Globalization and the Borrowing of "Weekend" from English into Arabic

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Abstract

This study was driven by the observed prevalence of the English word "weekend" among Arab speakers, whether in informal written or spoken communication. It aimed to examine the current status of this foreign word and determine if it is ready to be integrated into the Arabic lexicon. The study relied on a linguistic corpus including contexts containing the Arabized version of "weekend"- "ويكند" on the popular social media X-platform. This data was supplemented by a questionnaire distributed to 316 Arabs and a comprehensive survey of the status of English as the dominant language in the era of globalization. The analysis revealed an intriguing linguistic phenomenon. The data showed that the word "weekend" is linguistically prepared for integration into the Arabic vocabulary system. However, this integration is still being resisted, as most Arabs expressed their disagreement with the word officially joining their lexicon. While they acknowledged their widespread use of the word and its convenience compared to the native equivalent, they insist on maintaining the Arabic phrase " إجازة نهاية الأسبوع" /ʼijāzat nihāyat al-ʼusbūʻ/. The study concludes that the potential entry of "weekend" into Arabic depends on the conflict between globalization and the increasing acceptance of the word on the one hand, and the rejection by the majority to preserve the Arab identity. Any future societal trends towards accepting this word will pave the way for its integration, as it is already linguistically prepared.

1. INTRODUCTION

Globalization has led to a new era of interconnectedness among people worldwide, fostering language contact and the exchange of linguistic elements. As individuals from diverse cultural and linguistic backgrounds engage in trade, travel, and communication, the phenomenon of borrowing words emerges as a natural outcome of such interaction. This linguistic borrowing transcends borders and leads to the incorporation of vocabulary from one language into another. Factors such as globalization, language contact, and the need for lexical enrichment play crucial roles in shaping the borrowing process. Moreover, sociolinguistic influences, including the prestige of a language, can impact the lexical borrowing process.

When two languages interact with each other, they are likely to influence each other in various ways. From a linguistic point of view, when a language lacks expressions, it borrows words from another language. These linguistic expressions, which are used to fill the lexical gap or convey new concepts are called "loanwords" or "borrowings". Loanwords or borrowed words

are one of the most common phenomena in language contact and almost every language has borrowed words from another language. Such borrowings occur when words are adopted from one language and used in another. These borrowed words may be adopted with or without adjustment in their phonemic system (Jaafar, Buragohain, & Haroon, 2019; Mohammed & Samad, 2020).

The act of borrowing words not only enriches a language's lexicon but also promotes cross-cultural communication and understanding, particularly in a globalized world. Adopting foreign terms enables languages to embrace new ideas and broaden their expressive capabilities, reflecting the dynamic exchange and interconnectedness between diverse communities. This adaptation and incorporation of linguistic elements from various cultures illustrate languages' adaptive nature and their capacity to evolve while embracing the contributions of other linguistic traditions.

English, as a global language, is the most widely spoken language worldwide. Communication and interaction between English and other languages and cultures is likely to result in the transfer of new words and linguistic elements from English into these languages. In the Arab world, the English language holds a significant importance due to its role as a global lingua franca, facilitating international communication, commerce, and diplomacy. In a rapidly evolving world where English is the primary language of science, technology, and business, proficiency in English is vital for Arabic speakers to engage effectively on the global stage. Furthermore, English proficiency for Arabs enhances their educational opportunities, as many prestigious academic institutions in the world offer programs in English. Embracing English also opens doors for Arabic speakers to diverse cultural exchanges and fosters cross-cultural understanding.

Dembe (2024) highlights the significant role of social media in driving language change, particularly through the rapid spread of new words. As English serves as a lingua franca, its vocabulary spreads across various social media platforms (Jimma, 2017). Jebaselvi (2023) notes that recent fast-paced lives are extensively influenced by social media, which has transformed not only the language of younger generations—marked by new words, phrases, abbreviations, emojis, and memes—but also that of users across all ages and educational backgrounds. This interaction transcends geographical boundaries, fostering the blending of languages and the dissemination of English within diverse linguistic communities. Consequently, this global linguistic shift has reshaped communication and created fertile ground for English as a dominant global language (Kannan, 2023) leading to its widespread adoption and borrowing in other languages.

In this context, the study focuses on the English borrowed 'weekend,' which has seamlessly integrated into spoken and informal written Arabic. This research endeavours to explore the frequency, grammatical inflections, and the reasons associated with the adoption of 'weekend' in the Arabic language, shedding light on the intricate dynamics of language borrowing and evolution in a globalized world.

