Arabic Language in The Curriculum of Tsangaya and Islamiyya Schools in Northwestern Nigeria: A Comparative Study

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Abstract- ***This study examine at how the Arabic language is taught in Tsangaya and Islamiyya schools in Northwestern Nigeria. It focusses on how each system teaches Arabic within its own educational framework. Tsangaya schools use traditional, oral-based methods that are based on memorising the Qur'an. Islamiyya schools on the other hand, tend to have a more structured curriculum that incorporates grammar, reading and writing. Using a qualitative approach, this study draws significantly on secondary literature to show how these two systems have changed over time and how they teach. Interviews with a few teachers and school administrators in Zamfara and Sokoto states provided primary data that added to the analysis. The results show that there are big variations between the two systems in terms of what they teach, what they want students to learn and the overall philosophy of education that guides each one. The report says that both systems provide a lot to help kids learn Arabic and about religion, but that Islamiyya schools are becoming more in line with modern educational needs. The study also adds to the current discussions over indigenous education, Arabic teaching and the future of Islamic schools in Nigeria's Muslim-majority areas.***

Indexed Terms- ***Arabic language, Tsangaya, Islamiyya, curriculum, Northwestern Nigeria,***

I. INTRODUCTION

The Arabic language has been very important to the religious, educational and cultural history of Northern Nigeria, especially for the Hausa-speaking Muslim groups. Arabic became the language of Islamic scholarship, legal documents and spiritual teaching after the 11th century when it was brought to the region through trade across the Sahara and the spread of Islam (Boyd & Mack, 1997; Last, 2000). Over the past, two main traditional educational systems, Tsangaya and Islamiyya, became important places for learning Arabic. Both schools want to teach students about religion and how to be moral but they are very different in terms of their structure, curriculum and teaching style. Tsangaya schools which are based on Qur'anic traditions that have been around for generations stress memorisation, oral recitation and spiritual growth. Students frequently learn from a single Mallam in informal rural settings (Abubakar, 2012). Islamiyya schools, on the other hand, became popular during and after colonial times. They offered more structured and formal curricula that included Arabic grammar (nahw), writing and even standardised tests, especially in cities (Bano, 2009). These disparities show how Islamic education in Nigeria is changing more broadly especially when communities try to balance old ways of learning with new ones. Even though they are important, there is still not a lot of academic interest in how these systems teach Arabic. This study tries to fill in this void by looking at the curriculum and teaching methods of Tsangaya and Islamiyya schools with a focus on how they teach Arabic. The study also looks at how Arabic is taught, what it is used for and what it says about the larger function of Islamic education in Hausa Muslim society. It does this by using both primary and secondary sources including field interviews in Zamfara and Sokoto states.

II. OBJECTIVES

The main goal of this study is to evaluate Tsangaya and Islamiyya schools in Northwestern Nigeria, the curricula and pedagogical strategies for Arabic language education. It looks at how Arabic is taught

in every system, points up significant similarities and contrasts in their educational systems and investigates wider implications for Islamic education in the area.

III. METHODOLOGY

This study employs a mixed-methods approach to examine the evolution of Arabic instruction in Hausa Muslim communities utilising both primary and secondary sources. Semi-structured interviews were conducted with Arabic language teachers, students and educational administrators at Tsangaya and Islamiyya schools in Northern Nigeria to gather primary data regarding current pedagogical practices, challenges and stakeholder perceptions. Academic papers, books, instructional reports and policy documents provide a historical and contextual perspective on Arabic language teaching, constituting secondary content. The collected information was thematically analysed to identify important patterns, arguments and inadequacies in the existing literature on Arabic teaching.

IV. CONCEPTUAL CLARIFICATION OF KEY TERMS

Putting into perspective the comparison between Tsangaya and Islamiyya schools with respect to Arabic language education depends on an awareness of the central terminology utilised in this study.

- Arabic language:

Within the framework of Islamic education in Northern Nigeria, Arabic language mostly refers to Fusha (classical Arabic), the language of the Qur'an and fundamental Islamic books. It is a tool for language as well as a means of spiritual involvement and creation of religious identification. Arabic is treasured as the language of divine revelation and is consequently fundamental to Islamic schooling, legal philosophy and worship (Gordon, 2004; Al-Azami, 2003). Mastery of Arabic is linked in many Hausa Muslim communities with religious authority and intellectual credibility (Boyd & Mack, 1997). Unlike common communication languages like Hausa or English, Arabic is often taught for religious purposes; its training is deeply rooted in the educational objectives of Islamic schools.

