

	Science, Education and Innovations in the Context of Modern Problems Issue 12, Vol. 8, 2026
	RESEARCH ARTICLE 
	Arabic Language Education in Zawiyas and Quranic Schools: Curricular Structures, Pedagogical Approaches, and Future Directions for Linguistic Development
Raselma Benali	University Hasiba Ben Bouali /Chlef Algeria E-mail: b.raselma@univ-chlef.dz
Dalila Meskine	Dr. University of Mustafa Stambouli, Mascara Algeria E-mail: d.meskine@univ-mascara.com
Issue web link	https://imcra-az.org/archive/387-science-education-and-innovations-in-the-context-of-modern-problems-issue-12-vol-8-2025.html
Keywords	Arabic language education; Zawiyas; Quranic schools; teaching methods; curriculum analysis; linguistic competence; Islamic education; pedagogical development
Abstract	Zawiyas and Quranic schools represent some of the most deeply rooted educational institutions in the Islamic world, playing a pivotal role in the preservation and transmission of religious knowledge, linguistic heritage, and cultural identity. Historically, these institutions have functioned not only as centers for Qur'anic memorization but also as comprehensive educational environments in which Arabic language learning forms the cornerstone of intellectual, cognitive, and moral development. Given the centrality of Arabic as the language of the Qur'an, Prophetic traditions, and classical Islamic scholarship, effective instruction in Arabic remains fundamental to achieving the pedagogical objectives of these institutions. This study aims to examine the importance of the Arabic language in Zawiyas and Quranic schools, analyze prevailing teaching methods, assess the structure and content of existing curricula, and explore prospects for pedagogical development in light of contemporary educational approaches. The research is guided by a set of key questions concerning the educational role of Arabic, the conceptual foundations of Zawiyas and Quranic schools, the effectiveness of traditional and modern teaching methods, the challenges facing current curricula, and the possibilities for curricular and methodological innovation. Methodologically, the study adopts a descriptive-analytical approach, combining literary review with field-based observation of instructional practices within selected Zawiyas and Quranic schools. Classical and modern educational sources, linguistic studies, and recent scholarly research are examined to contextualize teaching practices and curricular orientations. The analysis reveals that Arabic language instruction in these institutions is characterized by a pedagogical plurality that integrates traditional memorization-based methods with analytical, textual, communicative, and interactive approaches. While rote learning continues to play a foundational role in reinforcing linguistic structures and religious texts, it is increasingly complemented by methods that promote comprehension, critical thinking, contextual language use, and learner engagement. The findings indicate that, despite their historical effectiveness, existing curricula face several challenges, including limited integration of modern linguistic pedagogy, insufficient alignment with learners' communicative needs, and a lack of systematic curricular modernization. Nevertheless, Zawiyas and Quranic schools possess significant potential for educational development due to their strong institutional identity, experienced teaching staff, and culturally grounded learning environments. The study concludes that updating Arabic language curricula, diversifying teaching strategies, and incorporating contemporary didactic tools—while preserving the spiritual and cultural essence of these institutions—can significantly enhance linguistic competence and educational outcomes. Ultimately, this research underscores the enduring relevance of Zawiyas and Quranic schools in Arabic language

education and highlights their capacity to adapt to modern educational demands without compromising their historical mission. The study contributes to ongoing academic discussions on heritage-based education, Arabic language pedagogy, and the sustainable development of traditional educational institutions in the contemporary era.

Citation

Raselma B; Dalila M. (2025). Arabic Language Education in Zawiya and Quranic Schools: Curricular Structures, Pedagogical Approaches, and Future Directions for Linguistic Development. *Science, Education and Innovations in the Context of Modern Problems*, 8(12), 1695-1703. <https://doi.org/10.56334/sci/8.12.139>

Licensed

© 2025 The Author(s). Published by Science, Education and Innovations in the context of modern problems (SEI) by IMCRA - International Meetings and Journals Research Association (Azerbaijan). This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>).

