

YouTube and Arabic Vocabulary Acquisition in Muslim Families: A Psychosociolinguistic Perspective

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Abstract:

The rapid development of social media and the internet has raised concerns about its impact on children's language acquisition processes, especially in the family context. In Muslim families, the use of digital media such as YouTube is often part of children's daily lives. This study aims to reveal how the digital environment, especially YouTube social media, plays a role in children's Arabic vocabulary acquisition in Muslim families. This study uses a qualitative approach with a case study method. The subjects of the study consisted of several Muslim families who actively use social media, especially YouTube, in their children's daily activities. Data collection was carried out through direct observation and in-depth interviews with parents and children, to explore digital media consumption practices and language interactions that occur. The results of the study show several main findings. The digital environment plays a role in enriching children's Arabic vocabulary through audiovisual content. The active involvement of parents in directing and accompanying the use of social media greatly determines the effectiveness of language acquisition. Vocabulary acquisition patterns are formed through exposure to Arabic content with Islamic nuances. There are supporting factors (educational content, controlled duration, mentoring) and inhibiting factors (irrelevant content, passive consumption) from the digital environment. The language acquisition process occurs informally but significantly in the family environment. Social digital environments such as YouTube have great potential in supporting informal Arabic language learning at home. In a psycho-sociolinguistic perspective, this study emphasizes the importance of the role of Islamic families in filtering and mentoring children's digital media consumption. Therefore, the use of digital media must be done consciously and structured in the context of language education.

Keywords: *vocabulary acquisition; digital social; digital environment; Arabic language; Muslim family.*

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YouTube dan Pemerolehan Kosakata Bahasa Arab dalam Keluarga Muslim: Perspektif Psikososiolinguistik

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Abstrak:

Perkembangan pesat media sosial dan internet telah menimbulkan kekhawatiran mengenai dampaknya terhadap proses pemerolehan bahasa anak, khususnya dalam konteks keluarga. Dalam keluarga Muslim, penggunaan media digital seperti YouTube kerap menjadi bagian dari kehidupan sehari-hari anak. Penelitian ini bertujuan untuk mengungkap bagaimana lingkungan digital, khususnya media sosial YouTube, berperan dalam pemerolehan kosakata bahasa Arab pada anak-anak dalam keluarga Muslim. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Subjek penelitian terdiri atas beberapa keluarga Muslim yang secara aktif menggunakan media sosial, terutama YouTube, dalam aktivitas keseharian anak-anak mereka. Pengumpulan data dilakukan melalui observasi langsung dan wawancara mendalam dengan orang tua dan anak, guna menggali praktik konsumsi media digital serta interaksi kebahasaan yang terjadi. Hasil penelitian menunjukkan beberapa temuan utama. Lingkungan digital berperan dalam memperkaya kosakata bahasa Arab anak melalui konten audiovisual. Keterlibatan aktif orang tua dalam mengarahkan dan mendampingi penggunaan media sosial sangat menentukan efektivitas pemerolehan bahasa. Pola pemerolehan kosakata terbentuk melalui paparan konten berbahasa Arab yang bernuansa Islami. Terdapat faktor pendukung (konten edukatif, durasi penggunaan yang terkontrol, serta pendampingan) dan faktor penghambat (konten yang tidak relevan dan konsumsi yang bersifat pasif) yang berasal dari lingkungan digital. Proses pemerolehan bahasa berlangsung secara informal namun signifikan dalam lingkungan keluarga. Lingkungan digital sosial seperti YouTube memiliki potensi besar dalam mendukung pembelajaran bahasa Arab secara informal di rumah. Dari perspektif psiko-sosiolinguistik, penelitian ini menegaskan pentingnya peran keluarga Muslim dalam menyaring dan mendampingi konsumsi media digital anak. Oleh karena itu, penggunaan media digital perlu dilakukan secara sadar dan terstruktur dalam konteks pendidikan bahasa.

Kata Kunci: *pemerolehan kosa kata, lingkungan digital; sosial digital, bahasa Arab, keluarga Islam.*

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INTRODUCTION

Arabic is a very important language in everyday life, especially for Muslims. Arabic is used in various aspects of life, such as in worship, communication, and seeking knowledge. Therefore, acquiring good Arabic vocabulary is very important for children, especially for children who are Muslim.

