



## Linguistic Diversity in Irbid, Jordan: Analyzing Phonological, Morphological, and Lexical Differences between Rural and Urban Dialects

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**Abstract:** This study endeavors to investigate the dialectal differences between two regional groups within the Irbid governorate of Jordan: the rural community and the urban (Madani) population. It further examines the linguistic variations in phonology, lexicology, and morphology, exploring how these differences contribute to the regional identities of each community and elucidating the distinctive dialectal features inherent to both groups. Employing a comparative analysis methodology, this research analyzes and contrasts the linguistic characteristics of the two dialects. The findings indicate significant phonological disparities in accent patterns between the rural and urban dialects, which contribute to the unique phonetic profiles associated with each region. Additionally, lexical distinctions are observed, as vocabulary choices and regional expressions vary between the rural and urban communities. Certain terms and phrases are found to be specific to one dialect, not commonly utilized in the other, thereby further delineating the linguistic attributes of each region. The study also uncovers morphological variations between the two dialects, particularly concerning the patterns and rules governing pronouns, demonstratives, adverbs, interrogatives, and prepositions. These variations are attributed to the distinct linguistic frameworks exhibited by each dialect, highlighting the complex interplay between language and regional identity in the context of Jordanian society.

**Keywords:** Language variation, regional identities, Urban, Rural, Lexicon, morphology, phonology, Irbid.

### IPA alphabetical symbols

Arabic Letter	IPA Symbol	Sound discription
أ	ʔ	Voiced glottal plosive
ب	b	Voiced bilabial plosive
ت	t	Voiceless dento-alveolar plosive
ث	θ	Voiceless interdental fricative
ج	dʒ	Voiced post-alveolar fricative
ح	ħ	Voiceless pharyngeal fricative
خ	x	Voiceless velar fricative
د	d	Voiced dento-alveolar plosive
ذ	ð	Voiced interdental fricative
ر	r	Voiced alveolar trill



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ز	z	Voiced alveolar fricative
س	s	Voiceless dental fricative
ش	ʃ	Voiceless alveo-palatal fricative
ص	s <sup>ɛ</sup>	Voiceless velarised/emphatic alveolar fricative
ض	d <sup>ɛ</sup>	Voiced velarised/emphatic dento-alveolar plosive
ط	t <sup>ɛ</sup>	Voiceless velarised/emphatic dento-alveolar plosive
ظ	ð <sup>ɛ</sup>	Voiced velarised/emphatic interdental fricative
ع	ʕ	Voiced pharyngeal fricative
غ	ɣ	Voiced velar fricative
ف	f	Voiceless labio-dental fricative
ق	q	Voiceless uvular plosive
ك	k	Voiceless velar plosive
*ل	l	Voiced dental lateral
م	m	Voiced bilabial nasal
ن	n	Voiced alveolar nasal
هـ	h	Voiceless glottal fricative
و	w	Voiced labio-velar glide
ي	j	Voiced palatal glide

## Vowels

Short vowels	Long vowels
a	a:
u	u:
o	o:
i	i:

\* For the emphatic or dark lateral, two symbols were used [ɬ] and [ɮ]. The former symbol is used when discussing the English dark variant (i.e., the velarised allophone) while the latter is used when discussing the Arabic emphatic variant (i.e., as a member of the Emphatics).



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## 1. Introduction

Language variation, encompassing both dialects and accents, plays a pivotal role in the formation of regional identities and significantly influences individuals' self-perception and their perceptions of others based on linguistic backgrounds. Dialects are defined as distinct linguistic variations that have emerged within specific geographic regions, while accents pertain to variations in pronunciation associated with particular locales. The examination of language variation and regional identities facilitates an exploration of the intricate interplay between language, culture, and social perceptions.

Regional identities are constructed through the unique linguistic features inherent in various dialects and accents. Individuals who share a common dialect often cultivate a robust sense of regional pride and belonging, identifying themselves with specific geographic locales. For example, speakers of Scottish English may recognize their distinctiveness from speakers of American English due to the linguistic variations that characterize their regional identity. Conversely, accents serve as audible markers of regional identity, reflecting the historical, cultural, and social influences that have shaped the speech patterns of a particular area.

Accents not only differentiate individuals from diverse regions but also significantly influence the perceptions and evaluations of others. Listeners frequently associate specific accents with geographic locations, leading to assumptions regarding an individual's background, education, or social status based solely on their speech. The relationship between language variation and regional identities engenders linguistic stereotypes and attitudes; certain dialects or accents may be privileged or stigmatized within a society, resulting in linguistic stratification.

