

High- And Low-Frequency Arabic Verbs and Their Semantic Fields in Everyday Communication: Evidence from Selected Episodes of Hello Jadoo Arabic Cartoon Series

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ABSTRACT

This study examines the frequency distribution, semantic fields and usage patterns of Arabic verbs in everyday communication as represented in selected episodes of the Arabic-dubbed *Hello Jadoo* cartoon series. Using a descriptive corpus-based approach, the study analysed selected dialogue transcripts and identified 1,126 Arabic verb occurrences, which were mapped onto 295 distinct verb lemmas. Based on recurrence, the lemmas were classified into 101 high-frequency verbs and 194 low-frequency verbs. The findings show that the selected dialogues rely on a relatively small core of repeatedly used verbs, with *كان* (*kāna*), *قال* (*qāla*) and *فعل* (*fa'ala*) emerging as the most frequent lemmas. These high-frequency verbs were mainly associated with everyday semantic domains such as state or existence, communication, action, movement, desire and food-related activities. The usage-pattern analysis further indicates that these verbs function in practical communicative contexts, including narrating daily actions, describing situations, reporting speech, managing movement, expressing cognition and indicating ability or intention. Overall, the study suggests that Arabic cartoon dialogues can provide contextualised exposure to frequently used verbs in familiar everyday situations and may inform vocabulary selection in Teaching Arabic as a Foreign Language (TAFL), particularly by highlighting frequent verbs, semantically relevant and functionally useful for daily communication.

Keywords: Arabic Corpus Linguistics, Lexical Frequency, Semantic Fields, Audio-visual Discourse, Arabic Verbs, TAFL.

INTRODUCTION

Background of Study

In the contemporary era of second language teaching and learning, the focus of linguistic analysis has shifted from a preoccupation with pure theoretical rules to an empirical approach centered on actual language use. This paradigm shift has been predominantly driven by advancements in the field of corpus linguistics. According to Bennett (2010), corpus linguistics is the empirical study of language as it naturally occurs, contrasting with traditional rationalist linguistic approaches that are prescriptive in nature. By utilizing a corpus defined as a principled collection of naturally occurring language examples stored electronically, researchers can identify patterns, lexical frequency, and semantic fields of vocabulary within authentic and practical communicative contexts (Bennett, 2010).

For the Arabic language, the application of corpus linguistics presents unique challenges and characteristics. As noted by Zaki et al. (2020), the development of Arabic corpora experienced initial delays compared to European languages due to the complex orthographic and morphological nature of Arabic, such as textual ambiguity resulting from the absence of short vowels. However, the development of this field still faces other critical issues. Al-Surmi (2021) highlights a notable scarcity of resources in the written literature concerning Arabic corpus linguistics. This lack of comprehensive research limits the ability of researchers and educators to fully exploit

the potential of big data analysis for this language within the contexts of applied linguistics and Teaching Arabic as a Foreign Language (TAFL).

This gap in the literature becomes even more critical when evaluating Arabic instructional materials. Corpus-based studies reveal a significant mismatch between the vocabulary input in textbooks and the reality of actual language use. Moser (2020) found that the lexical content in existing curricula frequently exhibits a low distribution of items within high-frequency bands. Traditional Arabic textbooks tend to incorporate low-frequency or rigid vocabulary that is rarely encountered in everyday communication. This lack of exposure to high-frequency vocabulary constrains learners' capacity to achieve optimum fluency, given that the mastery of high-frequency words constitutes the primary foundation for both listening and speaking comprehension (Moser, 2020).

Within the lexical system of Arabic, verbs play a pivotal role in syntactic, semantic, and pragmatic structures. Furthermore, from a psycholinguistic perspective, the cognitive processing of verbs in spoken Arabic is far more complex than that of nouns. A study by Khwaileh et al. (2025) demonstrates that Arabic verbs require higher naming latencies to be retrieved from a speaker's memory compared to nouns, owing to the unique complexity of their morphological structure. This finding indicates that mastering spoken verbs in Arabic presents a substantial cognitive challenge for learners. Consequently, explicit exposure to high-frequency verbs is critical for developing smooth, foundational communication, while low-frequency verbs serve to enrich contextual nuances of meaning (Moser, 2020).

To bridge this lexical gap and overcome the morphological complexities of verbs, the utilization of authentic spoken materials outside the formal curriculum is essential. Audiovisual materials, such as animated cartoon series, offer an invaluable alternative as sources of authentic and dynamic spoken language data. The Arabic-dubbed version of the cartoon series Hello Jadoo provides instances of everyday interaction rich in socio-cultural expressions, emotions, and real-life communicative situations. Utilizing selected episodes from this series as a corpus dataset allows for the analysis of verbs within a living pragmatic context, aligning with the arguments of Khwaileh et al. (2025), which emphasize the importance of examining everyday spoken language variations to understand how actual verbs are produced by speakers.

Through the method of corpus linguistics, this study is conducted to address the gaps in the literature by analyzing the distribution of high- and low-frequency verbs and mapping their semantic fields in the cartoon series Hello Jadoo. This study not only contributes to addressing the scarcity of Arabic corpus resources as highlighted by Al-Surmi (2021), but also responds to Moser's (2020) recommendation to provide supportive communicative materials that can fill the lexical gaps in Arabic pedagogy, thereby ensuring that learning input aligns with the demands of real-world everyday communication.

Statement of Problem

Corpus linguistics has become one of the most influential approaches in contemporary linguistic research due to its ability to investigate language use through authentic linguistic data. Corpus-based analysis enables researchers to identify lexical usage patterns, word frequency distributions, and semantic characteristics based on empirical evidence rather than intuition. Lexical frequency analysis, in particular, plays a fundamental role in vocabulary selection, curriculum design, language pedagogy, and second language acquisition (McEnery & Hardie, 2012; O'Keeffe & McCarthy, 2010). In line with these developments, Arabic corpus linguistics has witnessed considerable progress through the establishment of large-scale corpora that facilitate systematic investigations of Modern Standard Arabic.

Despite these advances, existing Arabic corpus linguistic research has primarily focused on corpus compilation, frequency list development, and lexical coverage estimation. For instance, Ech-Charfi (2024) recompiled the lemma frequency list extracted from the Arabic Internet Corpus to improve the estimation of lexical coverage in Modern Standard Arabic. Nevertheless, the study acknowledged several limitations related to lemmatization and the classification of homographs, while emphasizing the need for future research to utilize the revised frequency list in studies concerning the four language skills: reading, writing, speaking, and listening, as well as investigations into the relationship between vocabulary knowledge and morphological knowledge. These

observations suggest that current research has largely concentrated on developing lexical resources, whereas their application to authentic language use remains relatively underexplored.

Furthermore, most Arabic corpus studies rely on written language data derived from newspapers, textbooks, literary works, or web-based corpora. Consequently, these corpora may not adequately represent the linguistic characteristics of everyday spoken communication. Moser (2021), for example, demonstrated that the vocabulary presented in Arabic language textbooks does not necessarily reflect the most frequently used words in authentic communication. This limitation highlights the need for corpus-based studies that examine scripted audiovisual dialogue representing everyday communication contexts to provide a more accurate representation of Arabic language use in everyday contexts.