- Tsangaya Schools:

Among the first kind of Islamic education available in West Africa are Tsangaya Schools. Usually in remote areas, these schools are traditionally run under a Mallam (religious teacher) which operate informally and under strict conditions where youngsters called Almajirai reside and study (Umar, 2001). With little focus on comprehension or grammatical structure, the curriculum is practically totally focused on memorising the Quran. In this scenario, Arabic education is accidental; children learn to repeat words phonetically without knowing grammar or meaning. Still, this approach is prized for its spiritual quality and moral discipline it imparts on students (Abubakar, 2012). Despite criticism on their pedagogical and socioeconomic issues, Tsangaya schools remain a fundamental model of religious education.

- Islamiyya Schools

Islamiyya Schools represent a more modernized and structured form of Islamic education that arose in response to critiques of the Tsangaya system especially regarding rote learning and limited curriculum scope. Early to mid-20th century these schools started to proliferate, then became more well-known throughout the post-colonial period (Bano, 2009; Adamu, 2003). Unlike Tsangaya schools, Islamiyya institutions provide a formal curriculum including Arabic grammar (nahw), morphology (sarf), writing and in many cases general education subjects. current teaching strategies and examinations show an attempt to combine Islamic knowledge with current educational standards. Islamic organisations or government agencies often oversee Islamiciyya schools; their methodical approach makes them more easily available to urban people looking for both religious and secular literacy for their children.

The two systems differ in their ideological foundations as much as in their teaching and content. While Islamiyya education stresses comprehension, disciplined learning and the larger social utility of religious knowledge (Umar, 2001; Loimeier, 2003),

Tsangaya education stresses spiritual discipline and personal sacrifice. Nevertheless, both systems have a shared basis in the Arabic language which stays a uniting factor of Islamic education over generations.

V. HISTORICAL AND SCHOLARLY OVERVIEW OF TSANGAYA AND ISLAMIYYA EDUCATION

Deeply ingrained in the Islamic traditions of Northern Nigeria, Tsangaya Schools are the foundation of Qur'anic instruction. Following the founding of Islam via the trans-Saharan trade routes, these schools arose as part of the larger process of Islamization that penetrated West Africa from the 11th century forward (Boyd & Mack, 1997). Originally informal and dispersed, Tsangaya schools were founded by local Mallamai (religious scholars) who took care of teaching young boys Islamic values mostly by oral recitation and Qur'anic memorisation (Umar, 2001). Emphasising memorisation (hifz), this approach is meant to generate religiously literate people who can recite the Qur'an and grasp its deeper spiritual and legal relevance.

Historically, Tsangaya education has been considered as a kind of religious and moral discipline where the main goal is to cultivate devotion and morality in the students rather than academic success (Abubakar, 2012). The educational model is essentially non-formal with the Mallam acting as both the teacher and carer and the Almajirai (students) engage in daily Qur'anic recitation free from official assessments or written tests. The Mallam has a very localised structure. Critics of this instructional approach have pointed out its lack of thorough academic structure and its overstretching of rote memorisation at the price of critical thinking and Arabic language comprehension (Gordon, 2004). Critics also contend that the system has resulted in societal problems especially the uprooting of youngsters from their homes in quest of Qur'anic study which frequently results in poverty and street vagrancy (Fiagbah, 2001). But as they offer a basic education in Islamic literature and practices, Tsangaya schools also significantly help to preserve Islamic cultural legacy in the region. These schools despite their informality, have stayed strong especially in rural areas where official education is scarce. Tsangaya schools are still appreciated also for its focus on discipline, humility and communal unity (Umar, 2001).