Received: 25.04.2025

Accepted: 15.11.2025

Published: 11.12.2025 (available online)

Introduction:

Zawiyas and Quranic schools are among the oldest and most important educational institutions in the Islamic world, as they have played a central role in transmitting religious and linguistic sciences across generations. They are not limited to memorization and rote learning but aim to develop students linguistically, intellectually, and cognitively, enabling them to understand religious texts, analyze meanings, and acquire expression and writing skills accurately and effectively. From this perspective, the Arabic language represents in these institutions a fundamental tool for religious education and a foundation for building students' intellectual and cognitive skills.

The study of the Arabic language in Zawiyas and Quranic schools is particularly significant for several reasons: it is the language of the Qur'an and the Prophetic Hadith, a means of understanding religious heritage, a core component of the student's cultural and religious identity, and a tool for developing critical thinking and linguistic analysis. Accordingly, this research seeks to shed light on the importance of the Arabic language, methods of teaching it, the state of curricula, the challenges facing the educational process, and prospects for developing education in these historic institutions.

This study addresses several key questions:

1. What is the importance of the Arabic language for learners in Zawiyas and Quranic schools?
2. What is meant by the concept of Zawiyas and Quranic schools?
3. What are the effective teaching methods that ensure solid linguistic acquisition?
4. What is the current state of curricula, and what challenges do they face?
5. What are the prospects for developing Arabic language education in light of contemporary data?

The research methodology relies on literary and field analysis, through the study of written sources, reference books, recent scientific articles, alongside practical observation of prevailing teaching methods in Zawiyas and Quranic schools. Accordingly, the study aims to provide a comprehensive vision illustrating the importance of Arabic in this educational environment, the teaching methods used, challenges, and opportunities for development and innovation.

Importance of Arabic for the Learner:

Before addressing teaching methods, it is important to recognize that Arabic is significant for students in these institutions because it:

- **Language of the Qur'an and Hadith:** Understanding religious texts requires knowledge of Arabic grammar, morphology, and rhetoric.

- **Thinking and expression skills:** Learning Arabic strengthens the ability to analyze, interpret, write, and speak clearly.
- **Cultural identity:** Arabic connects the student to their religion, culture, and history.

As researchers note: “A learner cannot master recitation or understand the meanings of the Qur’an without knowledge of Arabic grammar, morphology, and rhetoric.

Concept of Zawiya and Quranic Schools:

Zawiyas and Quranic schools form an essential part of Algeria’s and the Islamic world’s educational heritage, aiming to memorize the Qur’an, teach the principles of religion and Islamic sciences, and promote Islamic values and virtues.

Zawiyas and Quranic schools are among the earliest educational stations in Central Maghreb—Algeria—and the Islamic world in general. Algeria knew them at the beginning of the Islamic conquest. The term “Zawiya” has the following meanings:

- **Linguistically:** Derived from the verb *inzawa*, meaning to take a corner of a place (such as a mosque) for devotion to worship or study, away from worldly distractions. The term also implies gathering, as in “tazawa al-qawm,” meaning people gathered together.
- **Technically:** It refers to memorizing the Qur’an, teaching the principles of Islam and religious sciences, and promoting morals and Islamic virtues. Originally, a Zawiya refers to a building or group of buildings of a religious nature, functioning similarly to a school.

A Zawiya usually contains a prayer hall, a room for Qur’an recitation, a school for teaching religious sciences and Arabic grammar, and rooms or lodgings for students, visitors, pilgrims, and travelers.

Muhammad bin Abdullah defines a Zawiya as a “religious and social educational institution,” aiming to teach the Qur’an and Arabic language alongside moral and religious education.

A **Quranic school** offers similar programs to the Zawiya but is sometimes more specialized, especially in linguistic and religious sciences. The primary goal is “memorization, understanding, and practical application of texts” under the supervision of competent instructors.