2. LITERATURE REVIEW

In this review, the researchers delve into the dynamics of language contact and lexical borrowing, particularly within the context of the Arabic language. By examining how languages interact and influence each other, the study aims to shed light on the rich tapestry of linguistic exchanges that have contributed to the evolution of Arabic vocabulary in response to these global shifts. This focus on lexical borrowing enhances our understanding of how social media and the prominence of English impact not only individual languages but also the broader landscape of linguistic change.

2.1. Language Contact and Lexical Borrowing

Grant (2015) defines lexical borrowing as "The transmission from one language to another of a label with which to name a concept." This process is much more complicated than it sounds. Borrowing words or phrases from one language to another is often preceded by the process of adoption in which a word or phrase starts to be used in another language, spreads among people then, in most cases, goes through different linguistic adaptations to fit the

linguistic system of the new language. If languages with their speakers are isolated from each other, this linguistic phenomenon will not exist. In other words, language contact is the main reason for borrowing.

The English language has experienced a remarkable global expansion over the past several centuries, becoming one of the most widely spoken and influential languages in the world. As English has spread across the globe, it has had a profound impact on countless other languages, which have eagerly incorporated English words and phrases into their lexicons. This phenomenon, known as lexical borrowing, has occurred with diverse languages all integrating large numbers of English loanwords. The reasons for this varied. In some cases, English words have filled linguistic gaps, providing a convenient way to express concepts that did not previously exist in the target language. In other instances, the prestige associated with English has led speakers to deliberately adopt English words and expressions, even when viable native alternatives are available. Additionally, social media platforms have exposed vast numbers of people worldwide to the English language, facilitating the rapid assimilation of English vocabulary. As a result, the global adoption of English has fundamentally reshaped the linguistic landscape, with English significantly impacting the development of languages across the world.

The variety of Maori languages spoken in New Zealand is highly affected by English as investigated by Marta Degani (2012). Some of the core vocabulary in Maori these days is originally English. In this study and based on data collected from Māori Broadcast Corpus, Degani tried to find out the type of loanwords and how they integrated into the language. The analysis showed a high degree of lexical influence of English on Moari. The study emphasized the factor of the power of some dominant languages on minor ones. However, it remains possible to retain a language if there are true efforts from its planners, educators and speakers.

In another article, Qi and Shaobin (2016) examined how English lexical borrowings were adapted into Mandarin, particularly in the context of the internet and globalization. The authors focused on the Taisha Super Forum, a Chinese online platform where students exchange information about studying abroad. The article employed a "translingual" approach to analyze how forum participants manipulated and adapted these English borrowings, creating new hybrid words and expressions that reflected their bilingual and bicultural resources. This allowed them to construct novel sociocultural meanings and identities. The article highlighted the creative ways these forum participants leveraged their linguistic and cultural repertoires to coin new terms that captured their hybrid youth identities.

Language contact, particularly between English and other major languages around the world, has led to the emergence of distinctive lexical items. This is exemplified in places like Hong Kong, where the prolonged interaction between English and Cantonese, as well as other local languages, has given rise to a wealth of words and expressions that blend elements from both linguistic systems (Chan & Kwok, 1990). Similarly, the interchange between English and Spanish has produced hybrid terms in regions where these languages coexist, such as in parts of the United States, Latin America, and the Philippines (Durcevic, 2015). These blended words, which draw from the vocabularies of multiple languages, reflect the dynamic and adaptive nature of language as it is used in multilingual contexts. The borrowing and fusion that occurs through language contact enriches the linguistic repertoire, creating new modes of expression that are deeply embedded in the cultural and social fabrics of the communities that cultivate them.

Linguistic studies conducted following the 2022 Russian invasion of Ukraine have underscored the natural tendency for languages to borrow from one another, even during conflict. As Finnish news outlets reported on the unfolding events, Havumetsa, (2023) observed an influx of Russian and Ukrainian loanwords and loan translations appearing in the coverage. Words like "babushka" and "vatrushka" were incorporated directly, while concepts such as "special military operation" were calqued from the original Russian. This linguistic exchange highlights how language contact, whether driven by geopolitics, commerce, or cultural exchange, inevitably results in the cross-pollination of vocabulary. Even the chaos of war cannot prevent

the organic process of lexical borrowing, as journalists and the public alike seek to accurately convey novel ideas and experiences. The study demonstrates that the fluidity of language remains resilient in the face of international crises, underscoring its role as a reflection of our interconnected world.

2.2. Lexical Borrowing in the Arabic Language

Bahumaid (2015) investigated the influx of English loanwords in Hadhrami Arabic (HA) spoken in Yemen, facilitated through interactions with other Arabic dialects and expatriate communities. The study identified 125 English loanwords in HA, predominantly in technical fields due to the lack of accessible or widely accepted Standard Arabic equivalents. The phonological adaptation of loanwords involved processes like sound modification and consonant insertion, while morphological integration followed HA patterns for pluralization, gender, and verb forms. Semantically, loanwords underwent shifts in meaning, including narrowing, widening, or direct translation of English meanings.