Individuals who speak non-standard or stigmatized varieties may face prejudice or negative evaluations based solely on their linguistic backgrounds. However, regional dialects and accents can also function as sources of pride and cultural heritage. Many individuals embrace their distinctive modes of speech, considering them integral to their regional identity. Such individuals may resist pressures to conform to standardized or dominant language norms, celebrating their linguistic diversity and preserving their unique cultural heritage.

A comprehensive understanding of the complex relationship between language variation and regional identities necessitates an examination of linguistic practices, societal attitudes, and individual experiences. Sociolinguists probe these dynamics to illuminate how dialects and accents contribute to the construction of regional identities and the effects they have on individuals' self-perceptions and interactions with others. By analyzing language variation in connection with regional identities, we can challenge linguistic stereotypes, promote linguistic diversity, and cultivate a greater appreciation for the multifaceted nature of language and culture.

In the context of Jordan, the dialectal landscape can be classified into several categories based on geographic regions. The unique characteristics of each dialect are shaped by environmental influences and the cultural traditions of the populations residing in those areas. The most recognized regional dialects in Jordan include northern and southern dialects, as well as agricultural, Bedouin, and Ammani dialects. Specifically, the Jordanian dialect is divided into five sections, with the northern dialect pronounced distinctly by residents of the



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governorates of Irbid, Ajloun, and Jerash, in addition to the capital, Amman, and Zarqa, all of which are situated in northern Jordan.

Al-Hawamdeh (2016) investigated sociolinguistic variation in the traditional dialect of Su:f, a Horani town in northern Jordan. This study analyzed two variables: (k) depalatalization of /k/ and (l) develarization of /l/, considering internal linguistic constraints and two external social factors: age and gender. The conditioned palatalization of /k/ and the presence of a dark allophone of /l/ are among the most salient phonological features of the dialects of Horan. Consequently, there is notable variation in pronunciation between Jordanian dialects in general and specifically within the dialect of Irbid.

The Arabic dialect of Aqaba represents a distinct amalgamation of Egyptian, Hijazi, and Gazan dialects. It is noteworthy that the native Jordanian dialect has had no influence on the Aqaba dialect. Following the conclusion of Turkish rule and Transjordan's independence at the turn of the century, a hybrid dialect emerged, characterized by a combination of terms from various geographical areas alongside Jordanian vocabulary (Na'jeh, 2009). This hybrid dialect is currently the most widely spoken dialect in Jordan.

Thus, the objective of this study is to analyze and compare the linguistic features of rural and urban dialects in Jordan, aiming to identify specific differences in phonology, morphology, and lexical variation between the two dialects. The study also seeks to understand how these differences contribute to the distinct regional identities associated with rural and urban dialects.

## 2. Research Questions

This study intends to answer the following questions:

- What are the key phonological differences between Rural and Urban dialects in Irbid?
- What are the lexical variations between Rural and Urban dialects in Irbid?
- How do the grammatical structures and rules differ between Rural and Urban dialects in Jordan?

## 3. Significance of Study

The significance of this study lies in its exploration of the differences between two Jordanian dialects: Rural and Urban, particularly within the context of Irbid. By investigating linguistic variations in phonology, morphology, and lexicology, this research illuminates the distinct dialectal features characteristic of each region. The comprehensive analysis of dialectal differences between Rural and Urban communities enhances our understanding of linguistic diversity in Jordan.

Sociolinguistics plays a crucial role in elucidating how regional factors influence language diversity and its practical usage. Linguistic diversity is integral to sociolinguistic dynamics, resulting in varied pronunciation and dialectal patterns between the Rural and Urban dialects. This study aims to contribute to the growing awareness of linguistic diversity within Jordan, highlighting the phonetic characteristics that enable the identification of each dialect through specific words and expressions.

Furthermore, this research clarifies the cultural and social factors that shape language use and diversity within these communities. It also examines the morphological distinctions



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between the Rural and Urban dialects, particularly in aspects such as pronouns, demonstratives, adverbs, interrogatives, and prepositions. These morphological variations provide critical insights into the morphological rules that define regional speech patterns, thereby enriching our understanding of the linguistic landscape in Jordan.

In summary, this study not only enhances our comprehension of the linguistic diversity present in Jordan but also underscores the importance of dialectal variations in reflecting the cultural and social identities of the communities involved.

