intense interest in using JA in day-to-day interactions. The traditional perspective of faculty members stands in contrast to student preferences as they do not support formal dialect instruction. The annotated results present fundamental findings from the study, as shown in Table 1. The educational data shows that undergraduate students have different language needs from faculty members about dialect teaching along with dialect courses which highlights the necessity to bring dialect studies into Arabic language education.

Table 1. Percentages of perception in attitudinal variables

Category	Students (%)	Faculty (%)
Preference for MSA	75	90
Interest in learning dialect	80	40
Challenges in speaking Arabic	65	60
Support for dialect integration	70	30

4.2. Findings of students' attitudes

Students' responses to first research question (Q1) are examined, categorized, and analyzed qualitatively. First of all, the majority of non-native speakers who study the language at AAU are students of the Department of Religious Studies, while there is a minority of foreign students who learn Arabic for career purposes. When asked about the average ethnicity the university welcomes, the faculty points out the Turkish students, along with some from East Asia like Malaysians. Students from Central Africa were a few but still count. Moreover, the Arabic faculty points out how they communicate with their students in an all-Arabic language MSA but also emphasizes how not all professors follow the same line which puts the students in somewhat awkward situations.

This study categorizes the items in the two questionnaire forums. One is targeting the students according to four dependent variables in which each group of questions addresses a qualitative aspect of the student's attitude toward Arabic teaching. The other is addressing the teachers' attitudes in terms of their scholastic attitude toward Arabic teaching based on their academic perception of the vernacular descriptive teaching of JA. The four variables are:

- Variable 1: linguistic attitude toward diglossia

This variable examines the perception of participants toward Arabic diglossia and the split between MSA as an H variety and JA as an L variety. It tests the level of linguistic fallacy [29], [30] the participants might fall into in terms of familiarity with the dialect.

- Variable 2: social attitude toward language use

This variable addresses the psychological and social barriers the participants face while learning Arabic within the context of diglossia and examines the nature and challenges of their interaction with their other native Jordanian colleagues on campus. This also emphasizes that the participants might face linguistic stigmatization [31] due to the misplacement of the choice of the variety whether conversationally or formally.

- Variable 3: academic attitude toward Arabic learning

This variable tests the academic attitude of participants in terms of how they perceive the academic process of Arabic programs generally and particularly at AAU.

- Variable 4: self-assessment attitude

This variable investigates how the participants self-assess themselves in learning various skills of Arabic including their perception of ease and difficulty of the main four skills, their perspective of the adopted style of teaching in Jordan, and the extent of benefit they potentially gain from digital sources including social media and TV.

Table 2 addresses variable 1, where students' perceptions of diglossia are examined. The study supports these findings by pointing out their responses amidst the personal interviews. The percentages show that the participants confirm two aspects of their attitude to the diglossia: conversational and grammatical. Responses for questions 1 and 4 in favor of *Fusha* assert the communicative perception of the participants toward JA as being 'improper' or as 'unworthy' to be the primary mode of conversation among Arabs at the expense of their idealist perception of MSA communication in a similar fashion to the historical and religious narrative. Additionally, the participants show linguistic fallacy toward the L variety in their responses in questions 2 and 3, as they reveal rejection toward tolerating the fact that JA is a language that has a grammar and level of complexity similar to other languages including MSA. This again confirms that foreign learners manifest negative or fallacious linguistic attitudes toward the L Arab variety grammatically and conversationally.

Table 2. Linguistic attitude toward diglossia

No.	Questions	Yes (%)	No (%)	Maybe (%)
1	Do you think Jordanians should speak <i>Fusha</i> instead of JA?	62.4	18.7	18.7
2	Do you think JA is not a language?	25	50	25
3	Would you agree that JA has its grammar, rules, and vocabulary?	62.5	6.22	31.27
4	Do you believe Jordanians should not use JA at all?	18.77	43.75	37.47

