Contemporary Studies Journal in Education and Psychology
P-ISSN: 3079-773X || E-ISSN: 3080-3772 || ISI: 0.746 || SJIF: 3.251 || SAJI 1.81
Vol 1, Issue 4, September 2025

اتِّجاهات أبناء الثقافة الثَّالثة من العرب نحو تعلُّم اللُّغة العربيَّة لأغراضٍ دينيَّة

*Attitudes of Arab Third Culture Kids Toward Learning Arabic for Religious Purposes**

نور سعيد يوسف: باحثة، قسم تعليم اللُّغة العربيَّة، المعهد العالي للُّغات، جامعة دمشق.

د. آلاء فيصل عيسى: مدرّسة في قسم تعليم اللُّغة العربيَّة، المعهد العالي للُّغات، جامعة دمشق.

Noor Saeed Youssef: Researcher, Department of Arabic Language Teaching, Higher Institute for Languages, University of Damascus.

Email: noury99.yousef@damascusuniversity.edu.sy

Dr. Alaa Faisal Issa: Lecturer, Department of Arabic Language Teaching, Higher Institute for Languages, University of Damascus.

Email: alaa.issa@damascusuniversity.edu.sy

* Receiving date: 13-07-2025.
* Accepting date: 01-09-2025.
* Publishing date: 15-09-2025.

Contemporary Studies Journal in Education and Psychology
P-ISSN: 3079-773X || E-ISSN: 3080-3772 || ISI: 0.746 || SJIF: 3.251 || SAJI 1.81
Vol 1, Issue 4, September 2025

Abstract:

This study aimed to explore the attitudes of Arab third-culture kids toward learning Arabic language for religious purposes, and to examine the significance of differences in participants' responses based on the following demographic variables: gender and age group. The researcher employed a descriptive-analytical methodology. The study sample consisted of 17 learners of Arabic who were born to Arab parents in Western countries and raised there. Data were collected using a questionnaire, which, in its final form, comprised 20 items. The findings of the study revealed the following: -1Arab third-culture kids exhibit positive attitudes toward learning Arabic for religious purposes, 2- There are no statistically significant differences in the mean scores of participants' responses attributable to gender, 3- There are no statistically significant differences in the mean scores of participants' responses attributable to age group.

Keywords: Attitudes, third-culture kids, Arabic language learning, religious purposes.

الملخّص:

هدفت الدِّراسة إلى التعرّف على اتِّجاهات أبناء الثقافة الثَّالثة من العرب نحو تعلُّم اللُّغة العربيَّة لأغراضٍ دينيَّة، وتعرّف دلالة الفروق في استجابات أفراد العيّنة تبعًا للمتغيّرات التَّصنيفيَّة الآتية: الجِّنس، والمرحلة العمريَّة. واتَّبعت الباحثة المنهج الوصفي التّحليلي، وقد تكوّنت عيّنة الدراسة من (17) متعلِّمًا للعربيَّة ممن ولد من أب وأم عربيين في بلاد غربيَّة ونشأ هناك، حيث استخدمت الاستبانة في عملية جمع البيانات، وقد تكوّنت في صورتها النّهائيّة من (20) بندًا. وقد أظهرت الدّراسة النّتائج الآتية: اتِّجاهات أبناء الثقافة الثَّالثة من العرب نحو تعلُّم اللُّغة العربيَّة لأغراضٍ دينيَّة إيجابيّة؛ لا توجد فروق ذات دلالة إحصائيَّة بين متوسطات درجات تقديرات إجابات أبناء الثقافة الثَّالثة من العرب نحو تعلُّم اللُّغة العربيَّة لأغراضٍ دينيَّة تعزى لمتغيّر (الجِّنس)؛ لا توجد فروق ذات دلالة إحصائيَّة بين متوسطات درجات تقديرات إجابات أبناء الثقافة الثَّالثة من العرب نحو تعلُّم اللُّغة العربيَّة لأغراضٍ دينيَّة تعزى لمتغيّر (المرحلة العمريَّة).

الكلمات المفتاحيّة: اتّجاهات، أبناء الثقافة الثَّالثة، تعلُّم اللُّغة العربيَّة، الغرض الدّيني.

Methodiological Framework of the Study:

1. Introduction:

New trends in education emerged in the second half of the twentieth century in general, and in foreign language teaching in particular, focusing on selecting content, designing curricula, and employing teaching methods according to learners' objectives, needs, and motivations, all framed within a rigorous scientific approach.

One of the most prominent aspects of civilizational development in this century is the clear emphasis on teaching modern languages and improving their teaching to meet the demands of contemporary life. The Arabic language, in particular, has received significant attention in this development, as it is a living language whose methods, approaches, and teaching techniques have evolved to overcome linguistic and literary challenges in education (Shahada, 2013: 1).

The term "language teaching for specific purposes" (or "for special purposes") emerged alongside the term "language teaching for general purposes". Its earliest appearance dates back to the early 1960s, stemming from the realization that general-purpose language teaching programs do not meet the needs of learners or professionals in various sectors or specialized fields. Such learners require specific linguistic knowledge relevant to their disciplines or wish to develop their vocabulary within the field they are studying.

In this context, the elements of the curriculum—objectives, content, teaching methods, and assessment—are defined, and the teaching process itself is tailored according to the learners' characteristics, their goals for learning Arabic, and the specific contexts in which they will use it.

One of the most prominent factors behind the spread of learning Arabic for specific purposes is the religious motive. Learning the language became

closely linked to the spread of Islam after the revelation of the Qur'an in Arabic, making it an essential means for understanding religious texts. This drove both Muslims and non-Muslims to learn it.

