

Saudi Arabia's Experience in Language Volunteering: Teaching the Arabic Language to Non-Native Speakers as a Model

Dr.Moussa laaouar
Phd student Fatima Brahimi

Journal for Educators, Teachers and Trainers, Vol.15(5)

<https://jett.labosfor.com/>

Received: 07/06/2024

Accepted: 15/10/2024

Published: 20/12/2024

Dr.Moussa laaouar, phd student. Fatima Brahimi (2024). Saudi Arabia's Experience in Language Volunteering: Teaching the Arabic Language to Non-Native Speakers as a Model. Journal for Educators, Teachers and Trainers, Vol.15(5).262-270.



Journal for Educators, Teachers and Trainers, Vol. 15(5)

ISSN1989 –9572

<https://jett.labosfor.com/>

Saudi Arabia's Experience in Language Volunteering: Teaching the Arabic Language to Non-Native Speakers as a Model

Dr.Moussa laaouar¹,Phd student.Fatima Brahimi²

¹:Contemporary Linguistic and Literary Studies Laboratory,Mohamed El-Bashir Al-IBrahimi University –Borj Bouarrerij- Algeria, moussa.laaouar@univ-bba.dz

²:Arabic Teaching Sience Laboratory, Higher School of Teachers, Bouzareah (ENSB) – Algeria,Fatima.brahima@ensb.dz

Introduction:

The first thing that comes to mind when hearing the word "volunteer" is those charitable initiatives carried out by young people, particularly for non-profit purposes, contributing to preserving the environment or helping the poor and needy. It is a noble idea that has existed since the formation of human societies and has been driven by the inability of governments and official bodies to meet all the needs of society. Consequently, efforts have been made to promote positive behaviors towards volunteer work in all fields, to the extent that it has become like a nutritional supplement, providing society with additional strength to continue and raising its immunity. However, in Algeria, volunteerism has, to this day, been limited to certain fields such as tree planting campaigns, building mosques, memorizing the Qur'an, treating patients, and the like. This is a form of volunteering. What has caught our attention is that organized volunteer work in the field of serving the Arabic language has not received its due attention in Algeria. This has prompted us to raise our voices loudly, asserting that the Arabic language in our country needs clear and supported volunteer work to complement the efforts made by national bodies, such as the Supreme Council for the Arabic Language, to serve the Arabic language. This council strives to provide intensive programs to preserve this crucial aspect of our beloved country's identity. To benefit from the successful experiences of others, we decided to present the experience of the Kingdom of Saudi Arabia in the field of linguistic volunteering, particularly in programs for teaching Arabic to non-native speakers. This program has achieved great success, and teaching Arabic to non-native speakers has become a necessity due to globalization and openness to different cultures. Because language is the most important element that carries the culture of its people, Arabic speakers must pay attention to teaching it to non-native speakers. However, what is noticeable in Algeria is the lack of interest in programs for teaching Arabic to non-native speakers, despite statistics showing the presence of a very large number of foreigners throughout the national territory and in various economic sectors. To raise the productivity of this group and benefit from their capabilities and experiences, it has become the duty of the state and its responsible bodies to allocate courses and programs to teach them the Arabic language so they can communicate and coexist with Algerian society, thus achieving better outcomes. Therefore, we have agreed that the subject of our research paper should be titled: "The Experience of the Kingdom of Saudi Arabia in Linguistic Volunteering - Teaching Arabic to Non-Native Speakers as a Model," aiming to answer the following questions: What is meant by linguistic volunteering? What are the areas of linguistic volunteering? What is meant by teaching Arabic to non-native speakers? What is the experience of the Kingdom of Saudi Arabia in this field? How can Algeria benefit from this experience?