Methods of Teaching Arabic in Zawiya and Quranic Schools:

Zawiyas and Quranic schools use varied teaching methods to ensure strong linguistic acquisition. This diversity reflects a balance between traditional rote learning and practical, critical understanding of the language, enabling students to master Arabic both theoretically and practically. The main methods include:

1. Traditional Method (Memorization and Rote Learning):

This method is prevalent because it “helps students consolidate essential texts and concepts.” It relies on repetition and memorization, with the teacher presenting the lesson and students repeating it until they internalize the rules and concepts. Memorization is not an end in itself but a means to build a strong linguistic memory supporting deep understanding of religious and linguistic texts.

2. Textual Method:

This method focuses on reading and analyzing texts to understand grammatical rules. Students engage directly with Qur’anic, grammatical, or rhetorical texts, analyzing them to extract rules. It enhances critical understanding and links students to meanings rather than blind memorization.

3. Analytical Method:

This method involves “breaking down sentences and words to understand functions and extract rules.” Students study sentence structures, word forms, and grammatical patterns in detail, developing logical and analytical thinking and the ability to apply rules in new texts.

4. **Communicative Method:**

This method emphasizes using Arabic in real-life contexts, such as dialogues, letter writing, and group discussions, linking theoretical knowledge to practical use, enhancing expressive ability and comprehension in real-life situations.

5. **Interactive Method:**

This approach involves active student participation through discussions, group activities, and educational games. It develops critical thinking, analytical skills, communication, and social interaction, fostering autonomous learning and advanced language skills.

Researchers affirm: “Teaching Arabic relies on integrating memorization, understanding, analysis, and practical application of the language.”

Zawiyas and Quranic schools diversify teaching methods to ensure balanced and solid linguistic acquisition. Traditional methods focus on memorization for a solid base, the textual method enhances understanding through reading and analysis, the analytical method develops deep comprehension and application, the communicative method links learning to real-life use, and the interactive method promotes discussion, critical thinking, and social interaction. Combined, these methods offer a comprehensive education balancing rote learning, critical understanding, and practical application, ensuring mastery of Arabic both theoretically and practically.

Curriculum Reality:

Traditional curricula include various subjects forming the foundation of Arabic education, contributing to students’ linguistic knowledge and skills in reading, writing, grammar, morphology, and rhetoric, providing a strong base for further development of linguistic and applied abilities.

1. **Qur’an:** Students begin with memorization, then understanding and interpretation. Learning starts with a strong foundation, progressing to analysis, context comprehension, and rhetorical understanding. Memorization is a tool for deep comprehension.
2. **Tajweed Rules:** Teaching articulation of letters and correct recitation to ensure proper pronunciation and linking sound with meaning.
3. **Grammar Texts:** Such as *Al-Ajurrumiyya*, *Qatr al-Nada*, and *Alfiyya*, providing a methodological framework for understanding sentence structure, verbs, nouns, and precise meaning formulation.
4. **Morphology Texts:** Helping students understand word formation and changes according to context, essential for interpreting various texts, including Qur’an and Hadith.
5. **Rhetoric:** Using summaries like *Al-Sakkaki* to understand rhetorical styles and metaphors, teaching students to use Arabic as a tool for expressing deep meanings, literary techniques, and aesthetic language.

The interactive method relies on active student participation in the educational process through discussions, group activities, and educational games. This method helps develop critical thinking, analytical and inferential skills, and enhances communication and social interaction skills, which in turn strengthens students’ ability for self-directed learning and acquiring advanced skills in the Arabic language.

Researchers also affirm: “Teaching Arabic relies on integrating memorization, understanding, analysis, and practical application of the language.”