Salem (2015) investigated the prevalence and characteristics of English loanwords in Jordanian Arabic (JA) across spoken and written domains. The study analyzed loanwords in newspapers, spoken conversations, and synchronous Facebook interactions, highlighting their distribution, frequency, and integration within JA. The findings revealed a continuum of loanword usage in JA, ranging from established loanwords to spontaneous bilingual insertions. Loanwords were identified in semantic fields such as 'Technology and communication' and 'Modern world', with nouns being the most common borrowable word class. Phonological, morphological, and semantic changes were observed to align loanwords with the linguistic system of JA. Loan verbs were integrated using strategies like light verbs and indirect insertion. Word-formation processes like compounding and clipping were also noted. Loanwords inflected for gender, number, and possessive assignments, undergoing semantic changes over time. Functions of loanwords in JA varied between written and spoken domains, serving purposes like reiteration, humor, and message qualification in spoken discourse, emphasizing specific meanings and reflecting linguistic proficiency in written texts. Facebook interactions showed similar communicative functions, with additional aspects related to interpersonal relations and writing script correlation.

Al-Athwary (2016) examined the semantics of English loanwords in Arabic media language by analyzing data from Arab Gulf states newspapers. The study identified fifteen semantic domains in which the newspapers borrowed English words, with technical and scientific terms being prevalent. Various mechanisms of semantic change were observed, with the majority of borrowings undergoing restriction. Factors such as need, semantic similarity, and social considerations influence semantic change. The study also addressed the issue of synonymy, highlighting the coexistence of loanwords and Arabic equivalents due to lexical borrowing and neologism derivation efforts.

Yacoup (2016) investigated English in Egyptian Arabic. The study identified over two hundred English loanwords categorized into eleven groups based on their usage and part of speech. Additionally, the research explored phonological and morphological variations in these loanwords, highlighting eight categories of phonological variations and five categories of morphological changes. A survey involving 48 native Egyptian Arabic speakers revealed that most participants were unaware of these loanwords, mistaking them for original Arabic words and unable to provide Arabic equivalents for the loanwords they recognized.

The study by Alnamer & Alnamer (2018) focused on identifying and exploring the usage of loanwords in Emirati Arabic (EA). Through a questionnaire distributed among 90 EA speakers, the study found that female, educated, and young speakers of EA tend to use loanwords more frequently compared to their counterparts. The loanwords in EA originate from languages such as English, Persian, Hindi, and Turkish, with each having specific historical and cultural influences on the language. As for gender, female speakers are inclined to use loanwords, particularly of English origin, seeking prestige in their speech. Male speakers, on the other

hand, use more Persian and Hindi loanwords. Educated speakers of EA use loanwords more than uneducated ones, with a preference for English words due to increased exposure. Younger speakers show a readiness to adopt new languages like English, while older speakers prefer loanwords from Persian and Hindi, reflecting their linguistic heritage.

In conclusion, the examination of language contact and lexical borrowing, particularly within the context of the Arabic language, provides valuable insights into the rich tapestry of linguistic exchange and cultural fusion. Through a comprehensive review of existing literature, we have witnessed how the borrowing of words and expressions transcends mere linguistic transactions, serving as a testament to the interconnectedness of societies and the resilience of language in adapting to evolving contexts. This review not only underscores the significance of cross-cultural communication but also underscores the enduring legacy of lexical borrowing as a testament to the enduring legacy of linguistic diversity and adaptation in our globalized world.

2.3. Research Questions

The present study addresses the following questions:
1. What is the frequency of usage of the word "weekend" in Arabic, and has it increased over time?
2. Are there any sociocultural factors that contribute to the adoption of the word "weekend" in Arabic?
3. Are there any grammatical adaptations or adjustments made to the word "weekend" to fit the grammatical structure of the Arabic language?
4. What are the attitudes and opinions of Arabs towards the use of the word "weekend" in Arabic?
5. Will the word "weekend" likely become fully integrated into the lexicon of the Arabic language, or will it remain as a loanword?

3. Method
This paper investigates its objective primarily through the utilization of Johanson's methodology (2013), incorporating discourse analysis alongside qualitative and quantitative methods. The focus is predominantly on the structural changes observed when the word "weekend" started to be adopted into Arabic, placing less emphasis on exploring the social backgrounds or indicators contributing to those changes. It is a well-known fact that the social aspects surrounding the adoption of foreign words cannot be entirely disregarded, as they play a role in shaping linguistic transformations.

Based on Johanson's methodology (2013), this study progresses from the notion of "adoption", where the English word paves its way into the Arabic language, towards the phase of "imposition," where the English word undergoes some grammatical features of the Arabic language.