Research on Arabic verbs has likewise been dominated by studies addressing morphological structures, syntactic behaviour, and lexical resource development. Mousser (2010), for example, proposed a taxonomy of Arabic verbs based on their syntactic and semantic properties for natural language processing applications. Although such studies have contributed substantially to Arabic linguistic resources, they have paid relatively little attention to the actual use of verbs in authentic communicative contexts. Similarly, previous studies employing semantic field analysis have primarily focused on developing pedagogical vocabulary lists rather than examining the relationship between verb frequency and semantic fields in naturally occurring discourse.

Audiovisual media, particularly animated television series, constitute a valuable source of contextualised language input because they portray everyday interactions involving family members, peers, teachers and various social situations. The dialogues presented in such media reflect contextualized language use and expose speakers to a wide range of frequently occurring verbs within meaningful communicative settings. Despite this potential, Arabic-dubbed animated series remain largely underutilized as linguistic corpora. Consequently, empirical evidence concerning the distribution of high- and low-frequency Arabic verbs and their semantic fields in everyday spoken communication remains limited.

Based on the existing literature, two major research gaps can be identified. First, although Arabic corpus linguistic research has contributed significantly to corpus construction, frequency lists, textbook evaluation and lexical resource development, less attention has been given to the application of corpus-based frequency analysis to Arabic cartoon dialogue as a specialised corpus of everyday-style communication. Existing studies have tended to focus on large written corpora, textbooks, subtitle-based frequency norms, television dialogue or Arabic NLP/dialogue-act tasks, rather than on Arabic-dubbed cartoon dialogues (Moser, 2020; Nohejl et al., 2025; Zago, 2019; Elmadany et al., 2015). Second, previous studies on Arabic verbs have largely examined morphological, syntactic or computational aspects of verbs, while fewer studies have integrated verb frequency distribution with semantic field classification and communicative usage pattern analysis (Mousser, 2010; Saeed & Habash, 2025). Therefore, the present study addresses these gaps by analysing high- and low-frequency Arabic verb lemmas in selected episodes of the Arabic-dubbed *Hello Jadoo* cartoon series and by examining the semantic fields and usage patterns represented by these verbs.

Research Objectives

The primary objectives of this study are as follows:

To identify high- and low-frequency Arabic verbs used in selected dialogues from the Hello Jadoo Arabic cartoon series.

To classify the identified Arabic verbs according to their semantic fields in everyday communication contexts.

To analyse the usage patterns of high-frequency Arabic verbs in the selected cartoon dialogues.

Research Questions (RQ)

To achieve the objectives outlined above, this study seeks to answer the following research questions:

What are the high- and low-frequency Arabic verbs used in selected dialogues from the Hello Jadoo Arabic cartoon series?

How are the identified Arabic verbs classified according to their semantic fields in everyday communication contexts?

What are the usage patterns of high-frequency Arabic verbs in the selected cartoon dialogues?

LITERATURE REVIEW

Arabic Verbs and Frequency-Based Lexical Analysis

Verbs constitute a central lexical category because they encode actions, events, states, processes and relations between participants in communication. Croft (2012) explains that verbs are closely related to event structure because they represent how actions and situations unfold and how participants are involved in those events. In everyday communication, verbs are therefore important in expressing what speakers do, what they intend, what they perceive, what they know and how they respond to others.

In Arabic, verbs are particularly significant due to the language's rich morphological system. Arabic verbs can be inflected according to person, number, gender, tense, aspect, mood and voice, making verb forms highly informative at both grammatical and communicative levels (Ryding, 2014; Watson, 2021). For example, a single verb lemma such as ذهب (*dhahaba*, "to go") may appear in different surface forms depending on tense, speaker, addressee and communicative purpose. This morphological richness makes Arabic verb analysis more complex than simply counting surface word forms.

For this reason, lemmatisation is important in Arabic frequency-based analysis. Lemmatisation refers to the process of grouping different inflected forms of the same lexical item under one basic dictionary form or lemma. Saeed and Habash (2025) note that lemmatisation is crucial for morphologically rich languages such as Arabic because Arabic words may appear in different forms and may also be affected by orthographic ambiguity. In the context of verb analysis, inflected forms such as ذهب (*dhahaba*, "he went"), تذهب (*tadhabu*, "she/you go"), اذهبي (*idhhabī*, "go!" feminine singular) and فلنذهب (*falnadhab*, "let us go") can be grouped under the lemma ذهب (*dhahaba*, "to go"). This enables the researcher to calculate verb frequency more systematically without treating each inflected form as a separate lexical item.

Frequency analysis has been widely used in vocabulary and corpus-based studies to identify lexical items that are central to language use. Nation (2013) explains that vocabulary can be understood according to frequency levels, including high-frequency, mid-frequency and low-frequency vocabulary. Similarly, Schmitt and Schmitt (2014) argue that frequency remains an important basis for vocabulary classification, although the exact boundary between frequency levels may vary depending on the corpus, learning purpose and research context. In relation to verbs, Previous frequency-based studies have shown that verb frequency is relevant to language input and acquisition. Matthews et al. (2005) specifically distinguished between high-, medium- and low-frequency verbs, while Ambridge et al. (2015) demonstrated that frequency effects are widespread across different domains of language acquisition.

In Arabic lexical studies, corpus-based frequency analysis has been used to evaluate vocabulary selection and representation in language materials. For instance, Moser (2020) examined Arabic textbook vocabulary through a corpus-based lexical frequency approach by comparing textbook vocabulary with the first 3,000 most frequent words from *A Frequency Dictionary of Arabic*. This type of study demonstrates the usefulness of frequency analysis in assessing whether the vocabulary in a selected corpus reflects commonly encountered lexical items. However, while previous Arabic lexical frequency studies have focused mainly on textbooks and larger reference corpora, the frequency, semantic fields and usage patterns of Arabic verbs in cartoon dialogue remain underexplored as a source of everyday communication.

In the present study, frequency-based lexical analysis is applied specifically to Arabic verbs in selected cartoon dialogues. High-frequency verbs are understood as verbs that occur repeatedly within the selected data and may

represent core actions in everyday communication, while low-frequency verbs refer to verbs that occur minimally and are usually more specific to particular scenes or events. Although previous frequency-based studies distinguish lexical items into high-, mid- and low-frequency bands, the exact threshold is not universal and should be determined according to the size and nature of the corpus (Nation, 2013; Schmitt & Schmitt, 2014). Therefore, since the present study is based on a small specialised corpus of selected cartoon dialogues, the classification of high- and low-frequency Arabic verbs is determined operationally according to the distribution of verb lemmas in the data.

Semantic Field Analysis of Arabic Verbs

Frequency analysis identifies how often verbs occur in the corpus, but it does not fully explain the range of meanings represented by those verbs. Therefore, semantic field analysis is needed to extend the frequency findings by examining how high-frequency verbs are organised into related domains of meaning. This approach is consistent with Cruse's (1986) contextual view of lexical semantics, which suggests that the meaning of a lexical item can be examined through the relations it enters into with actual and potential linguistic contexts. Cruse's discussion of lexical relations, such as synonymy, hyponymy, compatibility and incompatibility, further shows that lexical meaning is shaped by relationships between words within a broader semantic system.