The Islamiyya Schools emerged as a response to the perceived limitations of the Tsangaya system, especially in the context of a rapidly changing educational and socio-political environment during the colonial and post-colonial periods Early in the 20th century, practices of colonial education and the growing presence of Western-style education produced a discrepancy between religious education and the more general demands of the society. As urbanisation accelerated forward and the need of both religious and secular education grew more urgent, this disparity became particularly apparent (Bano, 2009; Adamu, 2003). Islamiyya schools were designed to address these demands by providing a more structured and disciplined curriculum. In addition to fundamental Islamic subjects such as fiqh (Islamic jurisprudence) and aqeedah (Islamic theology), Islamiyya schools integrated Arabic grammar (nahw), composition and the examination of logic and rhetoric in contrast to the Tsangaya methodology. The objective is to equip students with religious literacy and the intellectual skills necessary for engagement in a contemporary society thereby motivating a transformation towards a more comprehensive curriculum. The curriculum acknowledging the growing recognition of the necessity for an education that integrates Islamic principles with the practical demands of contemporary society, it also included modern subjects such as mathematics, English and occasionally science (Fiagbah, 2001).

Scholars point out the conflict between the more modern approach adopted by Islamiyya schools and the conventional Tsangaya methodology. Often considered as opposed to the more general educational reforms brought about throughout the colonial and post-colonial periods, Tsangaya education which stays concentrated on spiritual development is sometimes seen as resistant (Loimeier, 2003). Conversely, Islamiyya schools which embraced formalised courses and evaluation systems were more flexible under the demands of contemporary education and more in line with governmental educational policies (Bano, 2009). Islamiyya schools thus attracted more backing from

local governments and religious groups who saw their capacity to provide a balanced education was able to satisfy social as well as religious needs (Adamu, 2003).

Among the key features of Islamiyya schools is their effort to strike an equilibrium between conventional Islamic instruction and contemporary educational models. Scholars such as Boyd and Mack (1997) contend that Islamiyya schools reflect a type of educational reformism in which Islamic principles are taught alongside topics seen essential for involvement in contemporary society while yet preserving them. Urban people who wanted a more regimented and all-encompassing system of education that would enable their children negotiate both religious and secular environments particularly found this hybrid type of learning appealing (Bano, 2009).

Moreover, the expansion of Islamiyya schools represents a larger change in the function of Islamic education in West Africa, particularly in post-colonial governments where the interplay between Islamic and Western educational systems has been characterised by both collaboration and strife. By means of their growing formalisation, Islamiyya schools provide a balance between the necessity for traditional religious education and the demands of modernity, therefore enabling these schools to remain vital teaching venues in Nigerian society (Gordon, 2004). Though they do it in slightly distinct methods, both Tsangaya and Islamiyya schools make major contributions to Arabic language training. While Islamiyya schools offer a more formalised, curricular approach with Arabic language and practical topics, Tsangaya schools stress oral transmission and religious instruction. But both systems are interconnected with Northern Nigeria's social and cultural fabric, each playing different but complimentary roles in the education of Hausa Muslim youngsters.

VI. THE DEVELOPMENT OF ARABIC PEDAGOGY IN HAUSA MUSLIM SOCIETIES

Arabic education in Hausa evolved Historical, cultural and socio-political elements have shaped Muslim cultures into rather different forms. Beginning as early as the 11th century, the arrival of Islam into the Hausa-speaking areas of Nigeria set the stage for a firmly ingrained legacy of Arabic language instruction. Mostly in the framework of Qur'anic studies, Arabic has long been taught in Islamic education in the area; its development resembles larger changes in educational, religious and colonial practices.

Originally transmitted through unofficial educational systems, traditional Arabic education within Hausa Muslim communities was passed on mostly through Tsangaya schools. Though not officially organised, these schools offered basic Arabic language training with a focus on Qur'anic memorising. Rather than stressing the grammatical and syntactic features of Arabic, the teaching method stressed oral recitation (Tilawa) and rote memorising (Umar, 2001). This approach of teaching fit the larger Islamic educational paradigm in which memorising the Qur'an and important religious books in their original Arabic form came first over language competency (Boyd & Mack, 1997). With little regard for the complexity of Arabic grammar, syntax or translation, the Arabic language was considered in these early educational settings mostly as a means of religious expression.

A new pedagogical model started to show up in the form of the Islamiyya schools over time as the demand for a more ordered and thorough education system grew especially in metropolitan areas. Developed in response to the restrictions of Tsangaya education, these institutions included a more formalised curriculum aimed at meeting both religious and secular educational demands. Within Arabic language education, Islamiyya schools instituted official instruction in Arabic grammar (nahw), morphology (sarf) and the writing system. This change constituted a major departure from the informal, memorization-based approach of Tsangaya schools and permitted a greater involvement with the Arabic language as both a means of religious education and a subject of academic study (Adamu, 2003; Bano, 2009).