Furthermore, this study employs a descriptive research approach for data collection and analysis. It traces the spread of the donor language (English) and explores the factors motivating Arab speakers to adopt English words. Additionally, it investigates whether the word "weekend" has conformed to the Arabic grammatical rules or not.

At the end of the analysis and based on Thomason and Kaufman's (1988) borrowing scale, the researchers will provide an assessment on whether or not "weekend" is considered a borrowed word in the Arabic language.

3.1. Study Sample
The sample of the study includes the following:
1. Over 500 texts were written in Arabic orthography by Arabs using the word "weekend."
2. 316 completed responses were collected from the distributed questionnaire.

3. A comprehensive examination of the current status of the English language in the Arab world as a result of globalization.

3.2. Study Instruments

To achieve the aims of the study, the researchers used specific instruments, including the following:

1. Linguistic corpus including more than 500 contexts: The collected discourse includes texts written by Arab native speakers on one of the most used social media which is X-platform. Their written texts contain the English word "weekend" in an Arabized orthography "ويكند" /wɪːkɛnd/.

2. Questionnaire: The distributed questionnaire consisted of 7 objective questions. The questionnaire targeted Arabic native speakers of different ages and education levels, as indicated in the first two questions. The subsequent 5 questions are intended to investigate the attitude of Arabs towards using "weekend" in their spoken and written informal Arabic, as well as the sociocultural factors that might contribute to this adoption. The aim of the questionnaire was to enhance the information obtained from X-platform contexts regarding the spread of "weekend" among Arabic native speakers.

3. Review of the current status of the English language in the Arab world and the factors that have contributed to its spread, increased importance, and its impact on the Arabic language.

3.3. Significance of the Study

This study aims to make a valuable contribution to the field of language contact. It investigates the adoption of the English word "weekend" into the Arabic language and explores the potential inclusion of this word in the Arabic lexicon. Additionally, it highlights the transformations that the Arabized "weekend" has undergone in response to the grammatical system of the Arabic language.

4. DATA COLLECTION PROCEDURES AND ANALYSIS
4.1. Contexts from X-platform

The X-platform has been searched for contexts containing the Arabized word "ويكند" /wɪːkɛnd/. More than 500 contexts featuring this word were identified and categorized based on their morphological forms. In total, 9 distinct forms of the word "weekend" have been detected in the collected data: /wɪːkɛnd/ "ويكند", /wɪːkɛndæt/ "ويكندات", /wɪːkɛndɪː/ "ويكندي", /wɪːkɛndhæ/ "ويكندها", /wɪːkɛndɛh/ "ويكنده", /wɪːkɛndhʊm/ "ويكندهم", /wɪːkɛndnæ/ "ويكندنا", /ʔlwɪːkɛnd/ "الويكند", and /ʔlwɪːkɛndæt/ "الويكندات".

The first form /wɪːkɛnd/ "ويكند" represents the basic lexical word taken from English but written in Arabic orthography.

The second form /wɪːkɛndæt/ "ويكندات" shows the effect of the Arabic grammatical inflection that indicates pluralization /æt/ instead of using the English s-plural "weekends" /wɪːkɛndz/.

The third /wɪːkɛndɪː/ "ويكندي," fourth /wɪːkɛndhæ/ "ويكندها," fifth /wɪːkɛndɛh/ "ويكنده," sixth /wɪːkɛndhʊm/ "ويكندهم" and seventh /wɪːkɛndnæ/ "ويكندنا" forms all show the application of the Arabic possessive grammatical rules to the word "weekend" as shown in the following table:

Original Form (English)	Imposition of the Arabic possessive grammatical rules	Explanation
"My weekend" /maɪ wɪːkɛnd/	"ويكندي" /wɪːkɛndɪː/	The English possessive determiner "my" /maɪ/ is replaced by the Arabic singular subject possessive "ي" /ɪː/
"Her weekend" /hər wɪːkɛnd/	"ويكندها" /wɪːkɛndhæ/	The English possessive determiner "her" is replaced by the Arabic third-person connected singular feminine possessive pronoun "ها" /hæ/

"His weekend" /hɪz wiːkɛnd/	"ويكنده" /wiːkɛndɛh/	The English possessive determiner "his" is replaced by the Arabic third-person connected singular masculine possessive pronoun "هـ" /ɛh/
"Their weekend" /ðər wiːkɛnd/	"ويكندهم" /wiːkɛndhʊm/	The English possessive determiner "their" is replaced by the Arabic connected plural possessive pronoun "هم" /hʊm/
"Our weekend" /ʔwər wiːkɛnd/	"ويكندنا" /wiːkɛndnæ/	The English possessive determiner "our" /ʔwər/ is replaced by the Arabic plural subject possessive "نا" /næ//

Table 1-1: The impositions of the Arabic possessive grammatical rules to the word "weekend"

The eighth form /ʔlwiːkɛnd/ "الويكند" displays the addition of the Arabic definite article "أل" /ʔl/ instead of the English article "the" /ðə/.