#### 4. Literature Review

Language variation and regional identities are intricately linked dimensions of sociolinguistics that have garnered considerable scholarly attention. This literature review aims to provide an overview of key findings and theories regarding language variation and its role in the construction of regional identities. The review encompasses studies from various disciplines, including sociolinguistics, anthropology, and psychology, to offer a multidimensional perspective on the subject. Furthermore, these studies provide valuable insights into the complex interplay between language variation and regional identities, delving into various aspects such as dialects, accents, and perceptions. They also illuminate how language is employed to construct, negotiate, and display regional identities across diverse social contexts. Each study contributes unique perspectives on how language choices and practices facilitate the construction and negotiation of social identities within specific communities.

De Jong (1999) presents a comprehensive sociolinguistic profile of Jordanian Arabic, elucidating the linguistic features and variations prevalent in the dialects spoken across different regions of Jordan. This research considers the impact of social factors—including age, gender, and education—on language variation, while identifying regional differences within the country. By examining the sociolinguistic context of the dialect, the study highlights the role of Jordanian Arabic in shaping regional identities and its significance in interpersonal communication.

Issa (2013) investigates the phonological aspects of the dialect spoken in Amman, the capital city of Jordan. The study examines the distinctive phonetic and phonological characteristics of the Ammani dialect, emphasizing the unique speech patterns and sound changes that differentiate it from other Jordanian dialects. Through this analysis, Issa contributes to a deeper understanding of the dialect's linguistic features and its role in reflecting the cultural and regional identity of the city.

Nawafleh (2008) addresses the use of multiple languages, particularly colloquial Jordanian Arabic, in daily communication. Individuals identify themselves through the use of 25 distinct dialects, each representing different facets of their cultural, ethnic, social, economic, or religious heritage. His research aims to illuminate communication patterns in Jordan and the phenomenon of code-switching between English and Jordanian Arabic. Nawafleh posits that communication serves as a means of identity definition, revealing cultural, ethnic, social, economic, and religious influences. He concludes that the phenomenon of code-switching is fluid and has the potential to significantly alter the Arabic language. Given Arabic's strong



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connotations and expressive potential, such alterations could detract from the language's aesthetic qualities.

Diab (2005) explores the syntactic structure of Jordanian Arabic, focusing specifically on the urban variety spoken in Amman. This study provides a comparative analysis of the syntactic features of Jordanian Arabic in relation to other Arabic dialects. By identifying similarities and differences in sentence structure and grammatical rules, Diab discusses the linguistic characteristics that distinguish the urban Jordanian dialect and its significance in shaping regional identities.

In this context, Al-Wer (1991) notes that the conflict of 1970 led to an increased awareness of a "national Jordanian identity," reflected in adherence to local social norms, including speech norms, and the emergence of new social meanings associated with the use of Jordanian dialects and linguistic features over Palestinian ones.

The use of regional dialects has become intertwined with political influence and local identity. Al-Akhras (2019) investigates the attitudes of Jordanian speakers towards their own dialect of Arabic. Through empirical investigation, Al-Akhras explores language attitudes, language loyalty, and perceptions of linguistic variation among Jordanians. This research yields valuable insights into the social significance of the Jordanian dialect and its role in shaping regional identities and interpersonal communication.

Al-Shorman (2010) focuses on the dialect spoken in Irbid, a city in northern Jordan. The study investigates linguistic variation and change within this specific dialect, offering a detailed examination of the factors influencing language variation and how the dialect evolves over time. By analyzing the dialect of Irbid, Al-Shorman contributes to a deeper understanding of the linguistic diversity and cultural distinctions present within the region.

Additionally, Al-Daoud (2012) examines gender-related linguistic variation in Jordanian Arabic. The study explores how gender influences language use and the structure of social identities in Jordan by analyzing variations in speech patterns between male and female speakers. Al-Daoud provides insightful information about the dynamic interplay between language and gender roles within the Jordanian context.

Abu-Khafajah (2003) investigates the impact of language contact on Jordanian Arabic, with a specific focus on lexical borrowing from other languages. The study analyzes the incorporation of words and phrases from English, French, and other languages, examining how this process influences the lexical richness and cultural dimensions of the dialect. By exploring language contact and lexical borrowing, Abu-Khafajah reveals the dynamic nature of the Jordanian Arabic lexicon and its interactions with other linguistic influences.