Further influencing the evolution of Arabic education in the area was the Colonial Impact on Arabic

Pedagogy. Western educational methods were brought in during British colonial control, and the Arabic language started to be seen through the prism of colonial education policy. English became the language of instruction in official institutions, which caused a division between the colonial educational framework and the native Islamic education system (Gordon, 2004). Although colonial authorities primarily considered Arabic as a tool for religious education and not as a subject for official academic study, the emergence of Islamiyya schools following the colonial period demonstrated a want to combine Islamic and Western educational models (Loimeier, 2003). Arabic training thus evolved not only as a means of religious education but also as a tool for negotiating the rising expectations of secular literacy.
The development of Arabic education in Hausa Muslim communities in the post-colonial era kept reflecting the dynamic interaction between Islamic and Western educational systems. Arabic became more systematised in Islamiciyya schools with stress on grammatical structures and language competency as well as its religious uses (Fiagbah, 2001). This change in teaching enabled a more complex knowledge of Arabic which was not limited to the Qur'an and religious writings but rather extended into more general instructional fields. These institutions' aim to strike a balance between religious instruction and the practical skills required in the modern world was evident in the mix of secular topics such English, mathematics and science with Islamic studies (Bano, 2009).

Recent studies show that the evolution of Arabic education in Hausa Muslim communities has not occurred without difficulties. Illiteracy in Arabic is a major problem even while Islamiyya institutions are growing and Arabic education is getting more sophisticated. Many students particularly in rural regions yet largely depend on memorisation without complete understanding of Arabic grammar or syntax, therefore restricting their capacity to interact deeply with the language. While Qur'anic memorisation is still highly prized, academics such as Boyd and Mack (1997) contend that many educational environments lack comprehensive grammar instruction therefore limiting the full possibilities of Arabic language acquisition. Moreover, the growing predominance of English in official education keeps under question Arabic's main relevance (Gordon, 2004).
Still, the modern Arabic teaching in Northern Nigeria shows evidence of adaptation. Offering courses that equip teachers in Arabic linguistics and language acquisition techniques, several Islamic institutions both inside Nigeria and outside have begun to centre advanced Arabic studies (Abubakar, 2012). Especially in light of Islamic scholarship and international dialogue, Arabic has been increasingly seen as a weapon for intellectual emancipation (Gordon, 2004). Recent projects include language acquisition programmes at universities and Arabic language seminars show that Hausa Muslim communities are realising the importance of encouraging a deeper and more methodically organised knowledge of Arabic.

From informal Qur'anic memorising schools to more regimented and formalised Islamic educational systems, Arabic education in Hausa Muslim society has undergone a sequence of changes. Notwithstanding the difficulties presented by colonial legacies and modern educational trends, the Arabic language is nevertheless fundamental to the religious and cultural identity of Hausa Muslims; so, initiatives to improve Arabic literacy still influence educational policies in the area.

VII. RESEARCH GAPS AND CRITICAL DISCUSSIONS

Researching the evolution of Arabic education in Hausa Muslim societies raises several significant issues and unresolved problems. Although a number of studies on the function of Arabic language education in the area have been conducted, many significant issues still need to be addressed. These cover modernism, pedagogy, curriculum design and content. The responses to these questions reveal how Arabic education has evolved throughout time and what issues faced by teachers.

- Curriculum and Content:

A major argument in Arabic language instruction in Hausa Muslim communities centres on the curriculum applied in Islamiyya and Tsangaya schools. Scholars disagree on whether conventional Qur'anic memorisation should stay at the core of the

curriculum or if language proficiency including Arabic grammar and syntax should take front stage. Some academics such Boyd and Mack (1997), contend that since Qur'anic memorising is the cornerstone of Islamic education and religious identity, it should remain the main emphasis. Others, on the other hand, advocate a more different curriculum with advanced language abilities to let students interact more effectively with Arabic books (Abubakar, 2012). This argument begs serious issues regarding the function of language in religious practice and the possible advantages of linguistic competency in the contemporary society.