Linguistic Volunteering:

Before presenting the technical definition of linguistic volunteering, we must first explore the meaning of volunteering in Arabic dictionaries. According to *Lisan al-Arab* by Ibn Manzur (d. 711 AH), "Volunteering is a source of the verb *tatawa'a*. We say *yatatawa'a tawwa'a*—he is *mutawa'a*—and *tawwa'* is the opposite of

Journal for Educators, Teachers and Trainers JETT, Vol.15(5);ISSN:1989-9572

dislike. *Tatawa'a* for something and *tatawa'ahu*, both mean: he attempted it. *Tatawa'a* for the matter and *tatawa'a* for it and *tatawa'ahu* mean: he undertook the effort to his best ability." the term *voluntarily* is used to convey the act of willingly doing good (Ibn Manzur, Lisan al-Arab, p204). Ibn Faris, in *Maqayis al-Lughah*, explains: "(Ta'wa) — the letters *ta'*, *waw*, and *ayn* form a single, correct root that indicates companionship and obedience. It is said *ta'ahu* — He obeyed him, meaning he submitted to him and complied with his command. To obey someone is to agree with them, and the ability comes from *qadar* (capacity), as if it was originally *qadar*. When the *waw* was dropped, the *ha* was substituted for it, similar to the analogy of seeking help and seeking refuge. The Arabs say: *He obeyed this matter until he was able to do it*; then they say *he volunteered* it, meaning he undertook it to the best of his ability." (Ibn faris, Dictionary of Language Standards, p431) The *Intermediate Dictionary* states: "He volunteered: he was lenient and undertook the obedience; and voluntary means performing worship willingly and by choice without it being an obligation to God." Therefore, volunteering is what a person chooses to do of their own accord, without any external obligation. The meanings of volunteering revolve around the concepts of voluntariness, choice, effort, encouragement, donation, and giving. (The Arabic Language Academy, Al-Mu'jam al-Wasit, p570)

From a technical standpoint, linguistic volunteering has been defined in various ways. **Abdullah Al-Baridi**, Professor of Management and Organizational Behavior at Qassim University, defines it as: "*A will and skill that translates into well-crafted individual and collective initiatives and efforts that contribute to providing an appropriate service to the Arabic language, addressing its challenges, and exploiting its opportunities without expecting any material benefit.*" (Abdullah al-Baridi, Linguistic Volunteering, Importance, Terminology, Pillars and Nullifiers, p30)

Similarly, **Ibrahim Al-Dughairy** describes linguistic volunteering as "*a systematic, optional activity carried out by individuals or groups in the service of the Arabic language without expecting any material reward.*" Dr. Al-Dughairy's definition aligns with the linguistic meaning of the word *volunteered*, which implies submission and companionship. (Ibrahim al-Dughairy, Linguistic Volunteering Symposium YouTube, Date of visit: 06/50/2022)

It also aligns with the technical meaning of volunteering as understood by specialists in social and educational sciences, which involves the will and skill that translate into individual and collective initiatives and efforts. This definition emphasizes that one of the goals of volunteer activity is to serve the language, and the term linguistic volunteering includes various fields related to language, such as literary and lexical volunteering, as well as volunteering in addressing language issues, terminology issues, translation, and Arabization. (Maria Al-Shaikh, The Reality of Linguistic Volunteering in Arab Culture, 2018, p48)

Issa Awda Barhouma defines linguistic volunteering as "*a voluntary, non-profit social work, where the individual usually offers their services voluntarily without compensation or material reward, based on personal convictions, principles, and driven by the needs of human society in general, in any place and at any time.*" (Issa Awda Barhouma, Linguistic Volunteering: Arab and International Models, 2016, p63)

Muhammad Al-Awrighi suggests that the origin of linguistic volunteering is to expand the vital field of the language, considering it a solidarity-based alternative to teaching a language from its native speakers and learning it from foreigners. According to this view, there is no expansion in the linguistic field without acquiring new speakers. (Muhammad Al-Awrighi, Patterns of Linguistic Volunteering in Linguistic Worlds, The Theory of Relative Linguistics for Comparing Human Languages, 2021, p4) Therefore, the most important form of linguistic volunteering is teaching the language to non-native speakers, which is the basis of our paper.

However, before delving into the details of teaching Arabic to non-native speakers and exploring the experiences of the Kingdom of Saudi Arabia, it is essential to clarify the basic difference between spontaneous volunteering, or what is known as piety, and regulated volunteering. The former is free voluntary work without financial compensation, done individually during free time, and corresponds to the French word *bénévolat*. The latter type involves volunteer work under the auspices of governmental or civil associations and institutions, where there is no financial compensation, but recognition is given for the volunteer's efforts. This type of volunteering is widespread in Western countries and is almost non-existent in the Arab world, corresponding to the French term *volontariat*. (ibid, p2)

Volunteer efforts

In the Arabic language can be classified according to the various branches of Arabic studies, and they can be organized into five major areas, acknowledging that some efforts may overlap between these areas. These areas are:

The Constructive Area: This area includes contributions made by specialists and enthusiasts of the Arabic language to develop its sciences, analyze its issues, and study its rules. It also encompasses efforts to enrich the Arabic language through Arabization, translation, terminology creation, and increasing Arabic content on the Internet, among other activities.