Ferguson (1968) posits that certain Jordanian dialects exhibit greater prestige or clearer articulation than others. This study addresses attitudes and perceptions toward social language variation and the existence of diverse languages within every speech community. Furthermore, Ferguson discusses several misconceptions about Arabic, including its perceived superiority, dialect grading, classical-colloquial diglossia, and future prospects. He asserts that average Arabic speakers regard their own dialect as the most comprehensible, the easiest to learn, and the closest to the classical Arabic of colloquial dialects.



## 4.1. Sociolinguistic Studies of Arabic Dialects

The field of sociolinguistics has witnessed a significant proliferation of studies focused on Arabic dialects across various Arab nations. Numerous sociolinguistic investigations have been conducted to examine the linguistic features and variations of Arabic dialects in different countries within the Arab world. These studies typically involve fieldwork and data collection from specific regions, allowing for a nuanced analysis of linguistic characteristics and the social factors that influence language variation (Owens, 2006). Such research provides valuable insights into the linguistic features, variations, and sociolinguistic dimensions of Jordanian Arabic, thereby contributing to a deeper understanding of the dialect. Moreover, these studies elucidate how language variation, encompassing dialects and accents, plays a pivotal role in shaping social identities within Arab societies.

Researchers have also explored how individuals identify with specific regional dialects and how these linguistic features impact their social interactions and self-perception (Holes, 1995). This exploration includes an examination of the perceptions and evaluations of Arabic dialects and accents among individuals from various Arab countries. Alsamman (2020) notes that investigations into linguistic attitudes and stereotypes have profound implications for social interactions within the Arab world. These inquiries enhance our understanding of the intricate relationships between language, social identity, and communication, as well as the role of Arabic dialects in shaping regional identities and facilitating social interactions.

Trudgill (1974) conducted a seminal study in the city of Norwich, England, investigating the link between language variation, social factors, and regional identity. His examination of linguistic features associated with different social groups illuminates the role of language in defining local identity.

In another ethnographic study, Eckert (2000) focused on high school students in a suburban community known as Belten High. She analyzed language variation within this demographic and its effects on the construction of social identities and regional affiliations. Eckert's work underscores the significance of linguistic choices in shaping social identities.

James and Milroy (1999) delve into the concept of authority in language, exploring how language variation serves to negotiate authority, prestige, and regional identity within communities. Their investigation highlights the complexities of language standardization and its implications for social identity.

Chambers and Trudgill (1998) provide a comprehensive overview of dialectology and its relationship to social and regional identities. They present theoretical frameworks and case studies that examine language variation across diverse regions, enriching our understanding of linguistic diversity.

Bucholtz and Hall (2005) adopt a sociocultural linguistic approach to illuminate the relationship between language practices, variation, and identity. Their study emphasizes the role of language in constructing and negotiating both individual and group identities across various social contexts. Similarly, William Labov's influential work (1972) focuses on language variation and change in relation to social factors, particularly investigating regional dialects and their role in shaping social identities through pronunciation variation.



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Preston (1989) examines how non-linguists perceive and categorize dialects and accents, exploring how individuals' perceptions of language variation contribute to the formation of regional identities and stereotypes. Lippi-Green (1997) addresses the implications of language variation and accent discrimination in the United States, highlighting how accents and dialects influence regional identity formation and the experiences of individuals subjected to language-based discrimination. Bucholtz (1999) investigates the language and identity practices of a specific community of "nerd girls," examining how linguistic features and language variation contribute to the construction of a distinct regional identity within this particular social group.

In summary, these studies collectively offer comprehensive insights into the complex and multifaceted relationship between language variation and regional identities. They emphasize the critical role of language in shaping social identity and its use in constructing, negotiating, and displaying regional identities across diverse social contexts. Through the examination of various aspects of language variation, including dialects, accents, and perceptions, these studies significantly enrich our understanding of language diversity and its societal implications.

#### **4.2. The Madani/Urban Variety**

The Irbid Governorate is situated in the far northwest of the Hashemite Kingdom of Jordan and is recognized as the second-largest city in Jordan by population, following the capital, Amman. According to the census conducted by the Department of Statistics in 2021, Irbid has an approximate population of 1.5 million. The region is characterized by significant ethnic diversity, comprising a mix of Jordanian families, a substantial number of Jordanians of Palestinian descent, and a considerable population of Syrian refugees who have been forcibly displaced to Jordan due to political circumstances. The geographical composition of the governorate encompasses both urban and rural areas, resulting in high linguistic diversity.