In Tsangaya schools, the syllabus has traditionally highlighted on the memorization and recitation of the Qur'an, with not much attention paid to formal linguistic training (Umar, 2001). This lack of attention on Arabic grammar has been questioned for hindering students' capacity to properly understand the grammatical complexities of the Qur'an and other ancient Arabic works. Islamiyya schools, conversely have sought to bridge this gap by establishing formal teaching in Arabic grammar, morphology and syntax. nevertheless open to discussion, the nature of the curriculum in these universities: some analysts question if the inclusion of secular courses like English and mathematics compromises the Islamic character of education (Bano, 2009). Although these courses are seen as essential for modern education, their inclusion of non-religious materials is sometimes seen as a challenge to the purity of Islamic teaching (Fiagbah, 2001).

- Pedagogy:

There has been much debate regarding the best strategies for teaching Arabic to Hausa Muslim populations. Some claim that the traditional teaching strategies used in Tsangaya schools such as oral recitation and rote memorization do not improve students' Arabic language competency (Gordon, 2004). Some experts argue that these methods which stress memorising Qur'anic verses without concern for syntax or comprehension are useless for producing real language competency (Abubakar, 2012Different from other types of schools, Islamiyya schools put more importance on learning formal Arabic and reading and writing skills. Critics say that even in Islamic schools the ways they teach are sometimes rigid and too repetitive and students do not have many chances to think critically about the language (Bano, 2009). It would be great if teachers used more communicative and engaging methods to help their students connect with Arabic in a meaningful way (Boyd & Mack, 1997). Some academics support a teaching method that blends modern ways of learning languages such as interactive learning tools and teaching based on context. This would help bridge the gap between traditional Islamic education and the needs of today's schools.

- Modernization and Reform:

Modernism is one of the most divisive subjects in the analysis of Arabic education in Hausa Muslim nations. The struggle between accepting modern approaches of instruction and preserving conventional Islamic ways of knowledge runs across most of the literature. Some wish to bring Arabic education current since they believe it should change to meet the demands of the globalised society of today. This implies implementing contemporary teaching strategies including secular subjects into the syllabus and teaching Arabic to enable students to be more valuable in both religious and nonreligious environments (Loimeier, 2003). Experts such as Adamu (2003) and Last (2000) caution, however, that emphasising modernism excessively could compromise the core principles of Islamic education which emphasise spiritual and religious development over knowledge of the world. Reforms grounded in Western concepts worry many individuals about losing Islamic values in the educational system. Still one of the primary areas of debate in Hausa Muslim nations on how to raise education is this struggle between Islamic traditionalism and modernism in the West.

Furthermore a source of conflict is Arabic's place in contemporary education. While some academics contend that Arabic should always be taught first, others stress the significance of including more pragmatic languages especially English, which has become the language of power and opportunity in Nigeria. This argument begs significant issues regarding the direction of Arabic in the area and

whether it will remain the primary language of education or if it will be assigned a more secondary importance (Gordon, 2004).

VIII. FINDINGS AND ANALYSIS

The study of the information acquired from secondary sources and interview data exposes numerous important patterns and difficulties in the evolution of Arabic education in Hausa Muslim societies. The results draw attention to continuous discussions on the curriculum, instructional strategies and how current ideas should be included into conventional Arabic education.

i. Curriculum and Content:

The value of Qur'anic memorisation as the pillar of Arabic teaching in both Tsangaya and Islamiyya institutions ran across often in the interviews. Many educators and officials underlined that the main objective of Arabic education is to help grasp the Qur'an and Islamic writings. Still, there was also increasing understanding of the need of broadening the curriculum beyond rote memorisation. Many of the respondents pointed out that including Arabic grammar, syntax and language competency into the course may help students interact more meaningfully with books.

In Islamiyya schools where a more regulated curriculum is sometimes used, there was obvious signs of a change towards including secular topics like English, mathematics and science alongside Islamic studies. Though these courses are viewed as essential for giving students useful skills, some worried that the incorporation of secular education would lessen the religious emphasis of Arabic training.

ii. Pedagogical Approaches:

Regarding teaching strategies, Tsangaya schools' conventional, memorization-based pedagogy stood clearly apart from the more structured approach used in Islamiyya institutions. At Tsangaya schools, oral recitation and memorisation still take front stage whereas learning a language or comprehension is hardly given any thought. Many teachers admitted that since this method mostly addresses the ceremonial and religious sides of Arabic, it limits students' mastery of the language.