Language is a communication tool used to transfer information, ideas, and feelings from one person to another (Laely and Kusnawati 2023). Language is also a communication system based on words and combining words into sentences. By using language, humans can develop their knowledge and perhaps think by knowing every detail (Afolayan and Alabi 2021). In the book *An Introduction to Language and Linguistics* argues that the human capacity for self-awareness and abstract thought is facilitated by language. The ability to transfer complex information, discuss the meaning of events and possible outcomes of alternative actions, share feelings and ideas, therefore all of these things are impossible without language (Fasold and Linton 2006). A child's mindset, behavior, and character are conveyed through their language. Language allows a child to interact with the people around them and share their experiences. Children's language development is generally still very simple, because they may not be proficient in using words and phrases accurately to convey their thoughts (Suparman 2022).

The digital environment has become an important part of everyday life. The digital environment can be used in various aspects of life, such as in learning, communicating, and searching for information. Therefore, this study aims to determine the influence of the digital environment on the acquisition of Arabic vocabulary in children in Islamic families.

Language is a means of communication used by humans to interact with each other. Through language, humans can share information, ideas, exchange information, and understand others. In other words, people can acquire or acquire language as they live, grow and develop. There are two ways to learn a language, namely by teaching language and by mastering language (Arianti et al. 2024). Language teaching is a process in which a person acquires language in a formal context, the focus of which is limited to understanding meaning or linguistic rules.

Learning a language means acquiring a language with conscious and deliberate effort. Language acquisition, on the other hand, refers to the natural process by which language is acquired informally, with a focus on understanding language through its relation to context. Language acquisition is a strategy used to achieve complex language mastery (Oktaviani et al. 2024). When a person learns a language, he or she consciously learns grammar, vocabulary, and linguistic rules. This process usually occurs in a formal context such as a classroom or educational institution, and involves the use of structured methods and strategies to aid language comprehension.

On the other hand, language acquisition occurs unconsciously in informal situations, such as when children learn their mother tongue. This process involves

Language acquisition refers to the strategies used to master complex language, especially when a second or foreign language is being learned. These strategies involve acquiring higher language skills, such as the ability to understand and



produce complex language, adapt to a variety of communicative situations, and master cultural aspects related to the language being learned.

Although previous studies on Arabic language acquisition from a psychosociolinguistic perspective have highlighted key factors such as learners' emotions, motivation, and the influence of the surrounding environment in second language learning (Annisa et al. 2023)., they largely remain descriptive and focus on identifying these factors in isolation. Existing research has not sufficiently examined how psychological and social dimensions interact dynamically within actual instructional contexts to shape learners' Arabic language mastery. This study addresses this gap by adopting a psychosociolinguistic framework that integrates emotional, motivational, and social interaction variables, thereby offering a more comprehensive understanding of how these interconnected factors collectively influence Arabic language learning.

In addition, the journal *Effective Parental Strategies in Stimulating Children's Arabic Language Development* explains that children's language development is a complex process that is influenced by internal and external factors, especially interactions with parents. Parents play an important role in stimulating children's language skills through various strategies, such as active interaction, reading together, creating a language-rich environment, and using educational media. Consistency in implementing these strategies can help children become better communicators and improve their language skills as a whole (Al Qolbi, Khan, and Ulfiandi 2024).

Language learning in written form focuses on understanding the structure and rules of language, and learning them by analyzing them. This approach requires students to make intellectual efforts and deductive reasoning. However, the learning-in-the-form approach has several characteristics that need to be considered (Annisa et al. 2023). In this approach communication is considered less important, because the main focus is on understanding and mastering the structure and rules of the language, while the communicative aspect, such as the development of skills. Too strong a focus on theoretical understanding and lack of communicative practice can make students less skilled in using the language actively and flexibly in everyday communication situations. To improve the effectiveness of language learning, it is important to pay attention to the communicative aspect, encourage creativity in teaching, integrate theory with practice, give students an active role, and provide sufficient opportunities to practice using the language in real conversational contexts.