In Arabic linguistic studies, semantic field theory has also been discussed in relation to the Arabic lexical tradition. Al-Sultan and Al-Qattan (2023) argue that Arab linguists contributed to the organisation of vocabulary according to conceptual and meaning-based classifications. This shows that semantic field analysis is not foreign to Arabic lexical studies, as Arabic linguistic heritage has long recognised the relationship between words and broader fields of meaning. Therefore, semantic field analysis is relevant for examining Arabic verbs because verbs represent different types of actions, events, processes and communicative meanings.

Semantic field analysis is particularly useful in verb studies because verbs do not simply denote actions in a general sense; they encode different domains of meaning according to their contextual functions. This is consistent with semantic field theory, commonly associated with Jost Trier and later developed in lexical semantic studies, which views lexical items as organised and interrelated within specific fields of meaning rather than existing as isolated words (Trier, 1931; Lehrer, 1974; Al-Sultan & Al-Qattan, 2023). For instance, **ذهب** (*dhahaba*, "to go") and **جاء** (*jā'a*, "to come") may be grouped under the semantic field of movement, while **قال** (*qāla*, "to say") belongs to the field of communication. Similarly, **رأى** (*ra'ā*, "to see") and **عرف** (*arafa*, "to know") are associated with perception and cognition, whereas **أعطى** (*a'ṭā*, "to give") and **أخذ** (*akhadha*, "to take") reflect meanings related to transfer, possession or exchange. Such classification is supported by the view that words within a particular field are semantically related and that their meanings are shaped by their relationships with other lexical items in the same context. Therefore, semantic field analysis allows researchers to move beyond frequency counts by identifying the dominant semantic domains represented by frequently occurring verbs in a given corpus or discourse.

In the present study, semantic field analysis is used after the frequency analysis of Arabic verb lemmas. This analysis is guided by the semantic field approach, commonly associated with Jost Trier, which views vocabulary as an organised system in which lexical items are grouped according to related meanings rather than treated as isolated words. This is consistent with the view that semantic field theory examines the organisation and interrelation of words within specific fields of meaning, and that lexical items are shaped by their relationships with other lexemes in the same context. Based on this approach, the high-frequency Arabic verbs identified in the selected *Hello Jadoo* Arabic cartoon dialogues are classified into semantic fields such as movement, communication, intention, state or existence, perception and cognition, transfer or exchange, and play or recreation. This classification helps to explain the meaning profile of the verbs beyond their numerical frequency. For example, frequent movement verbs such as **ذهب** (*dhahaba*, "to go") and **جاء** (*jā'a*, "to come") may indicate that movement between places is a dominant communicative pattern in the cartoon, while the frequent occurrence of **قال** (*qāla*, "to say") suggests that verbal interaction is central to the structure of the dialogue.

Past Studies

Previous studies have shown that corpus-based lexical analysis is useful for identifying vocabulary that is frequent, salient and relevant to language exposure. In Arabic lexical research, Moser (2020) applied a corpus-based lexical frequency approach to evaluate vocabulary representation in Arabic textbooks by comparing lemmatised textbook vocabulary with the first 3,000 most frequent words in *A Frequency Dictionary of Arabic*. The study found relatively low representation across frequency bands, suggesting that Arabic learning materials may not always provide sufficient exposure to words that learners are likely to encounter in actual texts or conversations. This indicates that frequency analysis can be used not only to describe vocabulary distribution, but also to evaluate the relevance of lexical input in language learning materials.

Beyond textbook-based studies, audiovisual and subtitle-based corpora have also been used to approximate everyday language exposure. Nohejl et al. (2025) argue that word frequency is important for modelling human familiarity with words and that film subtitle frequency has been shown to approximate everyday language exposure. Their study further demonstrates that carefully processed YouTube subtitles can provide frequency norms that are comparable to, and sometimes better than, existing subtitle or speech corpus resources. However, they also note that film and TV subtitle corpora are often based on scripted dialogue and may be skewed towards particular topics and vocabulary. This suggests that audiovisual corpora are useful for studying everyday language exposure, but their communicative domain and genre still need to be considered carefully.

Research on television dialogue also supports the idea that scripted audiovisual dialogue can be analysed linguistically. Bednarek's work on television series, as reviewed by Zago (2019), is positioned within applied linguistics, corpus linguistics, media linguistics and sociocultural linguistics, and examines the pragmatic and stylistic meaning potential of fictional television dialogue. The study also uses the Sydney Corpus of Television Dialogue, consisting of dialogue from 66 American TV series, and applies corpus-based techniques such as frequency analysis, n-grams, keyness, dispersion, collocation and concordance. This shows that scripted dialogue can serve as a legitimate corpus for linguistic analysis, although existing work in this area has largely focused on English-language television rather than Arabic cartoon dialogue.

In Arabic-related audiovisual and dialogue studies, the focus has generally been different. Aljuied (2021), for example, examined Arabic dubbing and redubbing in Disney animated films, but the study focused on the translation of wordplay and humour rather than vocabulary frequency or verb usage. Similarly, Elmadany et al. (2015) surveyed Arabic dialogue understanding and dialogue-act classification, highlighting the importance of dialogue corpora, utterance segmentation, annotation schemas and classification techniques in Arabic NLP. They also note that relatively few works had developed Arabic spoken dialogue systems, partly because of limited tools and resources. These studies show that Arabic audiovisual and dialogue data have been studied, but mainly from translation, dubbing or computational dialogue-processing perspectives.

Taken together, previous studies demonstrate the usefulness of corpus-based frequency analysis, subtitle-based frequency norms, television dialogue corpora and Arabic dialogue studies. However, the existing literature has tended to focus on Arabic textbooks, large written or subtitle corpora, English-language television dialogue, Arabic dubbing translation or Arabic NLP/dialogue-act tasks. Limited attention has been given to Arabic cartoon dialogue as a specialised corpus of everyday communication. More specifically, few studies have combined lemma-based Arabic verb frequency analysis, semantic field classification and communicative usage pattern analysis in cartoon dialogue. Therefore, the present study addresses this gap by analysing high- and low-frequency Arabic verb lemmas in selected *Hello Jadoo* Arabic cartoon dialogues and by examining the semantic fields and usage patterns represented by these verbs

Theoretical Framework of the Study

This study is guided by an integrated analytical framework that combines three complementary perspectives: a frequency-based lexical approach, semantic field theory and a functional-pragmatic view of language. These perspectives correspond to the three objectives of the study. The frequency-based lexical approach supports the identification of high- and low-frequency Arabic verb lemmas, semantic field theory supports the classification

of high-frequency verbs into meaning-related domains, while the functional-pragmatic perspective supports the analysis of how these verbs are used in everyday communication contexts.