Table 3 illustrates the participants' responses to a list of questions addressing the social perception toward their experience of the language use of Arabic and their attitude toward their interaction intra-personally. The results in Table 3 shows different findings than Table 2. By way of illustration, even though participants generally show a negative attitude toward JA, they contradictorily reveal interest in learning the dialect as evident in the responses to questions 1, 2, and 3, which confirm their liking to the idea of learning and speaking the dialects. This interest is further supported by the responses of questions 4, 5, 6, and 7 in emphasizing that the participants express concern and difficulty in dealing with JA in use during the classroom and social interaction with their classmates, friends, and professors. The two attitudes of

generalization of the table show relative consistency to each other as the participant expresses interest on the one hand while emphasizing the difficulty in communicating in LA. Therefore, the findings of Table 3 confirm the findings of Table 2, despite their contradiction to each other. In other words, the participants linguistically or in more abstract terms ‘fallaciously’ [32] perceive the L Arab variety as ‘inferior’, while they realistically show interest in learning it, as they recognize they eventually submit to the linguistic reality of the Arab world as in Jordan in the use of LA at the conversational level [33].

Table 3. Social attitude toward language use

No	Questions	Yes (%)	No (%)	Maybe (%)
1	Do you want to learn and speak the Jordanian dialect?	81.25	16.7	8.3
2	Would you like to be able to speak JA as fluently as Jordanians?	75	6.22	18.77
3	If there was a course to teach the Jordanian dialect, would you want to participate in it?	62.5	6.22	31.27
4	Given that some professors use JA along with <i>Al-Fusha</i> , do you think it is difficult to understand the "mixed" language of the professor?	37.47	12.52	50
5	Do you face difficulty in communicating with others in Jordan using <i>Al-Fusha</i> ?	43.77	31.27	25.02
6	Do you feel like an outsider when you speak <i>Fusha</i> among your Jordanian colleagues/friends?	25.02	43.72	31.25
7	From your personal experience, do you feel that when speaking <i>Al-Fusha</i> with a fellow Jordanian might trigger awkwardness or emotional indifferences in conversations?	31.22	37.5	31.27 “Sometimes”

Table 4 addresses variable 4 by addressing questions to the participants that trigger revealing their attitudes and perceptions toward the process of Arabic learning and how it should be in their perspectives as students. The percentages in Table 4 indicate two essential aspects of the participants’ attitudes. One is their positive attitude toward having a specialized course supported by a full-edged textbook as part of the Arabic program at AAU. The other is the nature of language usage in which MSA is dominant among the participants while JA shows a lower rate along with a higher rate of difficulty in dealing with cultural-linguistic aspects of JA. In a nutshell, their learning experience validates their need for learning the LA as it is compatible with the linguistic dominance of MSA by them in conversation.

Table 4. Academic attitude toward Arabic learning

No.	Questions	Yes (%)	No (%)	Maybe (%)
1	Do you think that having a book or curriculum in dialectal Arabic such as the Jordanian dialect, for example, would be useful?	75	12.52	12.47
2	Do you think that having a special educational course or curriculum for the JA language at your private university is a decent and useful idea?	75	12.52	12.47
3	How often do you use JA in conversations?	18.77	43.72	31.27
4	How often do you speak <i>Fusha</i> in conversation?	“Always” 44.25	“Few expressions” 6.22	“Sometimes” 37.52
5	When speaking with professors, do they respond with?	“Always” 62.5	“Few expressions” 24.97	“Sometimes” 6.22
6	Do you find obstacles in understanding idiomatic expressions in JA?	“MSA only” 62.5	“MSA mostly” 24.97	“Both” 12.52

According to Table 5, the participants in their perception of how well they are during the learning process fluctuates between the two varieties as well as between the four skills. The findings confirm all of the previous tables from a skill-based perspective. Responses of questions 3 and 4 show how conversational/listening skills are evident to be the most challenging task for students, which is compatible with their attitude linguistically, pedagogically, and socially toward Arabic generally. This finding matches with Albirini [34] proficiency test of MSA, where participants diverge from their native colloquial tongue on the oral production, but excel in the opposite direction in the writing task.

However, this attitude might be more probably surfaced in their response due to their implicit challenge toward JA as being the primary code for conversation. This implicit attitude is further validated by responses of question 2 which seem to be roughly distributed equally, indicating that speaking is as challenging as understanding. While the participants assert in question 1 that when it comes to MSA, understanding outperforms speaking according to their perception. This matches with the general process of learning a language as the skill of understanding is identified cognitively and linguistically as more attainable and more easily acquired than the skill of speaking. In the case of JA, the participants have a more or less neutral attitude toward the difficulty level of understanding vs. speaking, indicating that the participants’ challenge with the L variety is more of a total nature rather than partial. This is what Tojiyeva [27]

emphasized in terms of the challenges facing non-native speakers as they are not offered linguistic instruction of the L variety compared to MSA.