The learning of Arabic for religious purposes began at the dawn of Islam, when the early Muslims studied the language to comprehend the Qur'an and the sayings of the Prophet. With the expansion of the Islamic conquests, Arabic spread to regions such as the Levant, Iraq, Egypt, and North Africa, becoming the language of knowledge and religion in these areas. This encouraged local populations to learn it.

With the advancement of educational methods, Arabic began to be taught in schools and universities around the world—particularly in Islamic countries—to meet the need for One of the most prominent factors behind the spread of learning Arabic for specific purposes is the religious motive. Learning the language became closely linked to the spread of Islam after the revelation of the Qur'an in Arabic, making it an essential means for understanding religious texts.

Amid rapid global transformations and increasing migration and international mobility, a new category of youth has emerged, known as Third Culture Kids (TCKs)—individuals who grow up in cultural environments different from their parents' original culture. This experience often results in a composite cultural identity and a linguistic and social hybridity that transcends traditional boundaries of belonging.

Arab and Muslim communities in diaspora represent one of the most prominent environments producing this group, whose children face the dual challenge of preserving their cultural and religious identity while adapting to the new society. In this context, the Arabic language—given its central role in shaping Islamic identity—becomes a vital tool in this interaction, not merely as a means of communication, but as the language of religious texts

and the key to understanding the Qur'an, the Prophetic Sunnah, Islamic jurisprudence, and acts of worship.

However, teaching Arabic to Third Culture Kids faces several challenges, including the inability of traditional curricula to address their unique cultural and psychological needs, as well as the lack of educational programs that focus specifically on religious purposes—programs that could strengthen their connection to Islam through the language.

2. Statement of the Problem:

The transformations experienced in the Arab region during the recent war have led to numerous changes. A significant portion of the national fabric has come to be composed of *Third Culture Kids (TCKs)*—children of the homeland returning from the diaspora. These individuals embody a blend of their native culture and that of their host countries, forming a unique component within society.

They are citizens with dual rights: their blood is Arab, yet they also hold rights in other countries. They have often studied in non-Arab schools, following curricula and ways of thinking different from those of their peers. As a result, they possess linguistic needs, tendencies, or preferences distinct from both native Arabic speakers and non-native speakers.

Through the researcher's experience in teaching Arabic to the children of diaspora communities for several years, she observed that parents are keen on having their children learn the Arabic language while simultaneously fostering their awareness of Islamic culture in all its dimensions. This includes mastering the recitation of Qur'anic verses, becoming familiar with the Prophetic hadiths that guide Muslims to the pillars of Islam, and learning about significant religious occasions such as fasting during the blessed month of Ramadan, Islamic festivals, and others.

In addition to the findings of numerous previous studies conducted on teaching Arabic for religious purposes—such as the study by Seboui (2020), which recommended paying greater attention to teaching Arabic for religious purposes to meet learners' needs and to enable them to master their various specializations in non-Arabic-speaking countries of the Islamic world—it also emphasized the importance of identifying and analyzing learners' needs before designing Arabic-for-specific-purposes programs, in order to determine what they actually require, rather than what teachers assume they need.

The study by Abdullah et al. (2021) recommended designing an Arabic language curriculum aligned with Qur'an memorization programs, focusing on objectives that meet the needs of learners as Qur'an memorizers.

The study by Saaduddin (2021) suggested designing an Arabic language curriculum for religious purposes based on the standards outlined in the article, in addition to selecting educational content that is balanced and suited to learners' needs.

Tawfiq's (2022) study highlighted the significant role of Qur'anic recitation in distinguishing between letters with similar orthography, which in turn develops reading skills among learners of Arabic.

The study by Saidah (2023) stressed the importance of learners' awareness of Islamic culture and emphasized the inclusion in the Arabic language curriculum of texts from the Qur'an, the Prophet's biography (Sīrah), and the core principles of Islamic education.

The study of attitudes holds a prominent place in individuals' lives and is considered one of the important aspects that should be included in educational assessment. Understanding attitudes helps predict individuals' future behavior and serves as a means of interpreting human behavior.

Attitudes are also powerful influences on a person's observable behavior, as individuals' actions and stances toward matters are shaped by the attitudes they develop through reciprocal interaction with their environment. An attitude reflects the position an individual takes or the response they display toward a certain matter—whether acceptance or rejection—as a result of a specific experience or other influencing factors.

As for the attitude scale, it is considered a tool for identifying an individual's opinion and stance toward a principle, issue, topic, or person. Through the respondent's reactions to the statements included in the scale prepared by the researcher, the researcher can assess this attitude based on the score the respondent obtains on the scale.

From this perspective, the researcher deemed it important to study the attitudes of these Third Culture Kids toward learning Arabic for religious purposes, as the results of this study are expected to contribute to the development of a language curriculum that meets the needs and desires of these learners.

Based on the foregoing, this study aims to investigate the attitudes of Third Culture Arab children toward learning Arabic for religious purposes, by addressing the following questions:

- What are the attitudes of Third Culture Arab children toward learning Arabic for religious purposes?
- Are there statistically significant differences in the average attitudes of Third Culture Arab children toward learning Arabic for religious purposes attributable to gender?
- Are there statistically significant differences in the average attitudes of Third Culture Arab children toward learning Arabic for religious purposes attributable to age group?

3. Study Objectives:

- To identify the attitudes of Third Culture Kids toward learning Arabic for religious purposes.