First, the frequency-based lexical approach provides the foundation for identifying recurrent Arabic verb lemmas in the selected *Hello Jadoo* Arabic cartoon dialogues. Vocabulary research informed by lexical frequency emphasises that words do not occur randomly in language use; rather, some lexical items recur more frequently and therefore provide wider lexical coverage in spoken and written discourse (Nation, 2001, 2013). In this study, the notion of frequency is operationalised through the classification of Arabic verb lemmas into high-frequency and low-frequency groups. High-frequency verbs refer to verb lemmas that occur repeatedly in the corpus and may represent the core verbal vocabulary of the selected dialogues. Low-frequency verbs, on the other hand, refer to verb lemmas that occur only once or twice and may contribute to lexical variety, contextual nuance and more specific meanings. This distinction is important because frequency-based vocabulary research suggests that frequently occurring words provide learners with repeated exposure to useful lexical items, whereas less frequent words often require greater attention and learning effort.

This frequency-based perspective is also relevant to Arabic lexical research. Moser (2020), for example, demonstrates the usefulness of corpus-based lexical frequency analysis in evaluating the representation of Arabic vocabulary in language learning materials. Moser's study shows that lexical frequency can be used to examine whether Arabic learning materials provide sufficient exposure to frequently occurring vocabulary. In the present study, this approach is extended to Arabic cartoon dialogues by examining whether the selected *Hello Jadoo* dialogues provide repeated exposure to common Arabic verb lemmas. The use of cartoon dialogue as a corpus is particularly relevant because animated dialogue often presents verbs in familiar, contextualised and interactional situations. Therefore, the frequency analysis in this study does not merely count verbs, but also identifies the recurrent verbal items that structure everyday communication in the selected dialogues.

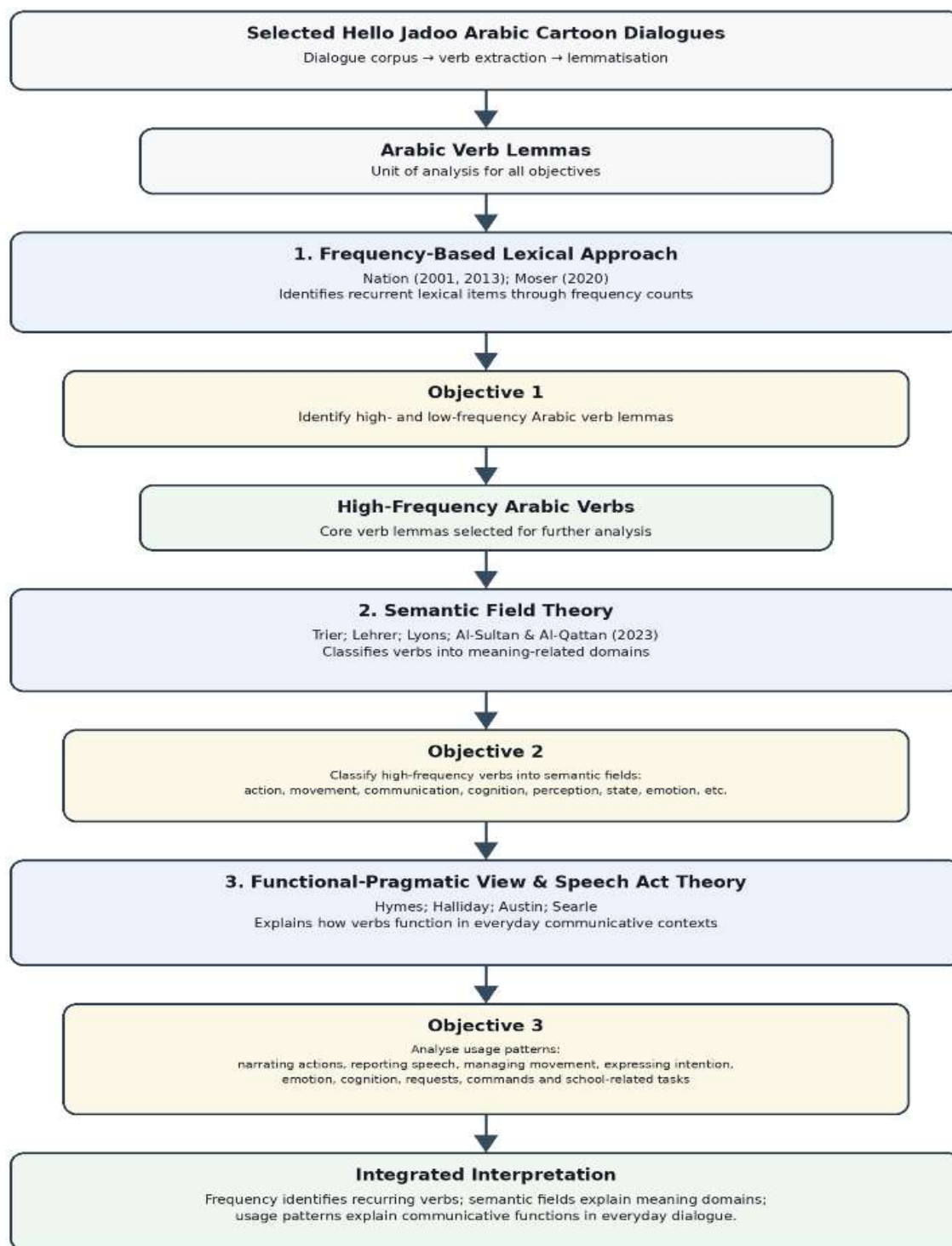
Second, semantic field theory provides the theoretical basis for classifying high-frequency verbs according to related domains of meaning. Semantic field theory, commonly associated with lexical field theory and the work of Jost Trier, views vocabulary as an organised system in which lexical items are grouped according to related meanings rather than treated as isolated words (Trier, 1931; Lehrer, 1974; Lyons, 1977). In the context of Arabic, Al-Sultan and Al-Qattan (2023) explain that semantic field theory examines the organisation and interrelation of words within specific fields of meaning. This perspective is important because frequency analysis can identify which verbs occur most often, but it does not fully explain the types of meanings represented by those verbs. Therefore, the high-frequency Arabic verbs identified in this study are further classified into semantic fields such as action, movement, communication, cognition, perception, state or existence, possession, emotion and social interaction. This classification enables the study to identify not only which verbs are frequent, but also which semantic domains are dominant in the selected cartoon dialogues.

Third, the analysis of usage patterns is guided by a functional-pragmatic view of language and speech act theory. A functional view of language emphasises that linguistic forms should be understood through their use in social and communicative contexts (Hymes, 1972; Halliday, 1978). Speech act theory further explains that utterances do not merely convey information, but also perform communicative actions such as requesting, responding, reporting, directing, offering and expressing feelings or intentions (Austin, 1962; Searle, 1969). This perspective is relevant to the present study because the same Arabic verb lemma may serve different communicative functions depending on the dialogue situation. For example, a verb may function to narrate an action, describe a situation, express intention, give a command, report speech or manage interpersonal interaction. Thus, each high-frequency verb occurrence is analysed based on its sentence, dialogue context and communicative function before being assigned to a usage pattern.

Together, these three perspectives form the theoretical and analytical basis of the study. The frequency-based lexical approach identifies the recurring Arabic verb lemmas, semantic field theory explains the meaning domains represented by those verbs, and the functional-pragmatic perspective explains how the verbs operate in everyday communication. This integrated framework enables the study to move beyond numerical frequency by examining the semantic and communicative roles of high-frequency Arabic verbs in the selected *Hello Jadoo* Arabic cartoon dialogues. It also allows the study to consider the pedagogical relevance of cartoon dialogue as

a source of repeated, contextualised and everyday Arabic verb input, particularly in relation to the need for realistic high-frequency lexical exposure in Arabic language learning materials.