The Protective Area: This area involves volunteer efforts aimed at defending and preserving the Arabic language, refuting the suspicions and challenges raised against it. These initiatives are often connected to the relationship between the Arabic language, the Holy Quran, and Islamic identity.

The Educational Area: This area focuses on the efforts of activists and volunteers to teach the Arabic language, simplify its rules, and guide learners on how to pronounce it correctly. These efforts target both native speakers—such as through literacy programs, courses to develop linguistic appreciation, and more—and non-native

speakers, with the goal of spreading the Arabic language among non-native speakers, whether in their own countries or within Arab nations.

The Evaluation Area: This area refers to the efforts made to assess and correct Arabic speakers who deviate from the standard rules of the language. This includes linguistic correction, spell-checking, and providing linguistic consultations.

The Aesthetic Area: This area encompasses all voluntary acts aimed at showcasing the aesthetic dimension of the Arabic language, such as courses in teaching the art of Arabic calligraphy and introducing it to others. (Ibrahim Al-Daghiri, *Language Volunteering, its Fields and Types* 2015, pp 53 to 59)

Teaching Arabic to Non-Native Speakers:

A question may arise as to why teaching Arabic to non-native speakers is considered a form of linguistic volunteering rather than a specialized field adopted by Arab universities in different Arab countries? To answer this, we must trace this phenomenon back to its origins. The interest in teaching Arabic to non-native speakers began in the early centuries of the Hijra. After the revelation of the Holy Qur'an in Arabic, the language became closely tied to the Islamic religion. Consequently, anyone embracing Islam found it necessary to learn the language of the Qur'an. It became the duty of Arabic speakers to teach the language to non-native speakers to spread the teachings of Islam. Teaching Arabic to non-native speakers evolved into one of the most honorable tasks for an Arab, especially following the Islamic conquests when many non-Arabs arrived in the Arabian Peninsula. The need to teach Arabic to non-native speakers became apparent, and those who were passionate about the language volunteered to teach it in mosques and other places. The association of the Arabic language with Islam elevated this task beyond material reward, making it more of a voluntary endeavor than anything else.

Perhaps **Ibn Jinni's** (d. 392 AH) definition of Arabic grammar serves as the greatest evidence that the efforts of early Arab grammarians were aimed at preserving the integrity of the Arabic language and teaching it to non-native speakers. Ibn Jinni stated: *"It is following the path of the Arabs' speech in its usage of grammar and other forms, such as dual, plural, diminutive, amplification, addition, relation, composition, and other aspects, so that those who are not native to the Arabic language can achieve the same level of eloquence as native speakers."* (Ibn Jinni, *Characteristics*, p34) From this, we can conclude that teaching Arabic to non-native speakers is not a modern phenomenon, though the need for it today is more urgent than ever. It is not an exaggeration to say that it has become one of the priorities that must be given attention, similar to international organizations for countries that speak certain languages, such as the Organization of Francophone Countries (founded in 1970), the Community of Portuguese Language Countries (founded in 1996), and the Cooperation Council of Turkic-Speaking States (founded in 2009), among others. One of the most pressing reasons for expanding Arabic language teaching programs for non-native speakers is that the Arabic language faces challenges today that did not exist in the past. The spread of other languages in its original homeland threatens its dominance, as these foreign languages have begun to compete with Arabic. Additionally, the widespread use of colloquial languages alongside Classical Arabic has led to linguistic diversity and duality in most Arab countries. This situation has prompted advocates of the Arabic language to call for volunteer programs to address these challenges, especially in light of the increased openness to different cultures from around the world. Teaching Arabic to non-native speakers has thus become a necessity, contributing to the spread of the Arabic language, the religious message it carries, and the optimal utilization of the talents of those who come to Arab lands.