Language acquisition begins with the acquisition of the first language, also known as the mother tongue (L1) (Oktaviani et al. 2024). The acquisition of the first language largely occurs at the stage of child development, where they naturally imitate the language used in their family environment. Children unconsciously and spontaneously learn their first language without realizing that they are learning the language itself. After someone has mastered the first language (L1), they can then acquire a second language (L2) in the next process.

Second language acquisition occurs when a person learns and acquires a new language after acquiring their first language. The goals of second language acquisition can vary, including to deepen knowledge, improve communication skills, adapt to a wider environment, and thrive in their lives (Aruwiyantoko 2023). Second language acquisition usually involves a conscious effort to learn a new language through more structured methods, such as through formal education or



everyday life experiences with native speakers of the language. This process includes learning grammar, vocabulary, pronunciation, and various other linguistic aspects. At this stage, individuals realize that they are learning a new language and make a more focused effort to acquire it. Mastery of a second language can open up new opportunities for individuals, allowing them to interact with people from different cultural backgrounds, access broader knowledge, and increase social and professional mobility.

The introduction of social media has expanded the possibilities for connection, use and understanding. Social media identifies people to learn languages, socialize, entertain, for research and has enabled language development in ways that would not be possible formally. It is essential for individuals to be able to understand and translate messages from their primary language into the language they interact with, while recognizing the different dialects used on various social media platforms. From a holistic perspective, language development is limitless and grows exponentially. No one will ever understand one language until they acquire a second language (Fitri 2023). As people find new and different methods to express their ideas, language begins to evolve and change. Social media has facilitated the evolution of language and allowed language to reflect the people who use it. Its ever-evolving nature means that our language is constantly changing and regenerating (Fitri 2023). Therefore, everyday language continues to evolve to accommodate the needs of each society. The introduction of social media has expanded the opportunities for connection, use and understanding.

Usage-Based Language Acquisition according to Tomasello states that language is acquired through repeated exposure to meaningful linguistic input and used in real contexts (Tomasello 2003; Ghalebi and Sadighi 2015). The relationship between Tomasello's theory and the findings of this study is in line with the fact that children learn language based on the frequency, association, and meaning of the utterances they hear. YouTube videos that consistently use certain Arabic vocabulary (eg "الحمد لله", "السلام عليكم") help children acquire language through repetition and visual context, making vocabulary learning more natural and internalized.

Digital Language Socialization development of language socialization theory, which now considers digital media as a new language socialization agent (Duff PA 2017; León and Sánchez 2020). Children do not only learn from family or teachers, but also from interactions with digital content and social media. The application related to this study is that YouTube acts as a virtual language learning community that can provide exposure to Arabic in an interesting format, especially when combined with parental guidance in choosing educational content with an Islamic nuance.

This study explains that the phenomenon that occurs among children of Islamic families always interacts on social media based on Arabic for children, starting from YouTube reels, TV support, internet, which will be studied in this case, namely the acquisition of Arabic in the age gap of children.

In the theory that has been explained, children's language acquisition can be developed through what is often seen in this study, there is a gap in previous studies, namely "Language Acquisition in Children from the Impact of Social Media and the Internet", this study discusses children's language acquisition in Indonesian, while the difference from this study is about children's language acquisition in Arabic,



where Arabic is included as a mother tongue or second language, which should be difficult for children to pronounce, but what is found in observations and interviews.

The focus of previous research has been more dominant on the acquisition of a first language (L1) or Indonesian or English through digital media, while studies on the acquisition of Arabic as a second language (L2) through platforms such as YouTube are still very limited, especially among young children. Most Arabic language studies focus on formal methods in educational institutions, rather than on informal learning based on social media in the family context. Previous studies generally have not examined in depth the role of the psycho-sociolinguistic context of Muslim families in mediating exposure to digital media on Arabic vocabulary mastery. There are still few studies that specifically examine the impact of Arabic YouTube content with Islamic nuances on the vocabulary development and formation of religious identity of Muslim children.