- To determine whether there are statistically significant differences in the average attitudes of Third Culture Kids toward learning Arabic for religious purposes attributable to gender.

- To determine whether there are statistically significant differences in the average attitudes of Third Culture Kids toward learning Arabic for religious purposes attributable to age group.

4. Significance of the Study:

This study derives its significance from the following points:

- It highlights the importance of learner-centered education and basing the teaching process on the needs, inclinations, and desires of the learners.

- It contributes to providing an accurate description of Third Culture Kids as a new group in light of current circumstances, in addition to addressing the scarcity of Arab research and studies on Third Culture Kids and their linguistic attitudes, to the best of the researcher's knowledge.

Practically, the significance of this study lies in being the first— to the best of the researcher's knowledge— to examine the average attitudes of Third Culture Kids toward learning Arabic for religious purposes. Identifying learners' attitudes helps educational authorities in curriculum development, thereby enhancing learners' achievement and increasing their motivation.

The study is expected to benefit the following groups:

- Teachers of Arabic for non-native speakers.
- Educational institutions and institutes that teach Arabic to non-native speakers.

▪ Curriculum developers and planners, as it assists them in selecting appropriate linguistic content.

5. Scope of the Study:

▪ **Topical Scope:** The study was limited to identifying the attitudes of Third Culture Kids toward learning Arabic for religious purposes.

▪ **Spatial Scope:** The study was restricted to Third Culture Kids residing in non-Arabic-speaking countries.

▪ **Human Scope:** The study was limited to a sample of Third Culture Kids.

▪ **Temporal Scope:** This study was conducted during the 2025 academic year.

6. Definition of Terms:

- **Attitudes:** These are the stances an individual adopts or the responses they display toward a particular thing, statement, or issue, either by acceptance, rejection, or opposition, as a result of prior experience or due to the presence of conditions or circumstances related to that thing, event, or issue (Shahata & Najjar, 2003: 17).
- **Operational Definition:** Attitudes are the thoughts held by Third Culture Arab children toward learning Arabic for religious purposes.
- **Third Culture Kids (TCKs):** "Individuals who were born or raised in countries other than their parents' native countries, to which they are culturally or cognitively affiliated. This group includes children of diplomats, military personnel, and expatriates in general" (Al-Khouli, 2022: 22).
- **Operational Definition by the Researcher – Third Culture Kids (TCKs):** The children of the homeland returning from the diaspora, who carry a blend of their native culture and the host culture, forming a unique component in society. They are citizens with dual rights, having studied

in non-Arabic schools with different curricula and thinking tools, which gives them linguistic needs, inclinations, or desires different from both Arabic speakers and non-Arabic speakers.

- **Operational Definition by the Researcher – Learning Arabic for Religious Purposes:** The requirements that individuals seek to fulfill through learning Arabic to achieve their religious goals, which include understanding religious texts, the ability to read the Qur'an, the Sunnah, and any other religious texts in their original language, learning the correct pronunciation of prayers and supplications, and understanding the intellectual and cultural heritage of Islam.

Theoretical Framework of the Study:

In the Islamic context, the Arabic language represents more than just a means of communication; it is the language of revelation and sacred texts, and a central tool for understanding creed, Sharia, and acts of worship. This makes learning it for religious purposes both a spiritual necessity and a cultural identity matter. Therefore, many educational institutions outside the Arab world place learning Arabic for religious purposes at the core of their educational objectives, especially in environments that include children of Islamic communities who do not speak Arabic as their first language.

Al-Khouli (2022) pointed out that: "The Arabic language is not merely a vehicle for meaning in religious texts, but it is the essence through which a Muslim's identity is formed and through which their civilizational and spiritual belonging is strengthened." From this perspective, the religious purpose adds a special dimension to learning Arabic, connecting the learner with the text, worship, and the broader Islamic community.

Numerous studies indicate that understanding the Qur'an and the Prophetic Sunnah requires linguistic competence that goes beyond literal translation, as the texts rely on rhetorical devices, precise grammatical structures, and historical-cultural contexts. Qomani (2024) emphasized that

"memorizing and reciting the Qur'an contributes to consolidating linguistic proficiency among the youth and strengthens their connection to the original text without an intermediary".

Therefore, learning the language for religious purposes requires designing curricula that link vocabulary and structures to their Qur'anic roots and provide examples from familiar religious contexts, such as prayer, the call to prayer (Adhan), fasting, and pilgrimage (Hajj). The educational units should also be structured progressively, enabling the learner to move from basic comprehension to in-depth analysis of the texts.

The International Conference on Qur'anic Education and Teaching Arabic to Non-Native Speakers (Riyadh, 2021) recommended integrating language teaching with Qur'anic texts as an effective means of developing both linguistic and religious skills. The conference highlighted that "the rhythmic nature of the Qur'anic text and its verbal repetition serve as powerful educational tools to reinforce language acquisition in Muslim children".

Among the most prominent challenges facing the teaching of Arabic for religious purposes in foreign contexts are:

- The scarcity of teachers with dual qualifications (linguistic and religious).
- The absence of curricula specifically designed for groups such as Third Culture Kids (TCKs).
- The difficulty of balancing language simplification with preserving the sacred meaning of religious texts.

Third Culture Among Arab Children:

The concept of "Third Culture" refers to a lifestyle and identity pattern that develops in individuals who spend significant stages of their lives in cultural environments different from their parents' original culture.