The Kingdom of Saudi Arabia's Experience in Teaching Arabic to Non-Native Speakers:

The Kingdom of Saudi Arabia has made significant efforts to establish the teaching of Arabic to non-native speakers, driven by the large number of expatriates from various nationalities who do not speak Arabic. The Kingdom has established institutes and institutions specifically dedicated to teaching Arabic to non-native speakers, with some of the most notable being...

1. Institute for Teaching Arabic to Non-Native Speakers, Affiliated with the Islamic University of Madinah: The Institute was established in 1386/1387 AH (1966/1967 AD) based on the recommendation of the Supreme Advisory Council of the University in its second session held on 29/07/1383 AH, under the name "Department of Teaching the Language to Non-Arabs." The institute specifically caters to non-Arab students who do not master the Arabic language, aiming to bring them to a level that enables them to continue studying in the university's colleges or affiliated institutions according to their academic qualifications. In 1422 AH (2001 AD), the Higher Education Council decided to rename the department to "Institute of Teaching Arabic to Non-Native Speakers." (Islamic University of Medina, Institute for Teaching Arabic to Non-Native Speakers, 2021)

1.1 The Institute's Mission: The mission of the Institute is to spread the Arabic language and Islamic culture globally through graduates skilled in teaching Arabic to non-native speakers. This includes preparing and training teachers through graduate studies and training programs, publishing scientific research, and serving both the local and global community. The Institute's vision is to be a distinguished global reference in linguistic studies, Islamic culture, scientific research, and the preparation and training of students and teachers in teaching Arabic to non-native speakers. (ibid, 2021)

1.2 The Institute's Objectives: Lead in teaching Arabic to non-native speakers to promote the Arabic language and Islamic culture worldwide, and provide students with the necessary competencies in the Arabic language. Excel in preparing, translating, and publishing scientific linguistic research. Implement scientific programs, graduate

programs, and organize international and local conferences. Train Arabic language teachers for non-native speakers and enhance their scientific and practical experiences during service. Provide linguistic preparation for the Institute's students to join the university's colleges. Develop curricula for teaching Arabic to non-native speakers and methods of learning and teaching it, and conduct and encourage specialized research and studies in this field.

1.3 Institute Departments:

1.3.1 Language Preparation Department: This department receives students annually and offers a clear program based on modern curricula for learning Arabic. It also provides a voluntary program to support and assist international students struggling to learn Arabic in other specializations at the Islamic University, aiming to improve their linguistic skills, enhance their learning outcomes, and help them adapt to the educational environment at the university. (Islamic University of Madinah, Institute of Teaching Arabic to Non-Native Speakers, Supporting Program)

1.3.2 Teacher Preparation and Training Department: This department aims to: Prepare specialized, linguistically, and educationally qualified teachers to teach Arabic to non-native speakers. Train Arabic language teachers, develop their theoretical and practical skills, and elevate their expertise. Equip students with the skills to design plans, curricula, and programs for teaching Arabic to non-native speakers and to prepare and evaluate language tests. (ibid)

2. The Institute of Arabic Linguistics at King Saud University: Established in 1394 AH (1974 AD), the Institute of Arabic Linguistics is a pioneering scientific establishment specializing in teaching Arabic as a second language in the Kingdom. It serves as a scientific reference for many specialized institutes locally and internationally. The Institute has contributed to the field through books, research, applied linguistic studies, and conferences. Notable contributions include educational series such as "Arabic for Life," "Arabic for Youth," and "Arabic for the World," hosting an international conference on teaching Arabic as a second language every two years, and launching the "Interactive Arabic" website to teach Arabic electronically. The Institute also offers various voluntary and non-voluntary programs focused on teaching the language to non-native speakers, (King Saud University, Institute of Arabic Linguistics, 2021) including an "Intensive Program" for scholarship students.

- An Intensive Basic Course: comprises four levels, each lasting one semester, with students attending twenty (20) hours of study per week.

- A Preparatory Course: is offered when needed for complete beginners and lasts one semester, with twenty (20) hours of study per week.

- An Advanced Course: is designed for distinguished graduates of the fourth level who are nominated to study in the university's colleges or those in equivalent positions. This course also lasts one semester, with twenty (20) hours of study per week.