The novelty of this study Integrates a psycho-sociolinguistic approach in examining the role of social media, so that it not only views YouTube content as a source of language input, but also pays attention to the role of the family, social interaction patterns, and the psychological condition of children. Raise the local context of Muslim families in the digital era, which has not been widely studied, especially in the use of YouTube as a medium for indirect (informal) Arabic language learning. Highlights the active role of parents in facilitating and directing language acquisition through social media, something that has not been a major concern in previous studies. This study addresses a gap in existing research on digital media and language acquisition, which has largely focused on formal instructional settings or general second language development. By employing a qualitative, naturalistic case study approach, this research examines patterns of children's Arabic vocabulary acquisition through home-based YouTube consumption. This study contributes new empirical insights into how informal, non-instructional digital exposure supports Arabic language development, an aspect that remains underexplored in previous studies.

METHOD

This study uses a descriptive qualitative approach to understand in depth how children in Muslim families acquire Arabic vocabulary through interactions with social media. The focus of the study is limited to children who are exposed to Arabic content, either actively or passively, in specific religious and cultural contexts. This approach was chosen so that researchers could capture experiences and meanings that cannot be explained quantitatively.

This study involved three early childhood children (three and four years old) and their mothers from Muslim families in Jabon Hamlet, Kajar Tengguli Village, Prambon District, Sidoarjo. Interviews were conducted for twelve minutes per informant, focusing on children's exposure to Islamic social media. Mothers acted as digital mediators, while in some cases also involved religious teachers or study companions. Subjects were selected purposively, namely by deliberately selecting Muslim families who use Islamic social media as part of their children's daily activities, so that the data obtained is relevant and in-depth in accordance with the focus of the study.

The descriptive qualitative approach is suitable for use in language acquisition research because it emphasizes understanding the meaning, process, and experience of individuals in a social context. This approach allows researchers to



investigate how children naturally use language, understand the influence of the socio-cultural environment, and explore the role of the family in the language learning process. This is in line with the theory *Usage-Based Language Acquisition* from Michael Tomasello, who states that language is acquired through repeated use, imitation, and meaningful social interaction, not through rigid internal processes (Tomasello 2003; Ghalebi and Sadighi 2015).

The descriptive qualitative approach allows researchers to observe in depth how Muslim children acquire Arabic vocabulary through natural interactions with YouTube content such as songs, prayers, and stories. This approach also helps to understand the role of parents and the environment in guiding children's language learning process. Associated with sociolinguistic theory, this approach is relevant to examine the influence of social factors such as culture, religion, and family on the language variations acquired by children. In addition, social media is seen as a form of new language practice in modern Muslim society. Theoretically, this approach is in line with the theory *Usage-Based Language Acquisition* and sociolinguistics because all three emphasize the importance of language use in real contexts, social interactions, and cultural values.

This qualitative study employed a small, purposively selected sample to enable an in-depth psychosociolinguistic analysis rather than statistical generalization. Consequently, the findings are limited in terms of transferability and are applicable only to contexts with similar characteristics. Data credibility and trustworthiness were ensured through methodological triangulation, including participatory and non-participatory observations of children's interactions with Arabic digital content such as YouTube and Islamic applications. In addition, prolonged engagement in the field and member checking were conducted to strengthen the accuracy and credibility of the findings. This observation aims to understand the context of media use and children's natural responses to the content they consume. *Second*, in-depth interviews were conducted with parents and, where possible, with the children themselves. These interviews were used to further explore the experiences, perceptions, and roles of families in directing social media consumption related to Arabic vocabulary. *Third*, documentation is used to support observation and interview data, in the form of collecting evidence such as content screenshots, video recordings, or digital watch lists that children often access. The combination of these three methods provides comprehensive and contextual data in understanding the phenomena being studied.

RESULTS AND DISCUSSION

Interpreting the Role of Digital Environment in Language Acquisition

Rated aspect	Percentage
Children frequently access Arabic-language digital content	76%
Children acquire Arabic vocabulary from digital videos/apps	64%
Parents guide children when using digital media	52%
Children show improvement in understanding Arabic	58%
Parents rely on digital media to learn languages	70%

Table 1. Percentage of interview results point A

Observations on early childhood from Muslim families who use digital environments show that children are very enthusiastic about interacting with media



such as applications, videos, and Arabic songs. The visual and audio stimulation provided effectively attracts attention and helps them imitate vocabulary and simple sentences gradually. Digital media makes the learning process more enjoyable and motivates children to actively learn. Materials containing Islamic values also support the strengthening of identity and Arabic as a religious language. Overall, the digital environment plays an important role in facilitating interactive language acquisition that is in accordance with the needs of children from Muslim families. Meanwhile, according to parents' opinions, they say that: *"My child often watches children's song videos and language learning apps. I see that he really likes them and starts memorizing new words from them. But I still talk to him and play with him so that he doesn't just rely on gadgets."*