The Irbid Governorate is considered part of Greater Syria and is an extension of what is known as the Hauran Plain. Consequently, the northern Jordanian dialect has been influenced by the Haurani dialect, sharing numerous vocabulary elements with various Syrian dialects. Additionally, certain grammatical and morphological structures exhibit similarities, as the dialects of northern Jordan, particularly those spoken by the residents of Irbid, have been shaped by neighboring dialects.

Miller (2004:177) posits that "urbanization has been one of the greatest social changes of the last century in Arab countries, as well as in many other parts of the world." The urban variety of Jordanian Arabic, often referred to as the Madani variety, is recognized as the dialect spoken by city-dwellers and is regarded as prestigious compared to colloquial varieties. This urban dialect is believed to have diffused into the region from three principal Arab cities: Damascus, Jerusalem, and Cairo. In Jordan, urban dialects are predominantly spoken in Amman. As this dialect spread from urban centers, particularly from capital cities, it began to be perceived as the prestige dialect in Irbid and other cities. Urban Jordanian dialects share similarities with other urban Arabic dialects spoken in Syria and Lebanon (Ibrahim, 1986).

Conversely, the rural variety of Jordanian Arabic is prevalent in the villages surrounding urban centers. These rural dialects are primarily spoken by farmers residing in the countryside. They exhibit significant similarities with dialects spoken in southern Syria (Al-Sughayer,



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1990). Rural dialects in Jordan include those spoken in northern Jordan, specifically Ribdawi Arabic, Ramthawi Arabic, Ajluni Arabic, and Jerashi Arabic.

This linguistic and demographic landscape underscores the complex interplay of urbanization, migration, and regional dialectal variation in shaping the social fabric of the Irbid Governorate

## 5. Methodology

The current study utilizes a comparative descriptive approach to investigate the Rural and Urban dialects of Irbid in Jordan. Using a goal-directed sampling technique, local people from both regions representing different age groups, genders, and educational backgrounds are chosen to cover dialectal variations. Qualitative data analysis methods are applied to compare the phonological, lexical, and grammatical features of the two dialects. The following sections provide more information about the methodology used in this study.

### 5.1. Data Collection

The data was gathered from the Kufrijayiz and Irbid's downtown communities of Irbid, which is made up of elderly residents of this village who provided the researchers with the data. The researchers compared the vocabulary of both dialects of Rural and Urban, which is a legitimate method of researching regional identities and linguistic variations. Gaining insight into the linguistic distinctions and commonalities between the two areas can be facilitated by utilizing personal connections and family members who are native speakers of the dialects.

## 6. Phonological Variations

### 6.1. The Variable (Q)

While /q/ in the Standard Arabic realized as voiceless uvular sound, it has four major variants: [q], [g], [k], and [ʔ] in the present-day spoken Arabic in Jordan.

The Rural or Fallahi dialect tends to pronounce it as [g] like in *gal* (Said) and *galam* (pencil), while the Urban dialect tends to pronounce it as [ʔ] like in *ʔal* and *ʔalam*. However, the variant [k] is widely spread among Jordanian Palestinian communities, as in *Kalb* (heart) and *kamar* (moon).

### 6.2. The Variable (L)

The linguistics variation of (L) sound represents in two different allophones in Irbid dialects: the dark /l/ as in *xa:l* (uncle) and *qahub* (heart), and light /l/ as in *qalb* (heart) and *xa:l* (uncle). The study shows that Fallahi dialect tends to pronounce dark [L], while the Urban or Madani dialect tends to use soft [L] sound.

### 6.3. The alternation between /u/ and /i/

The alternation between /u/ and /i/ in words such as *zubde* ~ *zibde* (butter), and *dʒubne* ~ *dʒibne* (cheese). The pronunciation of /u/ is the traditional Rural realization while the realization of /i/ is the characteristic of Urban or Madani dialect.



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## 6.4. The alternation between /ʔ/, /a/, /g/, /q/, and /ʔ/

The alternation between /ʔ/ and /i/ in words as *qirryeh* ~ *qarryeh* ~ *ʔrryeh* (*village*) The Fallahi dialect tends to use /g/ sound followed by /i/ vowel as in *girryeh*, while Madani dialect tends to use both /q/ and /ʔ/ sounds as in *qarrjeh* and *ʔrrjeh*.