2-1. General Objectives of the Intensive Program: The intensive program aims to develop communication and cultural skills by:

- Providing students with the ability to understand lectures, general discussions, news bulletins, and similar content.

- Enabling students to reach an advanced level of free oral and written expression across different situations and topics.

- Helping students acquire advanced reading skills in various fields.

- Familiarizing students with aspects of Arab and Islamic culture.

2-2. Conditions for Admission to the Intensive Program: To be considered for admission, the following conditions must be met:

- The applicant must hold a high school diploma or its equivalent.

- The applicant's grade must be at least "Very Good," although some exceptions may be made based on the department's recommendation.

- The applicant must not have previously studied in a similar program in the Kingdom of Saudi Arabia.

- The applicant must be free of learning disabilities.

- The applicant must not be older than twenty-five (25) years.

2-3. Classification and Transfer Between Levels: Students are assigned to the appropriate level based on their results from a classification test conducted after acceptance. To progress from one level to the next, students must achieve a score of 60% or higher across all courses at that level.

2-4. Rules for Terminating the Scholarship: A student's scholarship may be terminated under the following conditions:

- If the student fails twice at the same level.

- If the student fails three times within the entire program.

- If it is determined by the department council that the student is not taking their studies seriously.

- The institute council, upon recommendation from the department council, may grant exceptions to points

(a) and (b) if there are justifiable reasons and if it is deemed in the best interest of the program.

2-5. Certification:

- Graduates of the fourth level of the intensive course receive a "Certificate of Proficiency in the Arabic Language."

- Those who complete the advanced course are awarded a "Certificate of Attendance." (King Saud University, Institute of Arabic Linguistics, Department Programs and Admission Requirements, 2021)

3. The Arabic Language Institute for Non-Native Speakers at King Abdulaziz University: The language volunteer program launched by King Abdulaziz University is arguably one of the most notable in this field. The university, through its Arabic Language Institute for Non-Native Speakers, has developed a coordinated qualification program. This program is designed for individuals who wish to serve the Arabic language and possess the necessary competencies or willingness to obtain the qualifications required to participate in volunteer programs. These volunteer programs may involve:

- Teaching Arabic to non-native speakers.
- Training in writing, recitation, and editing skills.
- Participation in language education programs and other initiatives offered to beneficiaries through non-profit programs. The institute is responsible for overseeing qualification, implementation, and the provision of experience certificates for participants. (University King Abdulaziz, Arabic Language Institute for Non-Native Speakers, Language Volunteer Program, 2021)

Program Objectives:

- Promote the university's vision of fostering social responsibility.
- Broaden the reach of Arabic language teaching programs and enhance language skills among various beneficiary groups.
- Equip volunteers with the necessary qualifications to contribute to language-related fields.
- Leverage the expertise of specialists and practitioners in language volunteering to benefit the community.
- Encourage cultural exchange and dialogue with people from diverse linguistic and cultural backgrounds.
- Support non-profit initiatives dedicated to the service of the Arabic language.

These programs represent some of the most significant volunteer initiatives for teaching Arabic to non-native speakers, particularly those supported by institutes affiliated with government universities. While there are also profitable programs for teaching Arabic to non-native speakers, this discussion focuses on the institutes with a structured voluntary nature.