Table 5. Self-assessment attitude

No.	Questions	Yes (%)	No (%)	Maybe (%)
1	Do you feel like you understand better than you speak <i>Al-Fusha</i> ?	56.22	18.77	25
2	Do you feel like you understand better than you speak JA?	37.5	49.97	12.52
3	What do you feel most competent at in <i>Al-Fusha</i> ?	31.22	6.25	49.97
4	Which aspect do you feel that you struggle with the most in learning <i>Al-Fusha</i> ? (self-assessment)	Writing	Speaking and listening	All
		18.75	37.47	43.77
		Reading	Comprehension	Speaking

4.3. Response of professors' attitudes

Response to second research question (Q2), in addition to the main sample of the study of AAU students, the study includes five targeting questions for the Faculty of Arts at AAU. After a personal discussion with each faculty, the research asserts that the Form is brief to guarantee the faculty is fully attentive in responding, especially since AAU faculty receive many surveys from other colleagues across departments. Face-to-face discussions with the participants affirm the answers of faculty members, as shown in Table 6.

Table 6. Faculty's main responses

No.	Questions	Yes (%)	No (%)	Maybe (%)
1	As a lecturer, do you support the idea of teaching JA within the Arabic program for foreigners?	40	60	0
2	Do you support the direction of a full textbook for JA which includes all aspects of language in a similar manner to <i>Al-Fusha</i> textbooks?	20	60	20
3	There have been successful attempts to implement the teaching of the dialect as a course, do you support this direction at AAU?	60	40	0
4	Western linguists are focused on standardizing spoken dialects in foreign-language teaching. Do you think it is time for Arabs to normalize the Arabic dialect in education along with <i>Al-Fusha</i> ?	40	0	60
5	Do you think if we start teaching JA, education will represent the culture of language much better, including more integration, and more understanding of the Arab world?	60	0	40

As shown in Table 6, several lecturers are baffled by the topic; it is clear how their replies vary. Question 1 asks for their approval of having students learn the Jordanian dialect regardless of the form as long as they learn MSA. The results show the majority did not agree with the statements nor approve of having a textbook dedicated to teaching the dialect. Some of them did not mind non-native speakers learning about the dialect, but not academically. This explains how they split their opinions. Supporting this explanation, question 5 aids the visual concept of representation of the Jordanian culture through the Jordanian dialect, as well as the Arab world as a whole, community and customs.

However, as question 4 asks whether to normalize the dialect in Jordanian education systems like some Western linguists do, the responses split between 'yes' and 'maybe', showing more uncertainty as to whether normalizing such a notion or not is the right direction. Perhaps owing to how shunned dialects are regarding education. Similarly, questions 1 and 3 specifically point out having a separate course teaching the Jordanian dialect, and contrarily to the responses of question 1, results of question 3 were highlighted as mostly positive as 60% agreed with the suggestion.

Given the conflict of the answers, it may be guessed that professors are open to the idea of having a Jordanian course within their university for they know it attracts some non-native speakers, otherwise, it could mean anything else. Moreover, despite the fact the faculty members are specialists in the field of Arabic and linguistics, they seem to maintain a conservative and perspective view of Arabic dialects and share a collective perception with the public regarding teaching the vernacular as a 'strange process' or 'unnecessary' following the assumption that students can learn conversationally and socially only rather than pedagogically. Conducting a translingual qualitative study, Deiri [35] confirms this attitudinal finding as some teachers expressed having MSA as the preferred mode of instruction upholding their conservative linguistic approach to teaching Arabic. Abourehab [36] further affirms that this pedagogical attitude among educators constitutes what seems to be as *Fushatopia*, obstructing any linguistic attempt to bridge the gap between 'lingua franca' H variety and L Arab varieties.