The term "Third Culture Kids (TCK)" was introduced by the American researcher Ruth Hill Useem, who began her research in 1952 after traveling from the United States to India. She conducted several studies on Americans living and working in India. In 1996, she collaborated with Ann Baker Cottrell to publish the book *"Third Culture Kids as Adults"*. The research was based on a questionnaire distributed to 700 individuals, and they analyzed the responses of 604 people who had all lived abroad as children during the post-World War II period. Some of these children spent most of their childhood and adolescence abroad, and the majority of participants in the study spent a significant portion of their early years outside the United States. The study concluded that evaluating the lives of adult Third Culture Kids abroad should include three important points:

1. Third Culture Kids (TCKs) experience a sense of difference from other citizens of their country of origin, stemming from their awareness, interest, and desire to engage with the broader global community. Contrary to other studies that suggest TCKs feel alienated, isolated, or estranged, this research showed that the respondents did not express feelings of alienation; rather, they demonstrated a desire to connect with the global community.
2. Third Culture Kids (TCKs) feel a sense of cultural richness through their childhood and third-culture experiences. The majority agree that such a childhood has been generally beneficial for their relationships with parents, siblings, spouses, and children, as well as in social interactions, work, and higher education.
3. Third Culture Kids (TCKs) who have moved geographically and socially adapted to participate in diverse cultural environments provide us with insights into a lifestyle and worldview better suited for the coming century (Useem & Cottrell, 1996: 22–35).

David Pollock, who collaborated with Ruth Hill Useem in shaping the concept of Third Culture Kids (TCKs) in 1985 due to his work with the U.S.

State Department, described a TCK as a young person who has lived in a culture different from their own. The result is the integration of norms and values from both the host country and the child's original country into a third culture, which is a blend of the two cultures (Cottrell, 2007).

In 1998, Warna Gillies conducted a study on the impact of mobility and relocation on Third Culture Kids (TCKs). The study considered TCKs as the children of diplomats, clergy, businesspeople, and military personnel living outside their home countries for extended periods. The study's findings included:

1. TCKs acquire cultural wealth due to their international experiences.
2. TCKs tend to be tolerant of diversity, become skilled observers, and can serve as models for multicultural education principles because of their broad worldview and exposure to cultural differences. Living outside their home country for extended periods often results in fluency in at least two languages.
3. Their international perspective provides them with distinctive advantages, especially in an increasingly interconnected and diverse world. (Gillies, 1998: 36–38).

Studies on Third Culture Kids (TCKs) became more specialized from the year 2000 onwards. For instance, Caroline Brunger (2001) conducted a study aimed at social counseling specialists to highlight the common characteristics and issues among TCKs. The study began by explaining the concept of Third Culture, the history of their experiences, their living conditions, and how their culture develops. It then identified common traits, global perspectives, and cultural identity, concluding that providing counseling to TCKs should be considered among their potential needs.

Brunger's study (2001) emphasized that Arab Third Culture Kids (TCKs) often experience a "suspended sense of belonging", as they neither

feel fully immersed in the host environment nor strongly connected to their country of origin.

Some of the key characteristics of this group include:

- A hybrid identity combining conflicting elements.
- Dual language proficiency, which may be superficial in their mother tongue.
- High cultural flexibility, sometimes accompanied by internal anxiety regarding their sense of belonging.
- Recurrent feelings of alienation or "non-belonging", despite superficial adaptation.

Alsweel's study (2002) addressed the identity challenges faced by Arab children who have lived in Western countries, noting that many of them experience an "identity crisis", during which they try to balance family and religious values with the culture of openness and individualism in the new society. The study recommends providing psychological, cultural, and educational support that takes into account the sensitivity of this developmental stage.

Then came the study "Third Culture Kids as Adults: Life Choices, Commitments, and Personal Characteristics" by researcher Ann Baker Cottrell (2007), in which she pointed out that Third Culture Kids represent a steadily growing segment of the global population—an increasingly significant matter in today's interconnected world.

Antonio Morales (2015) also explored the factors influencing Third Culture Kids. His study focused on their transitions between two culturally different schools—one possibly located in their home country and the other in a host country—and the challenges this movement poses for both the students and the schools. Morales examined how such cultural shifts impact the educational and social adjustment of Third Culture Kids across diverse school environments (Morales, 2015).

The study conducted by Yvonne McNulty and Margaret Anne Carter in 2017, entitled *"Do International School Staff Receive Professional Development Training on Third Culture Kids (TCKs)? Perspectives from Colleges and Parents"*, emphasized that several issues have not been sufficiently addressed in the training of those educating third culture children. These include identity, cultural issues, the emotional well-being of TCKs, teaching international-mindedness curricula, and TCK transitions through repatriation and reassignment (McNulty & Carter, 2017).

Kwon's (2019) study demonstrated that third culture children develop a "transnational" sense of belonging, as they feel more comfortable in the company of those who share similar experiences: others with migration backgrounds, multiple languages, or a hybrid cultural history. This highlights the urgent need for an educational discourse that acknowledges such diversity and provides spaces where this group can express themselves without fear, shame, or feelings of inadequacy.

In light of this, it becomes evident that designing curricula for Arab third culture children must be grounded in a deep understanding of their complex experiences, taking into account their psychological and linguistic specificities. The content should connect them with the Arabic language—not merely as a traditional language, but as one of inner belonging, faith, and identity. This, however, can only be achieved through an awareness of their linguistic orientations and tendencies.