The last detected form /ʔlwiːkɛndæt/ "الويكندات." shows the imposition of two Arabic grammatical inflections: the Arabic definite article "أل" /ʔl/ and the plural /æt/.

The investigation revealed that over 100 Arab accounts on the X-platform utilize the Arabized word "ويكند" /wiːkɛnd/. Interestingly, all these accounts are linked to celebratory occasions, a spirit of levity, and preparations for happy events. Those accounts included names like, "أحلى ويكند"- Weekend Resorts, "شاليهات ويكند"- "الويكند الجديد"- The new weekend, "ويكند يا عيال"- The best weekend, "زوجوني بمناسبة ويكند"- Weekend, guys, - Help me get married for the weekend, and "الحياة ويكند"- Life is weekend.

The table below displays the frequency of the "weekend" nine detected forms in the collected data:

The form	Its frequency
"ويكند" /wiːkɛnd/	124
"ويكندات" /wiːkɛndæt/	43
"ويكندي" /wiːkɛndɪ/	114
"ويكندها" /wiːkɛndhæ/	9
"ويكنده" /wiːkɛndɛh/	8
"ويكندهم" /wiːkɛndhʊm/	80
"ويكندنا" /wiːkɛndnæ/	87
"الويكند" /ʔlwiːkɛnd/	58
"الويكندات." /ʔlwiːkɛndæt/	20

Table 1-2: Frequency of the Arabized forms of "weekend"

According to the illustration above and with reference to Johanson's methodology (2013), Arabs did not merely "adopt" the English word "weekend." Rather, they also subjected it to the grammatical rules of Arabic which represents the second stage of integrating a borrowed word into the lexicon of the recipient language (in this study, Arabic).
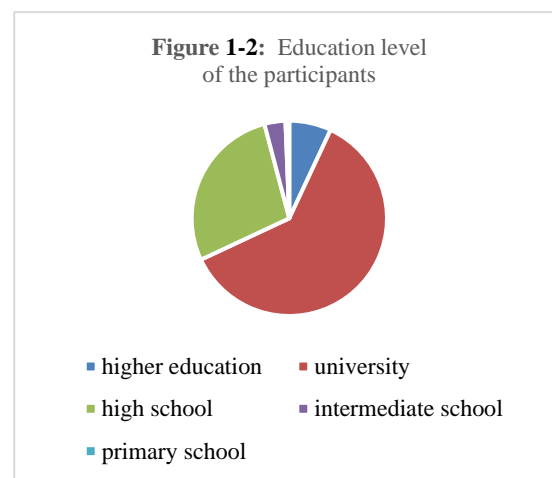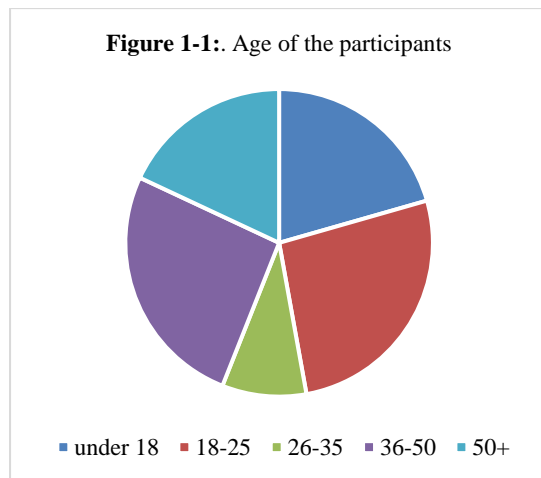
4.2. Questionnaire

The questionnaire was designed to provide valuable insights into the attitudes of Arab speakers towards using the word "weekend" in their daily communication. The responses were analyzed with the aim of uncovering meaningful findings that can help achieve the objectives of the present research.

The questionnaire consisted of 7 questions:

The first two questions addressed the age and education level of the participants. Out of the 316 participants, 65 (20.6%) were under 18 years of age, 84 (26.6%) were between 18 and 25,

28 (8.9%) were between 26 and 35, 82 (25.9%) were between 36 and 50, and 57 (18%) were above 50.

Regarding education level, the majority of the participants were university graduates (61.1%). This was followed by 27.8 % who were high school graduates, 7% with higher education, 3.5% with intermediate school education, and the smallest percentage (0.6%) were with primary school education. Figures 1-1 and 1-2 illustrate the age and education level of the 316 participants.