4.4. How to teach Arabic: suggestions and solutions

The third research question (Q3) addresses what might be the most useful strategy to teach Arabic to non-native speakers. Although there have been various attempts to solve this educational dilemma within the context of Arabic diglossia [37], this study confirms by evaluating the views and attitudes of the recipient (students) and the giver (faculty members) that they all show interest and curiosity toward integrating JA despite their conservative views and fallacious perception. This indication is crucial as it emphasizes the educational necessity of revolutionizing Arabic teaching through the descriptive implementation of various aspects of the L variety. Therefore, this study suggests the following to remedy this pedagogic challenge.

The first is conducting a comprehensive textbook that contains full-detailed descriptive grammar addressing the four main skills supported by socio-cultural aspects. This textbook is an unprecedented educational project as it should go beyond being a dictionary-based book of well-known cultural expressions or idioms, or a simplified descriptive grammar of the Arab dialect, while rather establishing an extensive linguistic pedagogy for the L variety. Secondly is implementing a specialized course for the L variety; the Arab dialect as an essential part of the curriculum of Arabic foreign learning supported by both the suggested textbook and audio-visual interactive material aiming at elevating the conversational and listening skills of the recipients.

Now, the question remains of how to deal with the Arab dialect as an L variety in relation to the standard variety; MSA within the Arabic course for non-native speakers. As discussed earlier, Younes proposal [25], among other linguists as highlighted by Jaradat and Al-Khwaldeh lingua franca reality of Arabic [38] and being ultimately in favor of modern integration of Arab dialects, suggests multiple learning orders in which the L variety can be taught before or after MSA. However, the majority emphasizes learning separation of the two variants, as simultaneous teaching might cause ambiguity to students when encountering two descriptive grammars that might converge drastically in many aspects [39]. This study extends this proposal to publish a full-edged textbook with an unprecedented effort in Arabic pedagogy by providing full-detailed descriptive grammar of Arab dialects including JA by professional linguists and language educators. By integrating the grammar components of the L variety and addressing various skills needed to elevate the student's competence and performance, the study supports previous proposals in teaching the Arab dialect separately and emphasizes that separate teaching of the vernacular must be conducted professionally in a specialized course that has the culture and vision of linguistic reformation of Arabic learning.

Furthermore, the question now arises whether to teach JA before or after the MSA or CSA pedagogies. This question stands controversial; however, can be utilized according to the type of audience the instructor dealing with. Throughout examining the study sample, learning Arabic can vary for academic purposes, mainly dealing with religious studies as in the case of Malaysians and Africans, and who are primarily interested in the SA rhetoric historically, religiously, and formally. In this case, the course might opt for the H variety as a start-off point for its compatibility with the student's interests. Nonetheless, the study emphasizes the necessity of integrating the L Arab variety in a later stage separately, as the findings affirm that even students of religious studies show interest in socialization and conversational skills as they recognize their significance in the primary mode of communication in Arab societies. This can be tested through a questionnaire by the instructor to test the interest and attitude of students before initiating the course. However, the student's perspective might not be reliable. Therefore, the instructor must be well-trained to recognize fallacies and external influences determining the direction of their answers.

There is another sample such as the Turkish students who might be interested in learning the language for career purposes and they need to acquire conversational performance to build an Arab linguistic persona in their workplace. In this case, the L variety is prioritized before teaching MSA without neglecting either variant. Therefore, the learning choice between the two variants must be contextual [40] concerning the student's learning purpose while preserving exposure to the two variants consequentially.

5. STUDY FINDINGS

This study tackles the social and linguistic paradox found in the attitudes of foreign students at AAU toward learning the Arabic language, and of AAU teachers toward the methods of teaching the language acknowledging the diglossia status discussed formerly. While many participants recognize the inferiority of JA to MSA, they desire to learn it for social and conversational motives. In line with their responses which signal perceptual-linguistic discrimination against JA as being excluded from the curriculum, their practical experiences irrespectively show the necessity of acquiring the dialect for functional communication in Arabic-speaking countries, which consequently causes the struggle of having the dialect interfere with the overall learning experience of Arabic not only linguistically, but also culturally and socially. Therefore, as the data underscores, this methodological exclusion of the L variety poses difficulties in the L variety's

listening and speaking skills [41], reinforcing the inclination for structured dialect instruction among students. This finding supports Younes's innovative project [4] and Al-Batal educational call [28] for Arab dialects to be integrated into the curriculum for foreign language programs. Instead of a blend-mixed approach between MSA and the Arab dialect as suggested in the literature, this study specifically favors the exclusive instruction for the Arab dialect supported by their own exclusive textbooks and pedagogical instruction [12].