## 6.5. The alternation between /tʃ/ and /k/

The sound /tʃ/ is the most prominent sociolinguistic variable that distinguishes the Fallahi dialect from Madani dialect in Jordan in general and in Irbid in particular. The /tʃ/ sound is considered as a trademark registered for Rural or Fallahi community that clearly reveals the Fallah speakers' identity. For example, the word *ħaka: (said)* is pronounced by Madani community, while the sound /k/ is pronounced as / tʃ/ *ħatʃa* by Fallahi community.

## 6.6. The alternation between /ð/ and /d/

Most of Fallahi community pronounce the sound /ð/ as it is, like the word *ðahab (gold) and ðeeb (wolf)*. In other hand, the /ð/ sound sometimes is pronounced as /d/ by Madani community in Irbid as in *dahab and deeb*. The alternation from / ð/ to /d/ is common among women more than men in rural community, as this alternation shows a prestigious status to the speaker.

## 6.7. The alteration of /dʒ/ and /z/

Another distinctive variable that reflects the sound variation between Rural and Urban dialect is the alteration between /dʒ/ and /z/. In words like *dʒamal (camel) and dʒameʕ (Mosque)* are pronounced differently by Fallahi and Madani communities. The Fallahi accent pronounces them as /dʒ/, while Madani community pronounces them as /z/. The sound /z/ is commonly used by women and consider a classy voice that provides a higher social status for speakers.

## 6.8. The alteration between /ðˤ/ and /d/

The alteration between /ðˤ/ and /d/ sounds appear clearly between the dialect of Fallahi and Madani. The Fallahi dialect is characterized by /ðˤ/ sound. For example, the Demonstrative Arabic pronoun *ha:ðˤa (this)* is pronounced as *ha:ðˤa* by Fallahi dialect, while it is pronounced as *had* or *ha:da:* by the Madani dialect.

## 7. Morphological Variation

The following section highlights the most important features of the morphology of the dialect of Rural and Urban dialects of Irbid.

### 7.1. Pronouns

For 1<sup>st</sup> person singular/ muscular and feminine pronoun, the pronoun *ani* is used by Fallahi dialects, while the Madani dialect tends to use the formal Arabic pronoun *ana*. The 1<sup>st</sup> pers. Pl. fem. Pronoun *iħna:* is used by Fallahi dialect, while *neħna:* is common by Madani community. The 3<sup>rd</sup> pers. pl. masc *hommo:* is typically pronounced by Fallahis, while the same pronoun is pronounced as *hom* by Madanis.



## 7.2. Demonstratives

The variation of demonstratives between Rural and Urban dialects of Irbid is shown in the following table.

**Table (1): Demonstratives variation between Rural and Urban dialects**

	Near deixis	Rural	Urban	Far deixis	Rural	Urban
Sg. Masc.		<i>Ha:ð'a:</i>	<i>Had</i>		<i>Hað'a:k</i>	<i>Hada:k</i>
Sg. Fem.		<i>Ha:y</i> or <i>ha:yjeh</i>	<i>Hay</i>		<i>Hað'e:k</i> or <i>Hað'e:tf</i>	<i>Hade:k</i>
Pl.		<i>hað'o:l</i>	<i>Hado:l</i>		<i>hað'la:k</i>	<i>hadla:k</i>

## 7.3. Interrogatives

The interrogative tools vary between the two dialects under study. For instance, the rural dialect uses *man-u:* (*who*) as *manu: fattaḥ elbab* (*who opened the door*). Instead, the urban dialect tends to use the pronoun *me:n*. Also, the pronoun *eimta* (*when*), as in *eimta nemet* (*when did you sleep?*) is used by Rural dialect, while the pronoun *mata: is* used by Urban dialect. Another variant pronoun between the two dialects is shown in *imnein* (*from where*) as in *imnein ent?* (*where are you from*) which is commonly used by Fallahi dialect, while the Madani pronoun uses *men-wein?*

## 7.4. Adverbs

**Temporal adverbs:** Fallahi dialect uses distinctive temporal adverbs that differ from Madani dialect. The variation is shown clearly through the followings: *ame:t* and *eimta* (*when*) is used by Fallahi dialect, while the same temporal adverb is pronounced as *mata:*.

The difference is also shown clearly in the variation of the temporal adverb *hassa* (*now*). This adverb is pronounced in three different ways among Fallahi community: *hassa:*, *hassaʕ*, and *ʔssa:*. In the other side, Madani dialect tends to use the adverb *halla:* instead.