Previous Studies:

As part of the review of previous studies, the researcher was keen to examine as many studies as possible that are directly related to the subject of the study, as well as those connected to its variables. In presenting them, the researcher adopted a chronological order, arranging them from the most recent to the oldest, which will be presented successively:

First: Arab Studies

Al-A'nan and Al-Khouli (2021) conducted a study entitled *"The Formation Features of the Third Culture among Syrian Students in Turkish Universities"*. The study sought to shed light on the concept of the "third culture" among Syrian students in Turkish universities by examining the extent to which the original (Syrian) culture is sustained among these students, analyzing the impact of interaction with Turkish culture on the formation of a new cultural identity, and offering recommendations for preserving Syrian cultural identity in the context of migration.

To achieve its objectives, the researchers adopted the descriptive-analytical method and designed a questionnaire that was distributed to 88 Syrian students in Turkish universities. The data were analyzed to understand the nature of cultural and social relations linking the students to both their original culture and the host society. The study addressed the concept of the "third culture" as an outcome of the interaction between two cultures: the first (the original) and the second (the host country's culture).

The researchers called upon relevant academic institutions concerned with Syrian affairs, as well as content creators, educators, and those working in the field of education more broadly, to give due attention to individuals belonging to the third culture, in a way that preserves their identity, personality, and Syrian academic formation, as they are the nation's future builders.

Al-Khouli (2022) conducted a study entitled *"Foundations and Standards in Designing an Arabic Language Curriculum for Arab Third Culture Children"*. The study aimed to identify the educational, linguistic, and cultural foundations and standards that should be adopted in designing Arabic language curricula for Arab third culture children—those who grow up in non-Arab environments, speak other languages, yet maintain their Arab cultural roots.

To achieve this aim, the researcher employed the descriptive-analytical method, analyzed Arabic language teaching literature, reviewed curricula, and extrapolated the characteristics of third culture learners. The study tool was the *Al-Farahidi Educational Research Program*, through which the researcher worked with 92 students from Turkey, Europe, Canada, and the United States.

Among the most prominent findings of the study were:

- The importance of integrating Arab culture into educational content to strengthen belonging and identity.
- The need to focus on communicative skills rather than abstract grammar, while employing modern teaching methods.

Second: Foreign Studies

Alsweel (2002) conducted a study entitled *"Dual Identity & Identity Crisis in Arab Third Culture Kids".* The study aimed to explore how identity is formed among Arab Third Culture Kids (Arab TCKs) who grew up in multicultural environments, particularly in the United States, and to analyze the identity crisis they may encounter as a result of the interaction between their original (Arab) culture and the host (American) culture.

To achieve this objective, the researcher employed the experimental method, conducting interviews and analyzing the personal experiences of a sample of Arab high school students who had spent a significant part of their childhood in the United States. The study addressed the following issues:

- Discussing Third Culture Kids as individuals who grow up outside their parents' original culture, which results in the development of a hybrid cultural identity.
- **Dual identity:** where the individual adopts elements from both cultures without fully belonging to either.

- **Identity crisis**: feelings of alienation, confusion, and difficulty in answering the question "Who am I?" amidst multiple affiliations.

Among the most prominent findings of the study were:

- Arab Third Culture Kids often face an internal conflict between Arab values and Western experiences.
- They tend to develop a dual identity, yet they do not feel a full sense of belonging to either culture.
- Language and religion play a pivotal role in preserving Arab identity; however, the surrounding environment may weaken this connection.

In contrast, Morales (2015) conducted a study entitled *"Factors Affecting Third Culture Kids"*, which aimed to analyze the challenges faced by Third Culture Kids (TCKs) when transitioning to new educational environments, particularly in international schools, and to propose support programs that help them adapt psychologically, socially, and culturally.

To achieve the study's objectives, the researchers employed the descriptive-analytical method, reviewing previous literature and analyzing the guidance models used in international schools to support TCKs. The study addressed the following points:

- Defining Third Culture Kids as children who grow up in a culture different from that of their parents, resulting in a hybrid cultural identity.
- Psychological and social pressures resulting from frequent relocations, such as loss of friends, difficulty adapting, and feelings of belonging.
- The importance of having structured transitional programs in international schools to facilitate the integration of new students.
- The role of the school counselor in providing emotional support and facilitating cultural adaptation.

Among the most prominent findings of the study was that the absence or weakness of transitional programs leads to difficulties in adaptation for TCKs.

Meanwhile, Kwon (2019) conducted a study entitled *"Third Culture Kids: Growing Up with Mobility and Cross-Cultural Transitions".* The study focused on the narratives of six adults who had grown up as Third Culture Kids (TCKs) in multiple countries, exploring their childhood experiences of mobility and the impact of multiple transitions in location, culture, and language on their adult lives.

To achieve the research objectives, the researcher employed the descriptive-analytical method and designed a questionnaire to examine the effects of mobility on these children. The study's findings revealed that these individuals reconcile with their identities, which are closely linked to multiple cultures and countries, possibly influenced by their multilingual competence and nuanced cultural understanding gained through a mobile upbringing. They also expressed a desire to form social relationships with others from migrant backgrounds. The results highlight the need to support the growing community of TCKs in maximizing the potential benefits of cross-cultural experiences while assisting them in navigating identity challenges and transitions.