Figure 1: Theoretical Framework



METHODOLOGY

This study adopted a descriptive corpus-based content analysis, combining quantitative lexical frequency analysis with qualitative semantic and functional coding. The analysis was aligned with the theoretical framework of the study: the frequency-based lexical approach guided the identification of high- and low-frequency Arabic verb lemmas, semantic field theory guided the classification of verbs into meaning-related domains, and the functional-pragmatic perspective guided the analysis of verb usage patterns in dialogue. The

corpus consisted of three selected episodes from the Arabic-dubbed version of *Hello Jadoo*, which were divided into five transcript documents for data organisation and analysis. The episodes were selected purposively because they portrayed everyday communicative situations, including family interaction, school activities, peer conversations and routine daily experiences. The dialogues were manually transcribed and compiled into a textual corpus.

All Arabic verbs in the transcripts were identified, extracted and normalised according to their lemma forms. Different inflectional forms representing the same verb were grouped under one lemma, while each occurrence was retained for frequency calculation. A total of 1,126 Arabic verb occurrences were identified and grouped into 295 distinct verb lemmas. Verb lemmas that occurred three times or more were classified as high-frequency verbs, while lemmas that occurred once or twice were classified as low-frequency verbs. The high-frequency verbs were then analysed according to their semantic fields and usage patterns. For semantic field analysis, each verb occurrence was examined based on its sentence and dialogue context before being assigned to a meaning-related category, such as action, movement, communication, cognition, perception, state, possession, emotion and social interaction. For usage pattern analysis, each occurrence was examined according to its communicative function in the dialogue, such as narrating daily actions, describing situations, reporting speech, managing movement, expressing desire or emotion, making requests and giving commands.

To ensure consistency, the processes of verb identification, lemmatisation, frequency counting, semantic field classification and usage pattern coding were reviewed systematically across the five transcript documents. The findings were presented using descriptive statistics, frequency tables and qualitative interpretations of semantic fields and usage patterns.

FINDINGS AND DISCUSSION

Identification of High and Low-Frequency Arabic Verbs

This section contains the results for Objective 1. This objective seeks to identify the high- and low-frequency Arabic verbs used in selected dialogues from the Hello Jadoo Arabic cartoon series. The data were chosen from three selected episodes, which were divided into five transcript documents to facilitate data organisation and analysis. Before calculating the frequency count, each Arabic verb in the transcripts was recognized and categorised based on its lemma. In this study, verb lemmas that appeared three times or more were operationally categorized as high-frequency verbs, while verbs that appeared once or twice were categorized as low-frequency verbs.

Overall Distribution of Arabic Verb Occurrences

Table 1 provides a summary of the overall frequency distribution of Arabic verbs in the selected Hello Jadoo dialogues. The table reports the total verb occurrences, the total number of verb lemmas and the distribution of these lemmas according to high-frequency and low-frequency categories;

Table 1: Overall frequency distribution of Arabic verbs in selected Hello Jadoo Dialogues

Aspect of Analysis	Frequency
Total occurrences of Arabic verbs	1126
Total verb lemmas	295
High-frequency verb lemmas	101
Low-frequency verb lemmas	194
Total occurrences of high-frequency verbs	879
Total occurrences of low-frequency verbs	247

Table 1 presents the overall distribution of Arabic verbs identified in the selected *Hello Jadoo* dialogues. A total of 1126 Arabic verb occurrences were found, representing 295 verb lemmas. Of these, 101 lemmas were categorised as high-frequency verbs, while 194 lemmas were categorised as low-frequency verbs. The high-

frequency verbs accounted for 879 occurrences, whereas the low-frequency verbs accounted for 247 occurrences. This indicates that although the number of low-frequency lemmas was higher, the selected dialogues relied more heavily on a smaller group of repeatedly used verbs. Many other verbs appeared only once or twice in specific situations.

High-frequency Arabic verb lemmas

Table 2 reports the twenty most frequently occurring Arabic verb lemmas found in the selected Hello Jadoo dialogues. These lemmas were chosen from the high-frequency category to illustrate the most dominant verbs in the data.

Table 2: The 20 most frequently occurring Arabic verb lemmas in selected *Hello Jadoo* dialogues

No.	Arabic Verb Lemma	Transliteration	English Gloss	Frequency	Percentage%	Number of Documents
1.	كان	kāna	to be / was	64	5.68	5
2.	قال	qāla	to say	41	3.64	5
3.	فعل	fa'ala	to do	38	3.37	5
4.	ذهب	dhahaba	to go	35	3.11	5
5.	أراد	arāda	to want	32	2.84	5
6.	أكل	akala	to eat	31	2.75	4
7.	أمكن	amkana	to be possible	29	2.58	5
8.	رأى	ra'ā	to see	19	1.69	5
9.	أخذ	akhadha	to take	18	1.60	5
10.	استطاع	istatā'a	to be able	15	1.33	5
11.	اشترى	ishtarā	to buy	14	1.24	5
12.	اعتقد	i'taqada	to believe	14	1.24	5
13.	ليس	laysa	not to be	14	1.24	4
14.	أتى	atā	to come	13	1.15	4
15.	سمع	sami'a	to hear	13	1.15	5
16.	شعر	sha'ara	to feel	12	1.07	5
17.	عرف	'arafa	to know	12	1.07	5
18.	نظر	naẓara	to look	12	1.07	3
19.	وجب	wajaba	to be necessary	12	1.07	4
20.	تفضل	tafaḍḍala	to please / kindly do	11	0.98	4

Table 2 shows the twenty most frequently occurring Arabic verb lemmas in the data. The most frequent verb was كان(kāna, “to be/was”) with 64 occurrences, followed by قال(qāla, “to say”) with 41 occurrences and فعل(fa'ala, “to do”) with 38 occurrences. These verbs appeared across all five documents, suggesting that the selected dialogues depend strongly on common Arabic verbs used in everyday interactions. The dominance of verbs such as كان(kāna, “to be/was”), قال(qāla, “to say”), فعل(fa'ala, “to do”), ذهب(dhahaba, “to go”), أراد(arāda, “to want”) and أكل(akala, “to eat”) shows that the dialogues frequently involve state description, speech, action, movement, intention and food-related activities.

Low - frequency Arabic verb lemmas

Table 3 presents the low-frequency Arabic verb lemmas identified in the selected *Hello Jadoo* dialogues. These lemmas occurred only once or twice in the data, indicating that they were used in limited or context-specific situations rather than as repeatedly occurring verbs across the dialogues.