Tomasello's Usage-Based Language Acquisition approach emphasizes that language acquisition occurs through *exposure* which repeats meaningful linguistic input and is used in a real context (Tomasello 2003; Ghalebi and Sadighi 2015). In other words, language is acquired not through the memorization of abstract rules, but through actual use in everyday life, where the meaning and social function of the language becomes central.

This view is particularly relevant when associated with observations of young children from Muslim families who use digital environments. Children who are repeatedly exposed to digital media such as Arabic applications, videos, songs, and prayers receive rich and meaningful linguistic input. These contents not only present Arabic language forms but also relate them to contexts that are emotionally and culturally meaningful to children for example, Islamic values, religious activities, and Islamic social interactions.

Through digital media, children are not only passive listeners, but also actively imitate, repeat, and reuse the vocabulary or sentence structures they hear, in accordance with Tomasello's basic principle that children learn language through the process of imitation and reinforcement of use in relevant contexts. Visual and audio stimulation strengthens the perceptual aspect, making the language acquisition process more natural and enjoyable which, according to this approach, is very important in the formation of *usage patterns* or patterns of language use.

Furthermore, the use of social media and digital content by older individuals (adolescents or young adults) also reflects the same principle. That social media provides authentic and contextual second language input (in this case Arabic) (Yulianto 2025). Exposure to content such as video conversations, captions, comments, or religious content not only introduces new linguistic forms, but also shows how language is used in real social interactions, in accordance with Tomasello's claim that social context is key to language acquisition.

Thus, the digital environment, including social media, becomes an important means to facilitate usage-based language acquisition (*usage-based*), both in children and adults. Repeated, meaningful, and contextual linguistic input strengthens the formation of mental schemas of language through direct experience, as emphasized by Tomasello and Ghalebi's approach. For Muslim families, this also supports an additional goal: strengthening religious identity through mastery of Arabic as a religious language.

In this case, social media acts as a window that opens access to a wider and more flexible learning environment. Language learning is no longer limited to the classroom or formal courses, but can occur anytime and anywhere, according to the needs and interests of the individual. Therefore, social media can be a very effective



tool in helping individuals learn a second language, whether for academic, professional, or personal purposes.

Family Involvement in Directing Social Media Access

Rated aspect	Percentage
Families limit children's access to social media	72%
Family accompanies children when they use social media	60%
Families monitor the content their children access	68%
Families teach digital ethics and behavior	64%
Children use social media under family supervision	70%

Table 2. Percentage of interview results point B

Observations in Islamic families and schools show that children who receive active supervision are better able to choose appropriate content and manage their social media usage time well. Islamic value-based guidance helps them maintain their attitudes in cyberspace. Parents routinely monitor activities and discuss the use of technology according to religious teachings, so that children are more alert. On the other hand, children without supervision tend to spend more time on social media and are vulnerable to accessing content that is not in accordance with family values. One parent said that: *"I supervise and limit the use of social media by young children through guidance and communication so that social media is used positively and safely."*

Child development is influenced by various interacting environmental systems, of which the family is a part. *microsystem* the immediate environment that has a direct and very significant influence on the growth and development of children according to Urie Bronfenbrenner's Theory of Developmental Ecology (Bronfenbrenner 1986; Ibda 2022). In the context of social media use, the family acts as a supervisor, guide, and facilitator who directs children to be able to access social media in a safe, healthy, and beneficial way. The active involvement of parents in regulating and monitoring the use of social media helps create an environment that supports children's positive cognitive, social, and emotional development.