Benefit from Previous Studies:

The researcher benefited from previous studies in identifying the study's topic, gaining a deeper understanding of its problem, formulating it, and developing the study's plan and overall structure. Additionally, the researcher drew upon the theoretical frameworks of these studies and enriched the lists of sources and references cited therein. The current study is distinguished as the first, within the researcher's knowledge, to investigate the attitudes of Arab Third Culture Kids toward learning Arabic for digital religious purposes. It also highlights the importance of

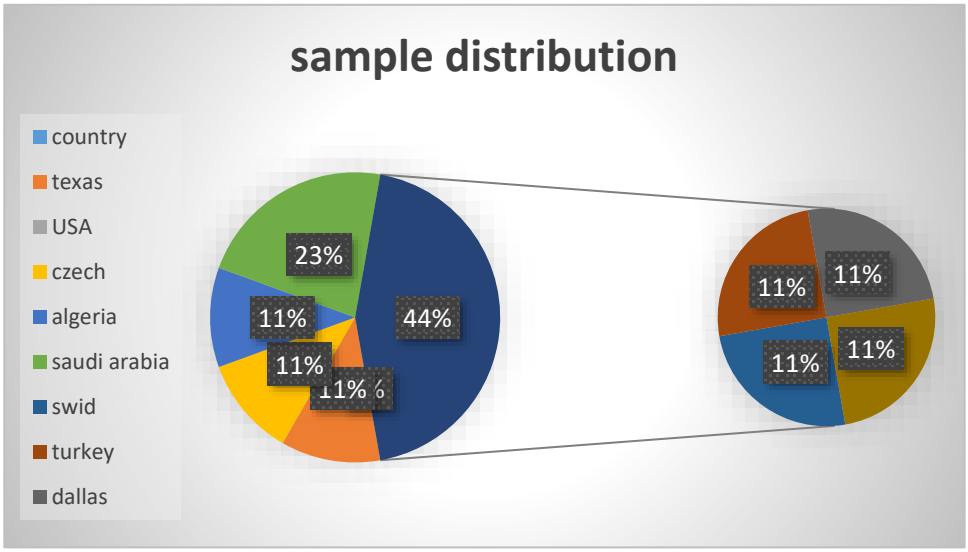
understanding learners' orientations in order to design curricula that are better aligned with their needs.

Methodology and Procedures:

Study Method: In line with the nature of the study, the most appropriate method for this research is the descriptive-analytical method, used to collect data through the study instrument (Creswell, 2018).

Study Population: The study population consists of children of expatriates who were born in Western countries and have been influenced by linguistic and cultural hybridization between their parents' culture and that of the host country.

The sample was distributed as follows:



Study Sample: The researcher distributed the attitudes questionnaire electronically to the study population and received 17 responses. The following outlines the characteristics of the study sample according to their personal variables.

Table (1): Distribution of Sample Members According to Gender

MALES	4	%23.5
Females	13	%76.5

TOTAL	17	%100

Table (2): Distribution of Sample Members According to Age Group

Age Group	Frequency	Percentage
Childhood (6–12)	**8**	**%47.1**
Adolescence (13–18)	**3**	**%17.6**
Youth (19–25)	**6**	**%35.3**
Total	**17**	**%100**

Study Instrument: To achieve the study's objectives, the researcher developed a questionnaire to identify the most prominent attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes. By reviewing previous studies and related research on Arabic language education to benefit from their findings, the researcher designed a questionnaire that included statements measuring attitudes. In its initial form, the questionnaire consisted of 25 items.

The response levels for the questionnaire items were gradually set according to a five-point Likert scale, consisting of: *Strongly Agree, Agree, Neutral, Disagree, Strongly Disagree.* A score of 1 represents the lowest level of agreement with the questionnaire items, while a score of 5 represents the highest level of agreement.

Validity and Reliability Indicators:

Validity of the Instrument:

Face Validity: After preparing the questionnaire in its initial form and to ensure the validity of its content, the researcher presented it to a group of expert reviewers both inside and outside the University of Damascus. These experts specialized in curriculum design, methods of teaching Arabic, psychology, grammar, and educational technology. They were asked to provide their opinions on the clarity of the statements, their relevance to the

study's domains, and to suggest any deletions or additions they deemed necessary.

Regarding the modifications made by the researcher, the reviewers unanimously agreed on the need to rephrase and reorganize some items to enhance precision and clarity, while recommending the deletion of others. As a result, the final version of the questionnaire consisted of 20 items.

Internal Consistency Validity: To ensure the internal consistency validity of the questionnaire, which reflects the homogeneity of its items, the researcher calculated the construct validity of the instrument. This was done by determining the correlation coefficient between each item score and the score of the domain to which the item belongs, as well as between the domain score and the total questionnaire score, using Pearson's correlation coefficient. The researcher employed the SPSS statistical program to compute these correlation coefficients.

Table (3): Correlation Coefficient between Item Score and the Score of Its Corresponding Domain

Pearson Correlation Coefficient	Item Number	Pearson Correlation Coefficient	Item Number
.717**	11	.820**	1
.776**	12	.466	2
.835**	13	.584*	3
.545*	14	.687**	4
.551*	15	.808**	5
.741**	16	.613**	6
.715**	17	.584*	7
.334	18	.569*	8

.200	19	.669**	9
.713**	20	.713**	10

*. **Correlation is significant at the 0.05 level (2-tailed).**

. **Correlation is significant at the 0.01 level (2-tailed).

It is evident from Table (3) that all items are significant at the level of ($\alpha < 0.05$). This indicates that all the statements comprising the domains of the study instrument possess a high degree of validity, making them suitable for field application.