These programs are not random; they are carefully planned to ensure both immediate and long-term impact. They have persisted for years, even decades, contributing significantly to the spread of the Arabic language among non-native speakers. The success of these programs, however, relies heavily on the commitment of institutions dedicated to the development and preservation of the Arabic language. This dedication is particularly evident in the volunteer program initiated by King Abdulaziz University, aimed at training competent teachers to instruct non-native speakers in Arabic, adhering to modern standards and theories. This effort not only promotes the spread of the Arabic language but also facilitates the spread of Islamic teachings and helps expatriates integrate into Saudi society, learning about its culture, with the Arabic language as a fundamental component. King Abdulaziz University has been at the forefront of the Arabic Language Teaching Project for Non-Native Speakers for over three decades. The journey began with an administrative decision by the University President, Professor **Osama bin Sadiq Tayeb**, on 24/09/1430 AH, to form a team to develop a vision for establishing an institute dedicated to this cause. Within a month, the team presented a comprehensive vision for the project, which was well-received and supported, leading to the Higher Education Council's approval of the institute's establishment on 26/04/1431 AH. This approval was later endorsed by the Custodian of the Two Holy Mosques, Prime Minister, and Chairman of the Higher Education Council on 28/09/1431 AH. Since its inception, the institute has worked tirelessly to build a distinguished academic environment. This includes developing an integrated academic, administrative, and technical structure, from designing the institute's headquarters to strategic, executive, and operational planning. It also involves defining roles and responsibilities, attracting scientific talent through employment and contracting, and fostering a pioneering team spirit among administrative and technical staff. With this foundation, the institute embarked on designing its study plans, implementing educational programs, and developing a course-writing project that builds on the latest advancements in language learning methods and techniques. These courses are enriched with various educational resources, including audio-visual aids, interactive exercises, story series, and electronic evaluation and measurement programs. (University King Abdulaziz, Arabic Language Institute for Non-Native Speakers, 2021)

The Reality of Teaching Arabic to Non-Native Speakers in Algeria:

Unlike other Arab countries, Algeria endured a prolonged period of colonialism that deeply impacted every aspect of life. One of the most significant elements targeted by French colonialism was the Arab-Islamic identity of the Algerian people. Recognizing the Arabic language as the key to understanding religion and the Holy Quran, the colonial powers sought to undermine its value and diminish its presence, replacing it with French as the language of "civilized advancement." Over more than a century and a half, the French colonial regime succeeded in creating divisions within the language's stronghold. They began by imposing the French language in public administrations and official dealings, gradually extending this imposition to the education of the youth and waging a campaign against **Kuttab** (traditional Quranic schools), which had been instrumental in spreading the Arabic language. As a result, illiteracy spread, and the use of Arabic was relegated to the teaching of religious principles, excluded from all other fields. Following Algeria's independence, there was a resurgence of efforts to restore the Arabic language to its former glory. This was seen through initiatives like the Arabization project and the establishment of organizations

such as the Algerian Association for the Defense of the Arabic Language in 1990 and the Supreme Council for the Arabic Language in 1996. These organizations and others worked tirelessly to revive Arabic among its people. However, the remnants of French colonial influence prevented the Arabic language from fully regaining its rightful place, ensuring continued reliance on French in various domains: economic, political, social, and cultural.

Consequently, Arabic has remained trapped between unrealized projects and fragmented initiatives that failed to gain traction or become widespread. The ongoing struggle of the Arabic language in Algeria can be summarized in the saying: "It is consumed by three forces a fierce opponent, a weak advocate, and a hypocritical pretender." (Abdel Hafeez Sharif, *Pride in Language; The Impact of Attendance and the Danger of Absence*, 2017, p56).

Despite this challenging situation, there remains a glimmer of hope that must be seized to achieve the desired goal of developing and preserving the Arabic language against all odds. The efforts of the Supreme Council for the Arabic Language are particularly noteworthy. Through its training courses, sponsorship of national and international forums, participation in local and global projects, and partnerships with Arab and international organizations, the Council has played a pioneering role in advancing the Arabic language. These efforts are crucial for developing Arabic and elevating its status. However, the issue of teaching Arabic to non-native speakers in Algeria remains largely unaddressed. It has been limited to a few private, profit-driven centers where foreigners despite their small number seek to learn the basic level of the language necessary for daily and functional communication within the country. Algeria is in dire need of serious volunteer programs to address this gap, especially given the recent influx of foreigners and non-Arabic speaking immigrants. This influx is a result of Algeria's openness to foreign investment and the entry of various nationalities such as the Chinese and Turks. Statistics indicate that the Chinese community in Algeria is nearing forty thousand, the Turkish community has surpassed two thousand, and the South Korean community exceeds one thousand, (Wikipedia, the free encyclopedia, Statistics of the foreign community in Algeria for the year 2020) with these numbers continuing to grow as Algeria opens up to many Southeast Asian countries. This situation raises the question: How do these people communicate with their surroundings in the absence of dedicated centers or institutions teaching Arabic to non-native speakers? Upon closer examination, it becomes evident that the majority of foreigners and immigrants who do not speak Arabic are learning the language informally from the local populace. This is not a form of linguistic volunteering but rather a linguistic intrusion that could negatively affect the future of the Arabic language for these learners. While this method may help them meet their immediate needs, it also contributes to the spread of a version of Arabic that is not true to the classical language. These learners may then export this distorted version of Arabic back to their home countries, giving a false and misleading image of Algeria and further distorting its cultural heritage. This situation raises a critical question: Is the Arabic language, with its inherent flexibility and adaptability, a field open to volunteering by anyone and everyone? Shouldn't there be a more structured and deliberate approach to serving and preserving this language?