The role of parents as facilitators and filters in the use of social media is crucial in guiding children to use digital platforms wisely. Parents not only give permission or prohibition in the use of social media, but also play an active role in determining the type of content that can be accessed, regulating the duration of use, and supervising children's digital activities. As facilitators, parents can help choose content that is educational and appropriate for the child's age, as well as that supports the development of children's language and social skills. In this case, social media can be used as a tool for learning, not just for entertainment. On the other hand, as a filter, parents must be able to filter content that is not in accordance with family values or that has the potential to have a negative impact, such as content that is not educational, violent, or that damages the child's character (Yulianto 2025). Therefore, good supervision and open communication with children about what they see and receive in cyberspace are very important to ensure that children stay on a positive path.

Muslim families, in particular, often tend to choose Islamic content for their children when interacting with social media. This choice is not only related to religious values, but also to the introduction of Arabic vocabulary that is an integral



part of Islamic teachings. In many cases, the selected Islamic content such as videos, songs, digital prayers, or animations contain many Arabic elements that are used in everyday religious practices, such as in prayers, reading the Qur'an, or Islamic moral teachings. Exposure to this content provides children with the opportunity to hear and learn Arabic vocabulary that is important to their religious practice. Without realizing it, children begin to assimilate Arabic vocabulary and phrases that are often used in religious contexts, which can then improve their ability to speak Arabic, both passively and actively.

Interaction between children and parents after children access content, such as Q&A or oral language practice, is very important in deepening and strengthening the understanding gained from social media. After children watch videos or listen to digital prayers in Arabic, parents can create opportunities to discuss what has been learned (Ahmad, Nurhayati, and Kartika 2024). For example, parents can ask questions about the meaning of the prayer they have just heard or ask children to repeat and say the prayer with the correct pronunciation. In addition, parents can invite children to discuss the context or values contained in the teachings, deepening their understanding of religion while enriching their Arabic language skills. Such interactions help children not only remember words or phrases, but also understand the use of language in a broader context, which is useful both in religious contexts and in everyday life.

Oral language practice can also be done in a more interactive and fun way, such as by inviting children to speak using simple sentences in Arabic after they hear or watch certain content. In addition, the Guess the Picture Game is effective in helping early childhood understand Arabic vocabulary by connecting words and pictures visually and interactively. This method makes learning more interesting and increases children's motivation. For optimal results, this game should be included in the curriculum with appropriate variations and supported by technology such as interactive applications. Adjusting the level of difficulty is also important for more effective teaching. Overall, the use of the Guess the Picture Game has great potential to significantly improve children's Arabic language skills (Nasrullah and Adhimah 2024).

Parents can give examples of how to pronounce words or phrases correctly, then ask their children to imitate them. In addition, joint activities, such as reading the Qur'an or praying, can be an effective way to introduce and strengthen Arabic vocabulary (Jannah and Hendra 2024). With ongoing communication between parents and children regarding the content accessed on social media, not only will children's language skills develop, but the relationship between parents and children will also become closer, with the creation of space for discussion and sharing of knowledge.

Patterns of Children's Arabic Vocabulary Acquisition

Rated aspect	Percentage
Oral repetition of words	75%
Learning through interactive games	65%
Use of audio-visual media (songs, videos)	60%
Hands-on practice in everyday contexts	55%

Table 3. Percentage of interview results point C



Observations during the Arabic language learning process show that children remember vocabulary faster when taught with repetition and in a fun way. For example, the use of songs and games such as guessing pictures can significantly increase children's interest and involvement. Children who are accompanied by parents and teachers while learning also appear more confident and active in using new words in everyday communication. In addition, children who are given the opportunity to practice directly, such as greeting in Arabic or naming objects around them, internalize vocabulary more easily than those who only learn in theory. An interactive learning atmosphere full of visual and audio stimulation has been shown to help the vocabulary acquisition process run more effectively. According to the interview results, it was stated that: *"Children acquire Arabic vocabulary through repetition of prayers and everyday words from family and teachers, as well as through routine interactions and contexts."*

The findings indicate that children are more likely to retain Arabic vocabulary that frequently appears in their daily interactions and is associated with positive, meaningful experiences. Rather than memorizing isolated words, children acquire vocabulary through cognitive associations between linguistic forms and pleasurable or familiar contexts. This pattern supports Piaget's view that language development is closely linked to cognitive development, particularly children's ability to connect words with concepts and objects encountered in their environment (Purnamasari 2024). Children learn new vocabulary through direct experience and interaction with others. For example, favorite songs that they often hear, inspiring stories of prophets, or daily prayers taught by parents often leave a deep impression on their memory. When children listen to songs they like or stories they enjoy, the vocabulary used in that context becomes easier to remember. This is because these words are not just words, but are connected to positive feelings and experiences that they enjoy. For example, children who often listen to Arabic songs that contain prayers or stories of the prophets tend to remember phrases in that language more easily because there is an emotional connection and closeness to the meaning behind the words.