No.	Arabic Verb Lemma	Transliteration	English Gloss	Frequency	Percentage%	Number of Documents
1.	أبلغ	ablagha	to inform	2	0.18	2

2.	أجرى	<i>ajrā</i>	to conduct / carry out	2	0.18	2
3.	أحب	<i>aḥabba</i>	to like / love	2	0.18	2
4.	أخطأ	<i>akhṭa'a</i>	to make a mistake	2	0.18	2
5.	أزعج	<i>az'aja</i>	to disturb	2	0.18	1
6.	أشبه	<i>ashbaha</i>	to resemble	2	0.18	1
7.	أصاب	<i>aṣāba</i>	to hit / affect	2	0.18	2
8.	أعاد	<i>a'āda</i>	to repeat / return	2	0.18	2
9.	أعد	<i>a'adda</i>	to prepare	2	0.18	1
10.	أوصل	<i>awṣala</i>	to deliver / bring	2	0.18	1
11.	أثبت	<i>athbata</i>	to prove	1	0.09	1
12.	أخرج	<i>akhraja</i>	to take out	1	0.09	1
13.	أصيب	<i>uṣība</i>	to be injured / affected	1	0.09	1
14.	أضاف	<i>adāfa</i>	to add	1	0.09	1
15.	أفسد	<i>afsada</i>	to spoil / ruin	1	0.09	1
16.	ألح	<i>alahḥa</i>	to insist	1	0.09	1
17.	أمطر	<i>amtara</i>	to rain	1	0.09	1
18.	أمن	<i>amina / āmana</i>	to be safe / to believe	1	0.09	1
19.	أنفق	<i>anfāqa</i>	to wake up / recover	1	0.09	1
20.	أنهى	<i>anhā / unhī</i>	to end / finish	1	0.09	1

As shown in Table 3, the findings reveal a broad peripheral group of verbs that occurred with a very low distribution across the selected dialogues. Specifically, several lemmas registered an occurrence frequency of just two times (2 occurrences, representing 0.18% of the total verb count each), often appearing across only one or two transcript documents. These low-frequency items include verbs such as *ablagha* (أبلغ), *ajraa* (أجرى), *ahabba* (أحب), *akhṭa'a* (أخطأ), *az'aja* (أزعج), *ashbaha* (أشبه), *asaba* (أصاب), *a'aada* (أعاد), and *awsala* (أوصل). Furthermore, an even larger subset of the low-frequency peripheral lexicon appeared only once (1 occurrence, representing 0.09% of the overall verb dataset) within a single isolated transcript document. This single-occurrence cluster includes context-specific verbs such as *athbata* (أثبت), *akhraja* (أخرج), *useeba* (أصيب), *adaafa* (أضاف), *afsada* (أفسد), *alahha* (ألح), *amtara* (أمطر), *amana* (أمن), *anfaqa* (أنفق), and *anhaa* (أنهى). These limited frequencies demonstrate that while high-frequency core verbs anchor the general structure of everyday conversation, these low-frequency verbs are highly specialized and surface strictly when necessitated by the particular narrative or situational context of an episode.

Semantic Field Classification of High-Frequency Arabic Verbs

This section contains the results for Objective 2. This objective seeks to classify the high-frequency Arabic verbs according to their semantic fields in the selected *Hello Jadoo* Arabic cartoon dialogues. The analysis was based on the high-frequency verb lemmas identified in Objective 1. A total of 101 high-frequency Arabic verb lemmas, comprising 879 verb occurrences, were analysed in this stage.

Each verb occurrence was examined based on its sentence and dialogue context before being assigned to an appropriate semantic field. The classification of semantic fields was guided by the semantic field approach,

which originates from lexical field theory associated with Trier and was later developed in lexical semantic studies by scholars such as Lehrer and Lyons (Trier, 1931; Lehrer, 1974; Lyons, 1977).

In this study, the semantic fields were operationalised through contextual coding, in which each verb occurrence was assigned to a semantic category based on its meaning and function in the dialogue. This contextual approach was used because the same Arabic verb lemma may carry different semantic meanings depending on its use in the dialogue. Therefore, the classification of semantic fields in this study was not based solely on the general dictionary meaning of the verb, but also on its contextual function in everyday communication.

Dominant Semantic Fields of the twenty most frequently occurring Arabic verb lemmas

Table 4 presents the dominant semantic fields of the twenty most frequently occurring Arabic verb lemmas in *Hello Jadoo* dialogues.

Table 4: The 20 High-Frequency Arabic Verbs and Their Dominant Semantic Fields in *Hello Jadoo* Dialogues

No.	Arabic Verb Lemma	Transliteration	Frequency	Dominant Semantic Field	Brief Interpretation
1	كان	kāna	64	State, attribute, existence and negation	Used to describe states, conditions, identity or situations.
2	قال	qāla	41	Communication, utterance and request	Used to report speech, responses and verbal interaction.
3	فعل	fa'ala	38	Action, daily activity and control	Refers to general actions, activities or behavioural control.
4	ذهب	dhahaba	35	Movement, location and arrival	Indicates movement from one place to another.
5	أراد	arāda	32	Desire, intention and need	Expresses wants, intentions or needs of the characters.
6	أكل	akala	31	Food and eating	Refers to eating activities and food-related situations.
7	أمكن	amkana	29	Modality: ability, possibility, permission and obligation	Expresses possibility, ability or permissibility.
8	رأى	ra'ā	19	Sensory perception and attention	Mostly refers to seeing, noticing or observing.
9	أخذ	akhadha	18	Possession, taking and transaction	Refers to taking, obtaining or receiving something.
10	استطاع	istatā'a	15	Modality: ability, possibility, permission and obligation	Expresses ability or capacity to perform an action.
11	اشترى	ishtarā	14	Possession, taking and transaction	Used in buying or acquiring goods.
12	اعتقد	i'taqada	14	Cognition, knowledge and evaluation	Expresses belief, assumption or judgement.
13	ليس	laysa	14	State, attribute, existence and negation	Used to negate a state, quality or condition.
14	أتى	atā	13	Movement, location and arrival	Indicates arrival or coming to a place.
15	سمع	sami'a	13	Sensory perception and attention	Refers to hearing or listening.
16	شعر	sha'ara	12	Emotion, affect and endurance	Expresses feelings or internal emotional states.
17	عرف	'arafa	12	Cognition, knowledge and evaluation	Indicates knowing, recognising or becoming aware.
18	نظر	naẓara	12	Sensory perception and attention	Refers to looking, watching or paying attention.

19	وجب	wajaba	12	Modality: ability, possibility, permission and obligation	Expresses necessity, obligation or requirement.
20	تفضل	tafaḍḍala	11	Social interaction, assistance, politeness and agreement	Used in polite interaction, offering or invitation.

Table 4 shows that the top 20 high-frequency Arabic verb lemmas in the selected *Hello Jadoo* dialogues are distributed across various semantic fields, including state, communication, action, movement, desire, food, modality, perception, possession, cognition, emotion and social interaction. The most frequent verb, كان (*kāna*), was dominantly associated with state, attribute, existence and negation, while قال (*qāla*) was linked to communication and فعل (*fa'ala*) to action and daily activity. Verbs such as ذهب (*dhahaba*) and أتى (*atā*) reflected movement, whereas أراد (*arāda*), اعتقد (*i'taqada*) and عرف (*'arafa*) showed meanings related to desire, cognition and knowledge. The presence of perception verbs such as رأى (*ra'ā*), سمع (*sami'a*) and نظر (*naẓara*) also indicates that the dialogues frequently involve seeing, hearing and observing in everyday interaction. Overall, the table suggests that the most frequent verbs in *Hello Jadoo* are semantically diverse but closely related to daily communication, including describing situations, reporting speech, performing actions, expressing intention and managing social interaction.