**Causal adverbs:** Fallahi dialect is characterized by *le:f* (*why*), while Madani dialect is characterized by *le:h*.

**Number and mass adverbs:** When asking about quantity, Fallahi dialect uses the adverb *gaddef* (*how many?*), while Madani dialect uses the adverb *kam*.

## 7.5. Prepositions

The most common Fallahi preposition is *bi* (*in*) as in *kont bidda:r* (*I was in the house*). While the most common Madani dialect is *fi* as in *kont fidda:r*.

## 8. Lexical variation

Lexical variation in Fallahi dialect reflects the rich cultural and historical influences of the region. The vocabulary of Fallahi dialect is related to daily life and reflect the agricultural



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life. In contrast, The Urban dialect in Irbid has a more standardized form of Arabic. The table below shows the lexical variation between the two dialects under discussion.

**Table (2): Lexical variation between Fallahi and Madani dialects**

Fallahi Dialect	Madani Dialect	Meaning in English
<i>Lid</i>	<i>Ittallaʕ</i>	Look
<i>Janbijeh</i>	<i>farrʕeh</i>	mattress
<i>ħo:f</i>	<i>Sa:ħa:</i>	Yard
<i>Lera or nera</i>	<i>Dinar</i>	Dinar (Jordan currency)
<i>tiʕle:leh</i>	<i>Sahra:</i>	Evening gathering
<i>Namljeh</i>	<i>xazaneh</i>	Dish cabinet
<i>Xa:fu:qah</i>	<i>maʕlaqah</i>	spoon
<i>dzift</i>	<i>xartoof or bunduqijah</i>	shotgun
<i>ħarro:f</i>	<i>fumma:m</i>	melon
<i>gifa:njeh</i>	<i>Zibdjeh</i>	Bowl
<i>Safa:h</i>	<i>Saxrah</i>	Stone
<i>watʕah</i>	<i>arðʕ</i>	ground
<i>Inzaleh</i>	<i>Missed</i>	Welcome meal for new neighbors

As the above table shows, the lexical variation between Rural and Urban dialects appears clearly. It is worth mentioning that the rural dialect sometimes mixes more than one linguistic variety for certain words, where there is a common linguistic variety with the urban dialect alongside another form used specifically in the rural context. For instance, it is common for Fallahi community to use *fuma:m* beside the using *ħarro:f*. This is due to the influence of the rural dialect by the urban dialect as a result of interaction in schools and universities, as well as marital relationships between the two communities. Notably, women in the rural community are more influenced by the urban dialect, followed by young males, and to a lesser extent, the elderly.

## 9. Results and Discussion

The study revealed several key findings related to phonological, morphological and lexical differences between the Fallahi and Madani dialects. Pronunciation differences were evident in letters such as /t/ and /k/, while vocabulary variations included unique words and expressions in each dialect. Morphological structure and patterns also exhibited differences in, pronouns, interrogatives, adverbs, demonstratives, and prepositions. These linguistic features contributed to the construction of distinct regional identities in Rural and Urban areas of Irbid.



## 9.1. Discussion

This section offers a discussion concerning the research questions, which include:

- What are the key phonological differences between the Karak and Amman dialects in Jordan, and how do these differences contribute to the distinct regional identities associated with each dialect?

The study shows that there are many phonological differences between the two dialects. These differences are shown through many sound variations and alternations. For example, the alteration between /tʃ/ and /k/ sounds is a key feature that distinct the Fallai dialect from Madani dialect, where fallai speaker tends to use the /tʃ/ sound while the madani speaker tends to use the alternative sound /k/ as in *tʃeif ħallak* (how are you) ~ *ke:f ħallak?*.

This also appears clearly by the alternation between /u/ and /i/ sounds, as the Fallahi dialect uses the alternation /u/ as in *zubbdeh* (butter), while the Madani dialect tends to use the alternation /i/ sound as *zibbdeh*.

The alternation between /ʔ/ and /i/ in words as *girryeh* ~ *qarryeh* ~ *ʔrryeh* (village) The Fallahi dialect tends to use /g/ sound followed by /i/ vowel as in *girryeh*, while Madani dialect tends to use both /q/ and /ʔ/ sounds as in *qarryeh* and *ʔrryeh*.

The use of dark (L) is another distinctive characteristic of Fallahi dialect, unlike the Madani speakers who tend to use soft (L) sound.