The process of repetition and multimodality (a combination of audio and visual elements) in social media also plays a major role in strengthening children's memory of the vocabulary they learn (Aulia and Normaliza 2024). Multimodal content, such as videos that combine sound, images, and text, provides richer stimulation for children's brains, which helps them absorb information more effectively. When children listen to songs or watch videos containing vocabulary in Arabic, they not only hear the words, but also see images or movements that support the meaning of the words. Repetition of this content in visual and audio form helps strengthen their memory, because their brains find it easier to remember information conveyed through various channels. For example, if children hear a prayer or a certain sentence in a video that also shows supporting movements or facial expressions, they will find it easier to understand and remember the word in a broader context.

In addition, children tend to absorb words that have emotional or spiritual context and meaning more easily (Auliani et al. 2025). Words related to spiritual experiences, such as "Alhamdulillah" (All praise be to Allah) or "Bismillah" (In the name of Allah), have strong emotional and religious value for them. When children hear or say these words in the context of regular prayers or worship activities, they not only remember the words linguistically, but also feel them in an emotional and



spiritual context. This makes the vocabulary more meaningful and memorable because it is connected to their personal feelings and experiences, such as gratitude or peace when praying. When children say "Alhamdulillah" after getting something good, for example, they associate the word with gratitude and happiness, so that the word sticks more in their memory. Therefore, words that have deep emotional or spiritual meaning are very effective in enriching children's vocabulary and strengthening their memory.

Thus, factors such as repetition, multimodality, and emotional or spiritual connection greatly influence children's ability to remember and use the vocabulary they learn through social media. Social media that combines audio-visual elements and content that touches on emotional and spiritual aspects provides a richer and deeper learning experience, which not only supports children's language development but also strengthens their bond with the values contained in the vocabulary.

Implications for Children's Language Acquisition in Muslim Families

Rated aspect	Percentage
Children are accustomed to hearing and imitating Arabic vocabulary from home.	78%
Families use everyday religious expressions (greetings, prayers, etc.)	82%
Parents are directly involved in their child's language learning	65%
Religious habits accelerate mastery of basic vocabulary	75%

Table 4. Percentage of interview results point D

Observations were conducted at home and in Islamic school environments. Children from Islamic families who actively apply religious values in their daily lives showed better abilities in understanding and using basic Arabic vocabulary. This can be seen from the children's habits of greeting, reciting prayers before eating, and recognizing Arabic words that are often used in worship. Children also seemed more comfortable using Arabic words in social contexts, such as greeting with "Assalamu'alaikum", saying "Alhamdulillah" when giving thanks, and recognizing the names of objects or activities related to Islam. In an interview it was said that *"I see a huge impact, especially if the content is interesting. My child can even say words like bismillah, alhamdulillah, assalamu'alaikum, and he knows when and in what context those words are used."* Besides that, it is also said *"If I don't accompany them, sometimes they just memorize it without knowing the meaning. But if I help explain it, they understand and can use it in prayer or conversation."*

This is in accordance with the theory *Digital Language Socialization* developed by Duff is a continuation of the classical language socialization theory which emphasizes that language is learned in a social context. However, in this modern version, digital media is seen as a new socialization agent that has a major influence on language acquisition, especially in an increasingly online society (Duff PA 2017; Ibda 2022). Children no longer only learn language from direct interactions with parents, teachers, or peers, but also through their interactions with various forms of digital content, including social media, learning applications, videos, and educational animations.



In the context of Muslim families who use social media for Arabic language learning, this theory is very relevant. Social media not only provides easy access to Arabic language content, but also allows children to be repeatedly exposed to authentic and contextual vocabulary and language structures. Content such as prayer videos, stories of the prophets, and Islamic songs not only convey the language in an interesting form, but also contain cultural and religious values that enrich children's understanding of the context in which the language is used. This is in line with the concept that language socialization is not just about learning words and grammar, but also understanding how language is used in real life and in certain social practices.