Overall Distribution of Semantic Fields

Table 5 presents the overall distribution of semantic fields of the twenty most frequently occurring Arabic verb lemmas in *Hello Jadoo* dialogues.

No.	Semantic Field	Frequency	Percentage
1.	Action, daily activity and control	131	14.90%
2.	State, attribute, existence and negation	108	12.29%
3.	Movement, location and arrival	89	10.13%
4.	Cognition, knowledge and evaluation	78	8.87%
5.	Communication, utterance and request	77	8.76%
6.	Modality: ability, possibility, permission and obligation	71	8.08%
7.	Possession, taking and transaction	52	5.92%
8.	Sensory perception and attention	45	5.12%
9.	Desire, intention and need	43	4.89%
10.	Emotion, effect and endurance	43	4.89%
11.	Social interaction, assistance, politeness and agreement	42	4.78%
12.	Food and eating	37	4.21%
13.	Education and learning	33	3.75%
14.	Time, event and nature	30	3.41%
Total		879	100.00%

Table 5 shows the overall distribution of semantic fields among 879 occurrences of high-frequency Arabic verbs. The most dominant semantic field was action, daily activity, and control with 131 occurrences or 14.90%. This was followed by state, attribute, existence and negation with 108 occurrences or 12.29%, and movement, location and arrival with 89 occurrences or 10.13%. The dominance of these fields suggests that high-frequency Arabic verbs in *Hello Jadoo* are mainly used to describe everyday actions, character states and movement within familiar daily settings.

Usage Patterns of High-Frequency Arabic Verbs in Everyday Communication Contexts

This section contains the results for Objective 3, which seeks to analyse the usage patterns of high-frequency Arabic verbs in everyday communication contexts in the selected *Hello Jadoo* Arabic cartoon dialogues. The analysis was based on the 101 high-frequency verb lemmas identified in Objective 1, comprising 879 verb

occurrences. Each occurrence was examined based on its sentence, dialogue context and communicative function before being assigned to an appropriate usage pattern.

The analysis was guided by a functional and pragmatic view of language, which emphasises that language forms are understood through their use in social and communicative contexts (Hymes, 1972; Halliday, 1978), as well as speech act theory, which views utterances as performing communicative actions such as requesting, responding, reporting, directing and expressing feelings or intentions (Austin, 1962; Searle, 1969).

In this study, the usage patterns were operationalised through contextual coding, in which each verb was categorised according to its function in the dialogue, such as narrating daily actions, describing states and situations, managing movement, reporting speech, expressing cognition, ability, desire, emotion, request, command and school-related tasks. This approach was used because the same Arabic verb lemma may serve different communicative functions depending on the situation, meaning that the analysis was based not only on lexical meaning but also on the functional use of verbs in everyday communication.

Dominant Usage Patterns of the twenty most frequently occurring Arabic verb lemmas in *Hello Jadoo* dialogues.

Table 6 presents the dominant usage patterns of the twenty most frequently occurring Arabic verb lemmas in *Hello Jadoo* dialogues.

No.	Arabic Verb Lemma	Transliteration	Frequency	Dominant Usage Pattern	Dominant Everyday Context	Dominant Function	Communicative
1.	كان	kāna	64	Describing states, situations, time or events	Home and family interaction	State/situation/event description	
2.	قال	qāla	41	Reporting speech, response and verbal interaction	Home and family interaction	Speech/reporting/response	
3.	فعل	fa'ala	38	Narrating daily actions, routines or behavioural control	Home and family interaction	Daily action/behaviour	
4.	ذهب	dhahaba	35	Managing movement, arrival, return or location	School, classroom and learning	Movement/location management	
5.	أراد	arāda	32	Expressing desire, need, preference or intention	Peer interaction, play and friendship	Stating want/need/preference	
6.	أكل	akala	31	Narrating daily actions, routines or behavioural control	Food, eating and everyday consumption	Daily activity/routine	

7.	أمكن	amkana	29	Expressing ability, possibility, obligation or necessity	School, classroom and learning	Stating capability/requirement
8.	رأى	ra'ā	19	Directing or describing perception and attention	School, classroom and learning	Attention-getting/perception
9.	أخذ	akhadha	18	Managing objects, possession, giving, taking or transaction	School, classroom and learning	Object/transaction management
10.	استطاع	istaṭā'a	15	Expressing ability, possibility, obligation or necessity	General everyday interaction	Stating capability/requirement
11.	اشترى	ishtarā	14	Managing objects, possession, giving, taking or transaction	Pocket money, buying and transaction	Object/transaction management
12.	اعتقد	i'taqada	14	Expressing cognition, belief, understanding or evaluation	School, classroom and learning	Thinking/evaluating/understanding
13.	ليس	laysa	14	Describing states, situations, time or events	Home and family interaction	State/event framing
14.	أتى	atā	13	Managing movement, arrival, return or location	Daily mobility and location	Movement/location management
15.	سمع	sami'a	13	Directing or describing perception and attention	School, classroom and learning	Attention-getting/perception
16.	شعر	sha'ara	12	Expressing emotion, attitude or interpersonal reaction	Emotion, conflict and personal reaction	Emotional/interpersonal reaction
17.	عرف	'arafa	12	Expressing cognition, belief, understanding or evaluation	School, classroom and learning	Thinking/evaluating/understanding

18.	نظر	nazara	12	Directing or describing perception and attention	Home and family interaction	Attention-getting/perception
19.	وجب	wajaba	12	Expressing ability, possibility, obligation or necessity	School, classroom and learning	Stating capability/requirement
20.	تفضل	tafaḍḍala	11	Requesting, appealing, offering or negotiating	Home and family interaction	Request/appeal/polite offer

Table 6 presents the twenty highest-frequency Arabic verbs and their dominant usage patterns in everyday communication contexts. The verb **كان**(*kāna*) was mainly used to describe states, situations, time or events, while **قال**(*qāla*) was used to report speech, responses and verbal interaction. The verb **فعل**(*fa'ala*) was associated with narrating daily actions and behavioural control, whereas **ذهب**(*dhahaba*) was used to manage movement, arrival, return or location. Other frequent verbs, such as **أراد**(*arāda*), **أكل**(*akala*), **أمكن**(*amkana*) and **رأى**(*ra'ā*), were used to express desire, food-related action, possibility and perception. These findings show that the most frequent verbs are not only semantically important, but also functionally central in everyday communication.

Overall Distribution of Usage Patterns

Table 7 presents the overall distribution of usage patterns of the twenty most frequently occurring Arabic verb lemmas in *Hello Jadoo* dialogues.