However, having a not-so-similar view on the linguistic stance, faculty members showed an opposing judgment regarding integrating vernacular into a formal curriculum. Despite their full awareness of the importance of dialect acquisition, they still prioritize keeping academic exposure to MSA inside the classroom while letting social engagements decide the fate of dialect competence. These teachers' attitudinal findings stand as complementary to qualitative results highlighted by Deiri [35] and Hallberg [42]. Differently from these studies who adopt teachers, mostly bilingual as their sample, the study assesses the attitudes of higher-level educators including Arabic non-bilingual lecturers and Arab linguists who hold their ideological stance strongly for exclusive instruction via MSA, despite their educational and theoretical background. This indicates there remains a rigid level of linguistic-historical belief adopted even in higher education. Yet, findings prove the practical consideration for a more descriptive and inclusive approach to teaching the language to foreigners. Thus, attention must be brought to forming and applying a new strategy that accommodates the linguistic realities of Arabic-speaking communities and the learning necessities for non-native speakers.

6. STUDY IMPLICATIONS AND RECOMMENDATION

Two major implications arise from the study of Arabic language education practices. Learning reforms need to be developed by merging MSA with dialect instruction so that students acquire professional conversation abilities while mastering academic proficiency. This reformational necessity has been emphasized by Lian [43] within the context of sociopolitical change as well as by Abdelbary [44] within institutional contexts. The gap between classroom teaching and real-world language needs should be addressed by educational institutions to improve their language education results.

Following Younes' project on the integration dialectical instruction [4], academic training programs should dedicate resources to explain the pedagogical value of using dialects while proving that dialects ought not to be considered inferior to MSA within educational environments. A flexible teaching approach promoted among educators creates better learning conditions at educational institutions. Future research should develop novel curriculum designs to establish a balance between MSA and dialect learning to make Arabic instruction practical in various linguistic settings.

7. CONCLUSION

By gathering the responses of the study sample quantitatively, the study examines the attitudes of both students and professors qualitatively for various aspects of Arabic learning. The findings of the study emphasize that the first sample of students shows a fallacious contradiction between perceptual-linguistic stigmatization of JA as L variety and interest in learning the dialect for conversational and social purposes. The second sample confirms that conservative views against Arab dialects are surprisingly maximized by Arab instructors and linguists who seem to fall in a similar line of paradox. The study calls for a linguistic reformation of this linguistic dilemma by establishing a fully descriptive course for the Arab dialect supported with a full-edged textbook and digital interactive material, remedying the educational gaps in foreign learning of Arabic in relation to the H variety. Moreover, the study encourages linguists, particularly applied linguists to provide more studies and establish contextualized theories for Arabic diglossia in foreign learning supported not only by attitudes, but also by cognitive insights on the proper path to teach Arabic and language choice between the two variants, or whether the native tongue, in this case the Arab dialect, has a linguistic priority over the second-acquired variant; SA and if it has any psychological or cognitive consequences on the student's ability to learn the language.

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This journal uses the Contributor Roles Taxonomy (CRediT) to recognize individual author contributions, reduce authorship disputes, and facilitate collaboration.

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C : Conceptualization

M : Methodology

So : Software

Va : Validation

Fo : Formal analysis

I : Investigation

R : Resources

D : Data Curation

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Fu : Funding acquisition

CONFLICT OF INTEREST STATEMENT

Authors state no conflict of interest.

INFORMED CONSENT

We have obtained informed consent from all individuals included in this study.

DATA AVAILABILITY

The data advocating the results of this paper are documented within the discussion in a descriptive fashion statistically and qualitatively. There were no additional datasets included. The researcher state that the supporting data are therefore available within the article presented in the form of percentages and qualitative analysis.

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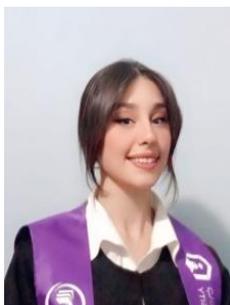
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