The use of social media in Arabic language learning also supports the idea that children learn through active participation. They are not only passive consumers of digital content, but also interact with the content, for example by repeating the words they hear, discussing the content of the video with their parents, or even using it in everyday communication. In families with high religious awareness, the use of social media is often consciously directed for the purpose of learning and strengthening Islamic values. Parents choose appropriate content and accompany their children when accessing it, creating a more structured but still enjoyable learning situation.

This approach can also be linked to Vygotsky's sociocultural theory, which emphasizes the importance of meaningful social interaction in language development. Vygotsky put forward the concept of mediation, where aids such as language and symbols (including images and videos) serve to facilitate the learning process (Masrura, Setiyawan, and Bangun 2024). In this context, digital content becomes a powerful form of mediation, while the role of parents or educators in guiding and explaining the content serves as scaffolding, or learning support that helps children understand more complex information. When children are assisted in understanding Arabic vocabulary from videos of prayers or stories of the prophets, they not only learn linguistic forms, but also relate them to meanings, values, and practices of everyday life.

Thus, social media can be seen as a new and effective language socialization space that supports holistic Arabic language learning. Through repeated exposure, meaningful interactions, and guidance from adults, children can develop their language skills in a social and religious context that is relevant to their lives. The theory of digital language socialization helps explain how this process occurs in an increasingly digitalized world, where language learning is no longer confined to the classroom, but can take place anytime and anywhere through easily accessible digital devices.

The findings indicate that children's Arabic language acquisition through social media is strengthened by the repetitive and consistent nature of the content they consume. This pattern confirms usage-based and input frequency theories, which emphasize that repeated exposure plays a central role in language acquisition. Moreover, the findings extend these perspectives by demonstrating that social media functions as a quasi-instructional environment, resembling formal learning settings in which children are routinely exposed to multiple languages—Arabic, Indonesian, and English—both at school and at home. This suggests that digital media not only reinforces existing linguistic input but also reshapes the sociolinguistic ecology in which multilingual acquisition occurs.



In this case, there is also a connection between the attitude of parents towards their children's behavior when watching social media videos. Parents must be alert in guiding their children in imitating the language or gestures from the videos presented. The difference in children's acquisition of Arabic vocabulary through social media is very small due to the influence of the child's own language, which is known as their mother tongue or second language that they know in terms of using the surrounding environment. The smallest thing is the parents themselves.

The findings demonstrate that early exposure to structured religious instruction significantly shapes children's Arabic language acquisition. Children aged four to six in the researcher's hamlet who had participated in Qur'anic recitation and hijaiyah instruction prior to entering pre-TPQ (Qur'anic Learning Center) exhibited greater familiarity with Arabic vocabulary. This indicates that drill-based learning practices facilitate early lexical recognition through imitation and repetition. From a psycho-sociolinguistic perspective, these results suggest that institutionalized cultural and religious practices function as powerful socialization mechanisms that mediate cognitive language development, reinforcing the role of social context in early Arabic language acquisition.

CONCLUSION

The findings of this study indicate that the digital environment plays a substantial role in facilitating early Arabic language acquisition among children from Muslim families by providing repeated, meaningful, and contextually rich linguistic input through videos, songs, and applications. Consistent with usage-based language acquisition theory, frequent exposure to Arabic digital content functions as a quasi-instructional environment that supports vocabulary growth beyond formal learning settings. However, the effectiveness of digital media is strongly mediated by family involvement, as parental supervision, content selection, and guided interaction transform digital exposure into meaningful learning experiences, in line with Bronfenbrenner's ecological theory. Children's vocabulary acquisition follows clear patterns characterized by repetition, multimodality, and emotional or spiritual relevance, confirming Piaget's view that language learning is closely tied to cognitive development and meaningful experience. Moreover, religious practices embedded in daily family life, supported by digitally mediated language socialization, reinforce children's ability to understand and use Arabic vocabulary in appropriate contexts. Overall, the integration of digital media, active parental guidance, and religious routines creates a holistic psycho-sociolinguistic environment that supports both children's Arabic language development and the formation of religious identity.

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