Conclusion: This research has led to several key findings:

1. **Expanding the Scope of Volunteering:** Volunteering is not limited to traditional areas like helping the poor, environmental initiatives, or religious activities such as memorizing the Qur'an. It extends to structured projects that contribute to national development across various sectors, including language preservation and education.
2. **Historical Roots of Linguistic Volunteering:** Linguistic volunteering is not a modern concept. Ancient Arabic scholars were pioneers in safeguarding the Arabic language, especially in teaching it to non-native speakers so they could accurately read the Qur'an and engage with the broader Arab world.
3. **Decline and Revival of the Arabic Language:** The Arabic language experienced a significant decline due to prolonged neglect by its speakers, leading to a near-crisis point. This decline was only reversed when dedicated efforts were made to revive and promote the language.
4. **Arab World Initiatives:** Several Arab countries have proactively developed voluntary projects aimed at preserving and promoting the Arabic language. The educational sector, in particular, has seen significant efforts, with the establishment of centers and institutes dedicated to teaching Arabic to both native and non-native speakers.
5. **Saudi Arabia's Leadership:** The Kingdom of Saudi Arabia has emerged as a leader in language volunteering, particularly in the field of teaching Arabic to non-native speakers. Their programs serve as a model for other nations in the Arab world.
6. **Challenges in Algeria:** The Algerian state has not given adequate attention to teaching Arabic to non-native speakers. This neglect is a consequence of the severe cultural damage inflicted during decades of colonial rule, which left the promotion of the Arabic language low on the country's list of priorities.
7. **Growing Need in Algeria:** There has been an unprecedented increase in the number of foreigners and non-Arabic speakers in Algeria. This demographic shift highlights the urgent need to focus on developing programs for teaching Arabic to non-native speakers, ensuring effective communication and cultural integration. This research underscores the importance of structured linguistic volunteering programs and highlights the necessity for countries, especially Algeria, to invest in teaching Arabic to non-native speakers to preserve the language and promote cultural understanding.

Recommendations:

1. Developing Arabic Language Education in Algeria: Officials and those responsible for language education in Algeria should focus on advancing the teaching of Arabic by learning from the successful experiences of leading Arab countries in the field of teaching Arabic to non-native speakers. This could involve adopting best practices and methodologies that have proven effective elsewhere.
2. Utilizing Electronic Media for Voluntary Campaigns: Leverage electronic media by creating platforms and pages dedicated to large-scale voluntary campaigns. These campaigns should involve professors and experts in the field of teaching Arabic to non-native speakers, facilitating the exchange of successful experiences and expertise.
3. Creating a Registry for Learners: Develop a program to register and track the number of non-native foreigners in Algeria who wish to learn Arabic. This registry will help in understanding the demand and tailoring educational programs to meet the needs of these learners effectively.
4. Launching a National Project for Specialized Education: Allocate the necessary resources to initiate a government-supported national project aimed at training specialized professors in the field of teaching Arabic to non-native speakers. This could include opening master's level specializations focused on teaching Arabic to non-native speakers and establishing departments or institutes in major Algerian universities dedicated to this purpose. These trained professors could then be deployed in programming courses for economic institutions with large numbers of foreign workers and universities hosting students from various non-Arabic-speaking backgrounds.