Reliability of the Instrument: The researcher verified the reliability of the questionnaire using two methods:

1. Internal Consistency (Cronbach's Alpha).
2. Split-Half Method (Spearman-Brown).

The following table shows the results:

Table (4): Reliability Coefficients of the Instrument

Cronbach's Alpha	Spearman-Brown	Test
0.818	0.868	**Significance Value**

Scoring of the Study Instrument: To facilitate the interpretation of results, the researcher used the following method to determine the response level for the instrument's items. The researcher assigned weights to the learners' evaluation responses as follows:

Table (5): Scoring of the Study Instrument

Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Response
5	**4**	**3**	**2**	**1**	Score

The responses were then classified into five equal levels using the following formula:

Class Interval = (Highest Value – Lowest Value) / Number of Options
= (5 – 1) / 5 = 4 / 5 = 0.8

Table (6): Distribution of Categories According to the Scale Used in the Study Instrument

Description	Mean Range
Strongly Disagree	From 1 to 1.8
Disagree	From 1.9 to 2.7
Neutral	From 2.8 to 3.6
Agree	From 3.6 to 4.4
Strongly Agree	From 4.4 to 5

Results of the Study Questions:

First Question: What are the attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes?

Table (7): Means and Standard Deviations of Sample Members' Scores on Learning Arabic for Religious Purposes

Standard Deviation	Mean	Item Number	Standard Deviation	Mean	Item Number
1.437	3.24	11	.862	4.65	1
1.033	4.24	12	.243	4.94	2
1.249	4.06	13	.243	4.94	3
1.111	3.88	14	.393	4.82	4
.686	4.29	15	.996	4.35	5
.903	4.24	16	.970	4.24	6
1.144	4.06	17	.243	4.94	7

.862	4.35	18	1.560	3.06	8
.562	4.76	19	.874	4.47	9
.470	4.71	20	.470	4.71	10

It is evident from the previous table that the means and standard deviations of the sample members' scores regarding the attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes are generally high. This indicates that the attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes are positive.

Second Question: Are there statistically significant differences in the mean attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes that can be attributed to the variable of gender?

Table (8): Means and Standard Deviations of Sample Members' Scores on Learning Arabic for Religious Purposes According to Gender

Statistical Decision	**Sig**	**t**	Mean	Standard Deviation	Item Number
Statistically Significant	.307	−1.058	.599	4.77	1
Statistically Significant	.543	−.676	.000	5.00	2
Statistically Significant	.596	.542	.277	4.92	3
Statistically Significant	.337	1.000	.500	4.75	4
Statistically Significant	.069	−1.955	.000	5.00	5
Statistically Significant	.391	−1.000	.500	4.75	6

Statistically Significant	.683	−.417	.376	4.85	7
Statistically Significant	.740	−.355	1.500	4.25	8
Statistically Significant	.822	−.229	.870	4.38	9
Statistically Significant	.873	−.171	.957	4.25	10
Statistically Significant	.974	.034	1.013	4.23	11
Statistically Significant	.974	.035	.500	4.75	12
Statistically Significant	.069	−1.955	.000	5.00	13
Statistically Significant	.391	−1.000	1.893	2.25	14
Statistically Significant	.248	−1.202	1.437	3.31	15
Statistically Significant	.360	−1.030	.577	4.50	16
Statistically Significant	.942	.074	.967	4.46	17
Statistically Significant	.924	.098	.500	4.75	18
Statistically Significant	.838	.208	.480	4.69	19
Statistically Significant	.847	.204	1.732	2.50	20

Within the framework of testing the first hypothesis, which states that *"There are no statistically significant differences between the mean scores of Third Culture Kids regarding learning Arabic for religious purposes attributable to the variable of gender,"* an Independent Samples T-Test was applied to compare the mean attitudes of males and females toward learning Arabic for religious purposes. The researcher found that the calculated significance value was greater than 0.05. Therefore, no statistically significant differences exist between the mean attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes. This indicates that gender does not produce significant differences in their attitudes toward learning Arabic. Accordingly, the null hypothesis is not rejected, and it is concluded that gender is not a factor influencing the formation of attitudes among Third Culture Kids toward learning Arabic for religious purposes. This reflects a convergence in motivations and interests between males and females in this context, or it may suggest that individual differences surpass traditional categorizations in this type of attitude.

Third Question: Are there statistically significant differences in the mean attitudes of Arab Third Culture Kids toward learning Arabic for religious purposes that can be attributed to the variable of age group?

Table (8): Means and Standard Deviations of Sample Members' Scores on Learning Arabic for Religious Purposes According to Age Group

Standard Deviation	Mean	N	Age Group
11.11	90.14	7	Childhood (6–12)
11.24	78.33	3	Adolescence (13–18)
7.74	93.57	7	Youth (19–25)

Figure (1): Means and Standard Deviations of Scores of Arab Third Culture Kids on Learning Arabic for Religious Purposes According to Age Group



It is observed from the previous table and figure that there are apparent differences between the mean scores of Arab Third Culture Kids on learning Arabic for religious purposes according to age group. To verify this, the researcher employed a one-way Analysis of Variance (ANOVA), as shown in the following table:

Table (9): One-Way ANOVA Results for the Mean Scores of Arab Third Culture Kids on Learning Arabic for Religious Purposes According to Age Group

Statistical Decision	Significance (p-value)	F Value	Mean Square	df	Sum of Squares	Source of Variance	Domain / Age Group
Not Statistically Significant	.951	.004	.298	1	.298	Between Groups	Childhood
			71.883	5	359.417	Within Groups	
				6	359.714	Total	

Not Statistically Significant	.868	.044	10.667	1	10.667	Between Groups	Adolescence
			242.000	1	242.000	Within Groups	
				2	252.667	Total	
Statistically Significant	.265	1.572	177.190	1	177.190	Between Groups	Youth
			112.733	5	563.667	Within Groups	
				6	740.857	Total	
Statistically Significant	.828	3.817	333.775	2	667.549	Between Groups	Total
			87.452	14	1224.333	Within Groups	
				16	1891.882	Total	

In light of the second hypothesis, which states that *"There are no statistically significant differences between the mean scores of Third Culture Kids regarding learning Arabic for religious purposes attributable to the*

variable of age," a one-way Analysis of Variance (One-Way ANOVA) was conducted on three age groups: Childhood, Adolescence, and Youth.