Islamiyya schools on the other hand, often used more structured curricula and included Arabic grammar and syntax into courses. But given limited resources and teacher training, numerous educators pointed out difficulties using these techniques. In all kinds of schools, there was a general belief that though teaching strategies improve, they sometimes remain excessively strict and fail to completely promote interactive or contextual learning of the language.

iii. Modernization and Reform:

The results also exposed conflict between conventional and new teaching methods. Although the religious and cultural integrity of Arabic education is much desired to be preserved, there is also increasing push to modernise curricula and approaches of instruction. Many administrators and teachers said they needed technology integration that is leveraging digital tools and online platforms to improve Arabic instruction. This modernisation drive was considered as essential for filling up the educational voids found in rural communities where resources and trained teachers are few.

Simultaneously, some respondents expressed worries about an excessive focus on contemporary teaching strategies perhaps compromising the fundamental religious goal of Arabic education. They worried that a commercialisation or secularisation of the curriculum might result in a drop in the spiritual and intellectual value usually attributed to Arabic language instruction.

iv. Teacher Training and Resources:

The lack of qualified Arabic teachers was one of the most important issues the survey turned up. Most respondents said that Arabic teachers especially those in Tsangaya schools often lack official instruction in language or pedagogy. A lack of instructional resources and teaching tools among others adds to this disparity in teacher preparation. Although Islamiyya schools usually provide more formal training and resources, there is still a great demand for ongoing professional development and teacher assistance particularly in rural and underprivileged communities.

Teachers also highlighted the budgetary limitations many institutions experience which make it challenging to apply contemporary teaching strategies or update the facilities of the institution. The fact that many of the schools in these areas depend on community support aggravates the problem even more since many of them struggle to get sufficient resources to raise the calibre of instruction and student results.

v. Student Perceptions:

From the students' point of view, the main forces behind their desire to interact with the Qur'an and passion for studying Arabic were religious commitment. But especially in Tsangaya schools, many students complained about the inflexible, physical memorising techniques. Although some students in Islamiyya schools said that the emphasis on grammar and syntax often made learning seem far from the spiritual components of Arabic, others said they appreciated the more organised and varied teachings. Amazingly, some students also voiced a want for more practical, daily applications of Arabic outside of religious settings like reading Arabic newspapers, analysing modern media and interacting with worldwide Islamic debate. This shows a growing awareness of Arabic as a worldwide language with more intellectual and cultural worth than only a tool for religious study.

IX. KEY CHALLENGES AND AREAS FOR IMPROVEMENT

The results also underscore some critical concerns that Arabic education must address. Firstly, there is a pressing need for more inclusive educational approaches that recognise the significance of both religious and secular knowledge in shaping students' futures. Educators emphasised the necessity for curriculum change that balances religious instruction with language proficiency.

Secondly, additional funding is clearly required for professional development and teacher training. Teachers with professional training in pedagogy demonstrated greater proficiency in integrating diverse teaching styles and engaging their students. Moreover, integrating contemporary technologies into Arabic language instruction would significantly improve learning outcomes particularly in rural schools with restricted access to proficient educators and resources.

CONCLUSION

This study examined historical trends in Arabic education within Hausa Muslim societies. It demonstrated both commendable and detrimental aspects of the current pedagogical style. Instruction in Arabic inside Tsangaya and Islamiyya schools predominantly relies on familiarity with the Qur'an. Increasingly, individuals are recognising the necessity of literacy outside solely religious texts. People want to modernise teaching methodologies by integrating technology and addressing secular issues while simultaneously aiming to maintain the spiritual and cultural significance of Arabic education. The results indicate that despite changes in these institutions' educational systems, significant disparities persist in teacher preparation, available resources and the adaptation of teaching methods to meet contemporary expectations. Educators strive to reconcile traditional ideals with innovative approaches that motivate students to learn and improve their situations. The results indicate that an increasing number of individuals seek to learn Arabic not alone for religious purposes but also for its applicability in everyday life.

Ultimately, Arabic education within Hausa Muslim communities is a pivotal moment where progress and tradition must coexist harmoniously. To advance, we must enhance teacher preparation, streamline programme creation and provide Arabic students with more modern technical tools that meet their evolving requirements. Addressing these issues would enable us to fulfil the intellectual and spiritual requirements of society thereby enhancing the Arabic education system to be more dynamic, inclusive and advantageous for all.

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