Figure 1-1:. Age of the participants

■ under 18　■ 18-25　■ 26-35　■ 36-50　■ 50+

Figure 1-2: Education level of the participants

■ higher education　■ university
■ high school　■ intermediate school
■ primary school

Question 3. Are you in favor of using "weekend" in your communication rather than the Arabic equivalent "إجازة نهاية الأسبوع". If yes, why?

The majority of the 316 participants (69% or 218 individuals) favor using the word "weekend" over the native Arabic equivalent, while 31% (98 participants) are opposed to this practice. 61% of respondents find the foreign word "weekend" easier to use than its Arabic equivalent phrase "إجازة نهاية الأسبوع". Additionally, 51% tend to use the English word because it is commonly employed by Arab speakers.

A smaller percentage (7.5%) of respondents use "weekend" to convey a sense of social prestige, while 4.4% believe that it reflects the speaker's level of education. The remaining 4% cited other reasons, such as imitation, the word being quicker to say, and association with foreign culture.

Many of the reasons provided, such as the term being shorter than its Arabic equivalent, easy to write, and widely used, can be categorized as finding the foreign word "easier than its Arabic equivalent" or "commonly used by Arab native speakers," which were among the options provided in the questionnaire.

The following chart (Figure 1-3) shows the reasons behind the spread of "weekend" among native Arab speakers.

Figure 1-3: The reasons behind the spread of "weekend"
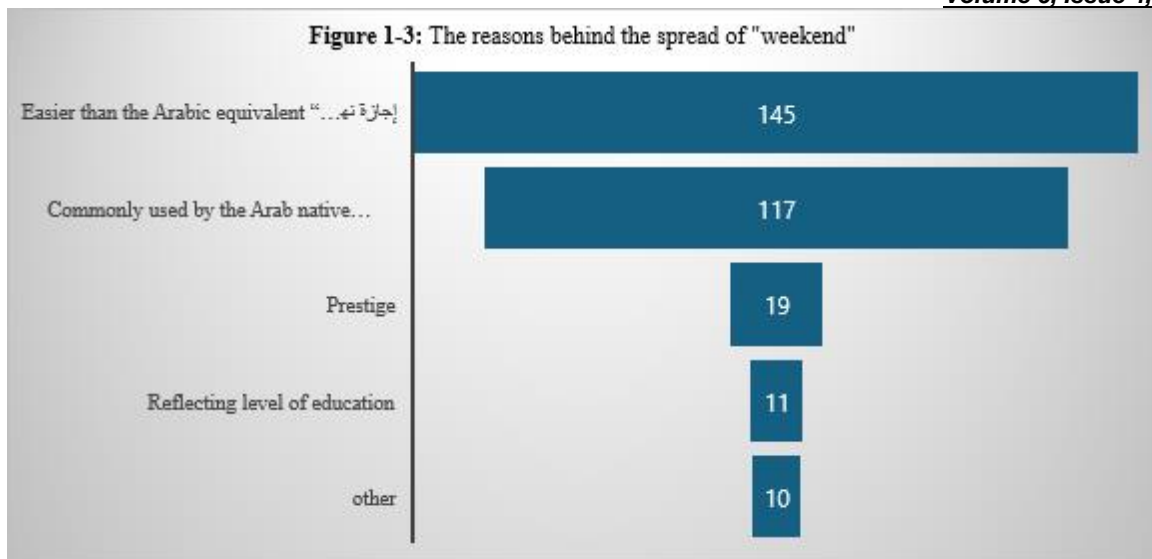
Question 4. Do you believe that the increasing use of "weekend" is a positive trend?

According to the survey results, around 80% of the 316 participants do not view the growing trend of Arabs adopting the word "weekend" as a positive development. In contrast, the remaining 20% of respondents consider the increased usage of "weekend" to be a positive phenomenon.

Question 5. Does the use of "weekend" in Arabic make communication easier?

56.3% of the participants believe the "weekend" option makes their communication easier, while 43.7% of participants disagree with this belief. This suggests that for many Arab speakers, having the option of using "weekend" instead of its Arabic equivalent is seen as beneficial for facilitating easier communication, though a minority hold an opposing view.

Question 6. Would you prefer that "weekend" continues replacing the Arabic equivalent "إجازة نهاية الأسبوع "؟

The respondents who did not express a preference for replacing the native equivalent were noticeably more than those who favoured using the word "weekend" instead (169 respondents versus 147).

Question 7. Do you think the spread of the use of "weekend" reflects the influence of globalization?

Approximately 75% hold the view that globalization has significantly contributed to the widespread adoption of the English word "weekend" among the Arab speakers.