Referrals:

- 1- Ibn Manzur, Lisan al-Arab, Dar Sadir, Beirut, 1st ed./1997, vol. 4, p. 204.
- 2- Ibn Faris, Dictionary of Language Standards, edited by: Abdul Salam Muhammad Harun, Dar al-Fikr, Beirut, 1st ed./ dt., vol. 3, p. 431.
- 3- The Arabic Language Academy, Al-Mu'jam al-Wasit, Al-Shorouk International Library, Egypt, 4th ed./2004, p. 570.
- 4- Abdullah al-Baridi, Linguistic Volunteering, Importance, Terminology, Pillars and Nullifiers, a series of publications addressing various linguistic issues, King Abdullah bin Abdulaziz International Center for the Service of the Arabic Language, Kingdom of Saudi Arabia, 1436 AH/2015 AD, p. 30.
- 5- Ibrahim al-Dughairy, Linguistic Volunteering Symposium: A Theoretical and Applied Framework, College of Arabic Language, Islamic University. YouTube, Date of visit: 06/50/2022.
- 6- See: The same reference.
- 7- Maria Al-Shaikh, The Reality of Linguistic Volunteering in Arab Culture, Al-Ta'reeb Magazine, Arab Center for Arabization, Translation, Authorship and Publishing, Damascus, Issue 54, June 2018, p. 48.
- 8- Issa Awda Barhouma, Linguistic Volunteering: Arab and International Models, Al-Balaghah and Literary Criticism Magazine, Issue 6, Spring/Summer 2016, Hashemite University, Jordan, p. 63.
- 9- See: Muhammad Al-Awraghi, Patterns of Linguistic Volunteering in Linguistic Worlds, The Theory of Relative Linguistics for Comparing Human Languages, p. 4, retrieved on: 09/25/2021 at the link: <https://lissanyatnisbyah.ma/>
- 10- See: ibid, p. 2
- 11- See: Ibrahim Al-Daghiri, Language Volunteering, its Fields and Types, a series of publications addressing various linguistic issues, King Abdullah bin Abdulaziz International Center for the Service of the Arabic Language, Kingdom of Saudi Arabia, 1436 AH/2015 AD, from pp. 53 to 59
- 12- Ibn Jinni, Characteristics, trans. Muhammad Ali Al-Najjar, Egyptian Book House, dt/dt, p. 34
- 13- Islamic University of Medina, Institute for Teaching Arabic to Non-Native Speakers, about the Institute: Retrieved on: 09/25/2021 AD at the link: <https://www.iu.edu.sa/site/27>
- 14- Islamic University of Medina, Institute for Teaching Arabic to Non-Native Speakers, Institute's Mission and Vision: Retrieved on: 09/25/2021 AD at the link: https://www.iu.edu.sa/site_Page/33813
- 15- Islamic University of Madinah, Institute of Teaching Arabic to Non-Native Speakers, Supporting Program: Retrieved on: 09/25/2021 at the link: https://www.iu.edu.sa/site_news/102963
- 16- Islamic University of Madinah, Institute of Teaching Arabic to Non-Native Speakers, Department Objectives: Retrieved on: 09/25/2021 at the link: https://www.iu.edu.sa/site_Page/33816
- 17- King Saud University, Institute of Arabic Linguistics, Dean's Message, Retrieved on: 09/26/2021 at the link: <https://ali.ksu.edu.sa/ar>
- 18- King Saud University, Institute of Arabic Linguistics, Department Programs and Admission Requirements, Retrieved on: 09/26/2021 at the link: <https://ali.ksu.edu.sa/ar/Programs-and-Admission>
- 19- See: University King Abdulaziz, Arabic Language Institute for Non-Native Speakers, Language Volunteer Program, retrieved on: 09/26/2021 on Rabat: <https://ali.kau.edu.sa/Pages-20180416824Ar.aspx>
- 20- See: King Abdulaziz University, Arabic Language Institute for Non-Native Speakers, Introduction to the Institute, retrieved on: 09/26/2021 on Rabat: <https://ali.kau.edu.sa/Pages-%d8%a7%d9%84%d9%85%d9%82%d8%af%d9%85%d8%a9.aspx>

- 21- See: Abdel Hafeez Sharif, Pride in Language; The Impact of Attendance and the Danger of Absence, Publications of the Supreme Council for the Arabic Language, Proceedings of the Study Day: Celebrating the Arab Day of the Arabic Language, Hammam, on: March 1, 2017, p. 56.
- 22- Wikipedia, the free encyclopedia, Statistics of the foreign community in Algeria for the year 2020, retrieved on: 09/26/2121 AD, at the link: <https://ar.wikipedia.org/wiki/>