The results showed that the mean attitude score for the Childhood group was 90.14 with a standard deviation of 11.11, while the Adolescence group had a mean of 78.33 with a standard deviation of 11.24. The Youth group recorded the highest mean at 93.57 with a standard deviation of 7.47.

Despite this apparent variation in the means, the ANOVA results revealed that the F value was 3.817, and the significance level (Sig) was 0.828, which is higher than the adopted significance level (0.05). This indicates that the differences between the age groups are not statistically significant. Accordingly, the null hypothesis is accepted, and it is concluded that age group does not have a substantial effect on the attitudes of Third Culture Kids toward learning Arabic for religious purposes. This may reflect that age is not a decisive factor in shaping these attitudes.

Summary of Results:

The previous tables, which present the means and standard deviations, indicate that the attitudes of the sample members—Third Culture Kids (TCKs) of Arab origin—toward learning Arabic for religious purposes are generally positive and aligned. Statistical analysis of the questionnaire data revealed that these attitudes are not significantly influenced by demographic variables such as age or gender. This suggests that the religious motivation to learn Arabic is commonly shared among the participants regardless of their individual backgrounds.

In terms of age, although young people recorded the highest average in their attitude toward learning Arabic, the results of the one-way ANOVA test showed that the differences among the three age groups (childhood, adolescence, and youth) were not statistically significant. This indicates that age is not a determining factor in shaping these attitudes.

As for gender, the results of the independent samples t-test revealed that the averages for males and females were very close, with no statistically significant differences between them. This suggests that the religious motivation for learning Arabic goes beyond demographic differences and reflects a shared interest between both genders.

Based on these findings, it can be said that Third Culture Kids' attitudes toward learning Arabic for religious purposes are relatively consistent and not significantly influenced by the demographic variables studied. This supports the idea that such attitudes are driven by internal motivations related to identity and spiritual belonging, rather than age or gender differences.

References:

- Alsweel, R. (2002). Dual identity & identity crisis in Arab third culture kids (Unpublished undergraduate thesis). George Mason University.
- Brunger, C. (2001). Counseling third culture kids: Identity, belonging, and global perspectives. Journal of Multicultural Counseling, 9(2), 112–128.
- Cottrell, A. B. (2007). Adult third culture kids: Life choices, commitments, and personality traits. Intercultural Press.
- Gillies, W. (1998). The impact of mobility on third culture kids: A study of diplomatic and expatriate families. International Journal of Intercultural Studies, 6(1), 36–38.
- Kwon, H. (2019). Transnational belonging among third culture kids: educational implications. Global Education Review, 6(3), 45–59.
- McNulty, Y., & Carter, M. A. (2017). Do international school staff receive professional development on Third Culture Kids (TCKs)? Perspectives from faculty and parents. International Journal of Educational Development, 56, 85–97.

- Morales, A. (2015). Cultural transitions in education: Challenges faced by third culture kids in multicultural schools. Journal of Comparative Education, 21(4), 102–118.
- Nik Md Saiful Azizi Nik Abdullahi, N. S., & Kamaii, N. (2021). The needs of huffaz Quran in learning Arabic language and the relationship between memorizing Quran and understanding Arabic language. Al-Qanatir: International Journal of Islamic Studies, 23(1).
- Pollock, D. C., & Van Reken, R. E. (1985). Third culture kids: Growing up among worlds. Nicholas Brealey Publishing.
- Useem, R. H., & Cottrell, A. B. (1996). Adult third culture kids: Experiences of individuals who have lived outside their passport countries. In R. H. Useem & A. B. Cottrell (Eds.), Third culture kids: The experience of growing up among worlds (pp. 22–35).
- Al-Khouli, M. A. (2022). Foundations and standards in developing an Arabic language curriculum for Arab third culture children (Unpublished doctoral dissertation). Institute of Social Sciences, Department of Basic Islamic Sciences, Marmara University, Turkey.
- Qoumani, K. (2024). The impact of Quran memorization and recitation on teaching Arabic. Afaaq Ilmiya Journal, 16(1).
- Saad Al-Din, A. (2021). Integration between adult Arabic language teaching and religious-purpose teaching in Algeria. Applied Linguistics Journal, 5(9), 1–17.
- Shahada Ali, A. (2013). Teaching Arabic language and literature for specific purposes. In Proceedings of the Fourth International Conference on Teaching Arabic Language and Literature for Specific Purposes (Peer-reviewed papers, Part 1). Kuala Lumpur, Malaysia.
- Shahata, H., & Al-Najjar, Z. (2003). Dictionary of educational and psychological terms (1st ed.). Egyptian-Lebanese Publishing House.

- Sboui, S. (2020). Teaching Arabic for specific purposes: Rationale and foundations. Journal of Arabic Language Linguistics and Literature, 4, 40–54.
- Tawfiq, O. K. (2022). The role of the Arabic language in the Holy Quran: An analytical study. Journal of Educational and Human Sciences, 18, 1–9.
- The International Conference on Quran Teaching and Arabic Teaching for Non-Native Speakers. (2021, December). Conference recommendations. Ministry of Education, Saudi Arabia.