From the previous analysis of the collected data, the following points can be extracted:
- The English word "weekend" is widely adopted by native Arabic speakers on X-platform. It appears not only in content and replies to social posts, but there are also a large number of accounts that use the Arabized version "ويكند" in their usernames.
- The originally English word "weekend" has been widely assimilated into the Arabic language by its native speakers. Arabic grammatical rules governing the definite article, plural forms, and possession have been applied to incorporate the word. The result is a remarkable linguistic phenomenon, as the examined contexts have revealed 8 distinct forms for "weekend" beyond the base form "ويكند":
- "ويكندات" /wɪːkɛndæt/ (plural)
- "ويكندي" /wɪːkɛndɪː/ (with possessive pronoun)
- "ويكندها" /wɪːkɛndhæ/ (with possessive pronoun)
- "ويكنده"/wɪːkɛndɛh/ (with possessive pronoun)
- "ويكندهم"/wɪːkɛndhʊm/ (with possessive pronoun)
- "ويكندنا" /wɪːkɛndnæ/ (with possessive pronoun)

- "الويكند" /ʔlwɪːkɛnd/ (with definite article)

- "الويكندات" /ʔlwɪːkɛndæt/ (with definite article and plural)

These linguistic forms for the word "weekend" have been widely adopted and utilized by Arabic speakers in both written social media contexts and their daily conversations.

According to Johanson's methodology (2013) and Thomason and Kaufman's (1988) borrowing scale, the adoption of the English content word "weekend" into Arabic has many indicators among Arab speakers, whether in writing or speaking, which suggests the deep penetration of the English word into Arabic. However, this adoption has surpassed the first stage in Johanson's methodology and level 1 in Thomason and Kaufman's (1988) borrowing scale. The borrowing language, which is Arabic in this case, has numerous examples that demonstrate the word "weekend" being subjected to Arabic grammatical inflectional affixes for the definite article, possession, and plural forms. This shows that the content word has undergone structural changes to fit the adopting language which corresponds to "level 5" in Thomason and Kaufman's borrowing scale.

It is important to note that this adopted word is used by Arabs while retaining its original meaning- referring to the end of the week. The questionnaire has revealed that Arabs from all age groups and educational levels have become accustomed to this word and write it in an Arabized form using the Arabic orthography "ويكند."

The majority of Arab participants in the study favor using the foreign word "weekend" over its Arabic equivalent. They believe this non-native term facilitates their written and oral communication more effectively. However, they are opposed to the continued spread of this word, which is gradually replacing the original Arabic equivalent. The primary reasons driving their preference for the foreign word are twofold. Firstly, "weekend" simpler in both its written and spoken forms when compared to the lengthier Arabic equivalent "إجازة نهاية الأسبوع" which consists of three content words. Secondly, the foreign word has become widespread and deeply embedded among Arab speakers to the point that they use it without hesitation, as it has grown more familiar than the longer domestic phrase.

As expected, around three-quarters of the study participants agreed that globalization and continuous communication with other worlds and cultures, which are dominated by the English language in various fields and on social media, are the primary reasons for the spread of this phenomenon, which is the use of words from other languages.

5. DISCUSSION

Based on the previous analysis and observed notes, the proposed questions can be answered as follows:

What is the frequency of usage of the word "weekend" in Arabic, and has it increased over time?

The English term "weekend" has become pervasive in the Arabic-speaking context. Examination of over 500 instances of the word, written in Arabized orthography, across X-platform, confirms its widespread adoption. Most of the 316 respondents to the questionnaire indicated that this foreign word has grown more familiar and commonplace among Arabs than its Arabic equivalent. Many reported that "weekend" is the term that now most readily comes to mind when expressing the concept of the end of the workweek.

Are there any sociocultural factors that contribute to the adoption of the word "weekend" in Arabic?

In the era of globalization, the English language has emerged as the dominant global lingua franca. This widespread use of English has inevitably led to increased contact and interaction

between the English and Arabic languages. As a result, we have witnessed the entry and integration of certain English vocabulary into the Arabic language. According to the responses gathered in the study questionnaire, the primary reason for the widespread adoption of this English word "weekend" in the Arab world is its structural simplicity. Compared to the lengthier Arabic equivalent "إجازة نهاية الأسبوع," the English "weekend" is a more concise and convenient option, whether in written or spoken form.

However, the infiltration of this foreign term into Arabic also reflects a social dynamic. The questionnaire responses indicate that the English "weekend" has become increasingly common and accepted among native Arabic speakers. Many users report employing the word freely, without concern for potential comprehension barriers. Some even confess to having difficulty recalling the original Arabic equivalent.

Beyond the practical linguistic advantages, the use of "weekend" may also carry subtle sociocultural implications. For some Arabic speakers, adopting this English loanword can be perceived as a mark of prestige, signalling a higher level of education and engagement with the globalized world.