The Fallahi dialect is characterized by /ðʕ/ sound as in *ha:ðʕa:* (this) is pronounced by Fallahi dialect, while it is pronounced as /ha:d/ or /ha:da:/ by the Madani dialect.

- What are the lexical variations between Fallahi and Madani dialects in Irbid city of Jordan, and how do these differences reflect the cultural nuances and linguistic heritage of each region?

The study revealed a distinction between the urban dialect and the rural dialect in terms of lexical usage. Rural terms tend to reflect a word choice that embodies the cultural nature and social background associated with village life and the agricultural community. Most rural vocabulary is linked to the characteristics of rural and agricultural life, with words such as "sinseleh (stone chain)," "beider," (the place where crops are gathered) manjal," (scythe) and "dukka:n" (small store), and "ħo:sh" (yard) illustrating the essence of rural life and the social context of Jordan.

It is noteworthy that the rural dialect reflects a social cohesion among its speakers, fostering a sense of familiarity and psychological comfort among them, which underscores a shared identity.

In contrast, rural speakers experience a sense of social alienation when they find themselves in a community that communicates in an urban language. They often feel psychological pressure and struggle to search their linguistic repertoire for neutral or urban terms that might facilitate their integration into the surrounding society.

Additionally, it is important to mention that young rural women are more influenced by and inclined to imitate the urban dialect, stemming from the stereotype that the urban dialect is perceived as superior to the rural dialect.



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- How do the phonological patterns and rules differ between Fallahi and Madani dialects in Irbid city of Jordan, and what insights do these differences provide regarding the linguistic patterns and communication styles within each region?

The study shows distinctive differences between Fallahi and Madani dialect with regard to morphological patterns and rules. These differences were shown clearly in adverbs, demonstratives, pronouns, interrogative and the use of prepositions as stated previously.

## 9.2. Conclusion

The research conducted on the phonological, lexical, and morphological differences between the Rural and Urban dialects of Irbid city in Jordan has shed light on the intricate relationship between language variation and regional identities. The analysis has revealed that these dialects exhibit significant linguistic variations, which contribute to the distinct regional identities associated with each dialect. The phonological differences, accent variations, and pronunciation patterns distinguish speakers from Rural and Urban regions, influencing how they perceive themselves and are perceived by others based on their linguistic background. Additionally, the lexical variations between the dialects reflect the cultural nuances and linguistic heritage of each region. Specific vocabulary choices and regional expressions are rooted in the history and social context of Fallah and Madani communities, reinforcing the regional identities of the speakers. The investigation has demonstrated how these lexical differences provide valuable insights into the cultural diversity and historical influences that have shaped the linguistic practices in each community. Moreover, the analysis of morphological patterns has highlighted distinct linguistic patterns and communication styles within Fallahi and Madani speakers. Variations in pronouns, demonstratives, interrogation, and adverbs contributed to the formation of regional identities and the way people express themselves in each region. The morphological differences reflect historical language development, sociocultural influences, and language contact, which have contributed to the unique morphology of the dialects.

## 10. Recommendations

- **Cultural and Heritage Institutions:** A call for cultural and artistic institutions and associations to document local dialects, pay attention to them, and preserve them from loss and extinction. These dialects represent a cultural, human, and linguistic heritage that is reflected in proverbs, songs, and traditional chants, showcasing a valuable historical and cultural legacy.
- **Drama and Art:** Encouraging production companies in the artistic and theatrical fields to focus on local dialects through dramatic, cinematic, and theatrical works that reflect the authentic reality of Jordanian society and its cultural and linguistic heritage.
- **Writers and Authors:** Urging writers and authors to create stories in the various Jordanian dialects, which will help spread these dialects and introduce them to others. This contributes to the formation of a Jordanian linguistic identity represented by its diverse dialects: rural, urban, and Bedouin.
- **Television Cultural Programs:** Encouraging television programs to conduct interviews and discussions that highlight the various Jordanian dialects and their diversity as a national cultural heritage reflecting deep historical and cultural roots. Additionally, inviting academics



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specializing in social linguistics to participate in these interviews to enrich the dialogue and inform viewers about the historical, cultural, and social foundations that led to the emergence of these dialects.

- **Linguistic Research and Documentation:** Ongoing linguistic research and documentation of rural and urban dialects are essential for preserving their unique linguistic attributes and cultural heritage. Such research can provide valuable insights into the historical and sociocultural contexts that have shaped these dialects, emphasizing their significance in the formation of regional identities.

### **Conflict of Interest**

The author declares that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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