Table 7: Distribution of Usage Patterns among High-Frequency Arabic Verbs in Hello Jadoo Dialogues

No.	Usage Pattern	Frequency	Percentage
1.	Narrating daily actions, routines or behavioural control	144	16.38%
2.	Describing states, situations, time or events	127	14.45%
3.	Managing movement, arrival, return or location	94	10.69%
4.	Expressing cognition, belief, understanding or evaluation	78	8.87%
5.	Expressing ability, possibility, obligation or necessity	66	7.51%
6.	Managing objects, possession, giving, taking or transaction	66	7.51%
7.	Reporting speech, response and verbal interaction	58	6.60%
8.	Directing or describing perception and attention	49	5.57%
9.	Expressing emotion, attitude or interpersonal reaction	48	5.46%
10.	Expressing desire, need, preference or intention	43	4.89%
11.	Requesting, appealing, offering or negotiating	42	4.78%
12.	Giving instructions, commands or behavioural control	35	3.98%
13.	Managing school tasks, learning and submission	29	3.30%
Total		879	100.00%

Table 7 shows the distribution of usage patterns among the 879 occurrences of high-frequency Arabic verbs. The most dominant usage pattern was narrating daily actions, routines or behavioural control, with 144 occurrences or 16.38%. This was followed by describing states, situations, time or events with 127 occurrences or 14.45%, and managing movement, arrival, return or location with 94 occurrences or 10.69%. These patterns suggest that the dialogues rely heavily on verbs that represent ordinary daily actions, situational descriptions and movement across everyday settings. Other important usage patterns include expressing cognition, belief, understanding or evaluation; expressing ability, possibility, obligation or necessity; managing objects, possession and transaction; and reporting speech or response. This indicates that the high-frequency Arabic verbs in *Hello Jadoo* are used

across a wide range of communicative functions, including describing actions, framing situations, expressing thoughts, giving responses, making requests, managing objects and showing interpersonal reactions.

SUMMARY OF FINDINGS ACROSS THE THREE OBJECTIVES

Overall, the findings across the three objectives show a clear relationship between frequency, semantic field and communicative usage. Objective 1 revealed that the selected *Hello Jadoo* dialogues rely on a smaller group of repeatedly used high-frequency Arabic verbs. Objective 2 showed that these verbs are mainly associated with semantic fields related to action, state, movement, cognition and communication. Objective 3 further demonstrated that the same verbs are used functionally in everyday communication contexts, particularly to narrate daily actions, describe situations, manage movement, express cognition and report speech. This suggests that high-frequency Arabic verbs in the selected cartoon dialogues are not randomly distributed, but are closely connected to everyday communicative needs.

DISCUSSION

The findings of Objective 1 suggest that the selected *Hello Jadoo* dialogues are built around a relatively small group of repeatedly used Arabic verbs. This pattern reflects the role of high-frequency vocabulary as a lexical core in everyday communication, where a limited number of common words often carry a large portion of meaning in discourse. In this study, verbs such as **كان**(*kāna*), **قال**(*qāla*), **فعل**(*fa'ala*), **ذهب**(*dhahaba*), **أراد**(*arāda*) and **أكل**(*akala*) appeared most frequently, indicating that the dialogues rely heavily on basic communicative meanings such as being, saying, doing, moving, wanting and eating. The dominance of these verbs shows that the cartoon dialogues are closely connected to everyday communicative functions, including describing states, reporting speech, expressing actions, indicating movement, showing intention and referring to familiar activities such as eating. This supports Nation's (2001) view that high-frequency vocabulary deserves special attention because it provides learners with repeated and meaningful exposure to essential lexical items. In the context of Arabic cartoon dialogues, such repetition may be pedagogically useful because learners encounter common verbs in familiar and contextualised situations rather than as isolated vocabulary lists. Thus, the findings suggest that *Hello Jadoo* dialogues can serve as a meaningful source of repeated exposure to frequently used Arabic verbs in everyday communication contexts.

The findings of Objective 2 suggest that the distribution of the high-frequency verbs in *Hello Jadoo* are not semantically random, but are organised around meanings that are closely related to everyday life. The dominance of action-related verbs suggests that the dialogues frequently represent routines, behaviours and ordinary activities, while the presence of state and movement verbs reflects the need to describe situations and character mobility across familiar settings such as home, school and social spaces. This finding is theoretically consistent with the semantic field approach, which views lexical items as part of meaning-related domains rather than isolated vocabulary items. The approach is associated with lexical field theory developed from Trier's work and later discussed in lexical semantic studies by scholars such as Lehrer and Lyons (Trier, 1931; Lehrer, 1974; Lyons, 1977). The contextual classification used in this study also strengthens the analysis because some Arabic verbs may shift semantically depending on their dialogue context. Therefore, the findings demonstrate that high-frequency Arabic verbs in the selected cartoon dialogues function as semantically rich lexical items that reflect everyday actions, states, movements, thoughts and interactions.

The findings for Objective 3 show that high-frequency Arabic verbs in *Hello Jadoo* are used functionally across everyday communication contexts. This indicates that the verbs are not merely lexical items, but serve communicative purposes in dialogue. For instance, verbs such as **فعل**(*fa'ala*) and **أكل**(*akala*) are used to describe routine actions, **كان**(*kāna*) and **ليس**(*laysa*) frame situations or states, **ذهب**(*dhahaba*) and **أتى**(*atā*) manage movement, while **قال**(*qāla*) supports speech reporting and verbal interaction. These findings align with functional and pragmatic views of language, which emphasise that language should be understood through its use in social and communicative contexts (Hymes, 1972; Halliday, 1978). They are also compatible with speech act theory, which views utterances as performing actions such as requesting, responding, reporting, directing and expressing intentions or emotions (Austin, 1962; Searle, 1969). Thus, the usage patterns identified in this study show that the selected *Hello Jadoo* dialogues provide a practical representation of Arabic verbs in everyday

communication, particularly in contexts involving family interaction, school life, peer relationships, food, movement, emotion and social exchange.

CONCLUSION

This study examined the frequency distribution, semantic fields and usage patterns of Arabic verbs in selected *Hello Jadoo* Arabic cartoon dialogues. Based on 1,126 verb occurrences, the analysis identified 295 verb lemmas, comprising 101 high-frequency lemmas and 194 low-frequency lemmas. The findings show that the dialogues are built around a relatively small core of repeatedly used verbs, supporting the relevance of frequency-based vocabulary analysis in identifying lexical items that are central to everyday Arabic communication. The high-frequency verbs were also found to cluster around semantic and functional domains closely related to daily life, including action, state, communication, movement, cognition, desire and food-related activities. Verbs such as أراد, ذهب, قال, فعل, كان, أكل demonstrate how the dialogues represent basic communicative meanings such as being, saying, doing, moving, wanting and eating. Overall, the study suggests that Arabic cartoon dialogues can provide learners with contextualised exposure to common verbs in familiar everyday situations. Pedagogically, the findings may inform the selection of Arabic verbs for vocabulary teaching by prioritising high-frequency verbs that are semantically and functionally relevant to communication. Future studies may expand the corpus to other media genres, compare the findings with Arabic textbooks, and investigate learners' acquisition and retention of high-frequency verbs through audiovisual materials.

Suggestions for Future Research

This study is limited to selected episodes of the *Hello Jadoo* Arabic cartoon series. Therefore, the findings may not fully represent Arabic verb use in other cartoon series, media genres, or authentic spoken communication. Future research should expand the corpus by including more Arabic-dubbed cartoons, television programmes, films and natural spoken interactions to obtain a broader representation of Arabic verb use across different communicative contexts. Comparative studies between children's media and adult communication are also recommended to examine differences in verb frequency, semantic fields and vocabulary suitability for learners at different proficiency levels.

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