Are there any grammatical adaptations or adjustments made to the word "weekend" to fit the grammatical structure of the Arabic language?

The word "weekend" has undergone the application of various Arabic grammatical rules regarding definiteness, pluralization, and possession. In addition to the base form "weekend," 8 other morphological variants demonstrating these grammatical applications have been identified on the X-platform.

What are the attitudes and opinions of Arabs towards the use of the word "weekend" in Arabic?

Concerning this point, the present study has investigated two main factors.

Firstly, most Arabs have adopted the use of the English word "weekend" in both their written and oral communications. This is because the English term is shorter in form and easier to use than its Arabic equivalent, "إجازة نهاية الأسبوع" /ʾijāzat nihāyat al-ʾusbūʿ/. Additionally, the word "weekend" has become so widely used and familiar to people that it no longer poses any risk of being misunderstood. In fact, the Arabic equivalent often does not even come to the minds of many speakers when referring to the break at the end of the week.

However, despite the widespread acceptance and use of the English word, the study found that approximately three-quarters of the participants do not actually approve of the idea of this foreign word replacing the Arabic equivalent. This indicates a very prominent linguistic and social phenomenon. From a linguistic perspective, the word "weekend" seems to be well on its way to becoming integrated into the Arabic lexicon. Yet, from a social standpoint, most people still refuse the formal adoption of this word into the official lexicon of the Arabic language. This clear example of Arab speakers' attachment to their linguistic identity suggests a complex and nuanced relationship between the use of foreign terminology and the preservation of native linguistic traditions.

Will the word "weekend" likely become fully integrated into the lexicon of the Arabic language, or will it remain as a loanword?

According to the study's findings, the word "weekend" has become deeply integrated into the lexicon of colloquial Arabic. Although the word is now widely used throughout the Arab world, and the insights that the study provided regarding the linguistic identity of Arabs, it has not yet been formally incorporated into the official Arabic lexical system.

The linguistic descriptive analysis confirms that this word should be classified as a borrowed word into the Arabic language. As such, it possesses the linguistic credentials to be integrated

into the vocabulary of the adopting language. However, what seems to be preventing the word "weekend" from fully entering the Arabic lexicon is not a purely linguistic barrier, but rather a sociocultural factor - the preference among Arabs to maintain the existing Arabic equivalent phrase as a marker of their social and cultural identity.

In other words, the resistance to formally adopting the word "weekend" appears to stem not from any linguistic incompatibility, but from a deliberate decision by Arab speakers to preserve the native Arabic expression as a symbol of their linguistic and cultural distinctiveness. The study highlights how social and identity-based considerations can sometimes override the natural assimilation of foreign vocabulary, even when the linguistic conditions for such assimilation are otherwise satisfied.

6. CONCLUSION

The survey conducted in this study offers valuable insights into the global prevalence of the English language. This is a direct consequence of the recent process of globalization, where English has emerged as the dominant language for communication across diverse domains such as social media, business, education, travel, and tourism. This widespread adoption of English has, in turn, influenced languages worldwide, leading to increased language contact and subsequent word borrowing.

As the dominant language in the present era, English has assumed the role of a donor language, providing other languages with words that can address both linguistic and social communicative needs. The Arab world has been significantly impacted by this diffusion of English terminology, with English words becoming familiar to a large number of Arabs in their learning and work environments, as well as in their daily interactions.

This study specifically investigated the prevalence of the English word "weekend" and the probability of its integration into the formal Arabic lexicon. The Arabized version of the word, "ويكند," has been found to be widely used in conversations on X-platform, the most widely used social media. Furthermore, the participants expressed a strong attachment to the use of this word, which has become common and familiar to most Arab speakers, regardless of their age or educational background. From a linguistic perspective, the word appears ready to officially enter the Arabic lexicon.

However, the study revealed a significant level of concern among the participants about the growing prevalence of this English word within Arab culture and language. Most respondents expressed disagreement with the idea of this foreign word continuing to replace the native equivalent, "إجازة نهاية الأسبوع ." This suggests that a substantial portion of the sample population is apprehensive about the potential impact or implications of this linguistic shift. Conversely, a minority group, approximately 20% of respondents, seems to welcome the incorporation of the word "weekend" into Arab cultural norms and everyday language. This division of opinion reflects the existence of differing perspectives on this issue, with some viewing it as a positive evolution and others perceiving it more negatively.

The future direction of this linguistic phenomenon remains uncertain. Any shift in the balance of perspectives, with the portion of people welcoming the word into their language increasing, could potentially pave the way for the official integration of the word "weekend" into the Arabic vocabulary. This study provides a delicate understanding of the complex sociocultural and linguistic dynamics at play, underscoring the ongoing tension between the forces of globalization and the preservation of local linguistic and cultural identities.

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