Summary of the Above:

Zawiyas and Quranic schools rely on diversifying methods of teaching Arabic to ensure solid linguistic acquisition balanced between memorization, practical understanding, and critical analysis. The traditional method focuses on memorization and rote learning to build a solid linguistic foundation, while the textual method enhances understanding of rules through reading and analyzing texts. The analytical method gives students the ability to break down sentences and words, understand their functions, and apply rules deeply. On the other hand, the communicative method provides opportunities to use the language in real-life situations, strengthening expression and making knowledge applicable, whereas the interactive method encourages active participation, group discussion, and educational activities to enhance critical thinking and social communication and interaction skills. By combining these methods, Zawiyas and Quranic schools can provide a comprehensive education that balances rote learning, critical understanding, and practical application, ensuring students’ mastery of Arabic at both theoretical and practical levels.

Curriculum Reality:

Traditional curricula include a variety of subjects forming the core of Arabic education, contributing to students’ linguistic knowledge and developing their skills in reading, writing, grammar, morphology, and rhetoric, providing a solid foundation for further development of linguistic and applied abilities.

First: Qur’an - “Students begin with memorization, then understanding and interpretation.” This means that the educational process starts from a solid foundation, memorization, and then the student gradually moves to analyzing meanings, understanding context, and grasping Qur’anic rhetoric. Memorization is not an end in itself but a means to deepen comprehension.

Second: Tajweed Rules - “Teaching articulation of letters and proper recitation.” This subject focuses on the phonetic mastery of Arabic, helping students read the Qur’an correctly and enhancing the connection between sound and meaning.

Then: Grammar Texts - “Such as Al-Ajurrumiyya, Qatr al-Nada, and Alfiyya, to establish grammatical understanding.”

Studying these texts provides students with a methodological framework to understand sentence structures, verbs, nouns, and how to formulate precise meaning.

Followed by Morphology Texts - “Understanding word formation and its changes according to context.”

These texts help students learn word patterns and conjugations, which is essential for understanding diverse meanings in texts, whether in the Qur’an or Hadith.

Rhetoric - “Through summaries like Al-Sakkaki, to understand rhetorical styles and metaphors.” Rhetoric teaches students how Arabic can be used as a tool for expression and conveying deep meanings, including linguistic aesthetics and literary styles.

Qur’anic Lessons - “Reading texts and connecting them to reality.” This step links theoretical knowledge with practical application, where students read texts, extract lessons, and apply them in their daily lives.

Naskh and Thuluth Calligraphy - “Improving writing skills.” Teaching calligraphy helps students learn precision and beauty in writing, an important skill for documenting texts and developing their artistic abilities.

Summary of the Above:

Traditional curricula in Zawiya and Quranic schools include diverse subjects forming the basis of Arabic education, starting with the Qur'an (memorization followed by understanding and interpretation), tajweed rules for phonetic accuracy, grammar and morphology texts to establish linguistic comprehension, rhetoric for understanding literary expression, connecting texts to real life through Qur'anic lessons, and developing writing skills through Naskh and Thuluth calligraphy. These subjects provide a solid linguistic foundation that enhances students' theoretical and applied abilities and enables effective use of Arabic in both study and daily life.

Challenges in Teaching Arabic:

Despite integrated curricula, Zawiya and Quranic schools face several practical challenges affecting learning quality:

1. Shortage of Qualified Teachers:

The lack of qualified teachers is one of the major challenges in the educational process in many systems. Insufficient numbers of competent and specialized teachers reduce education quality, make it harder to meet students' diverse needs, and weaken the application of modern teaching methods. This shortage negatively impacts monitoring student progress, providing individual support, and causes teacher fatigue and reduced motivation. Filling the gap of qualified teachers is a priority to ensure the effectiveness of the educational process and achieving desired educational goals.

2. Weak Educational Resources:

Insufficient educational tools, such as visual aids, digital resources, and printed references, limit the teacher's ability to convey information effectively and reduce students' opportunities to engage with lessons deeply. This leads to traditional and limited instruction, negatively affecting student motivation and limiting the development of practical and cognitive skills. Providing modern educational resources is essential to enhance teaching quality and achieve educational objectives effectively.

3. Differences in Student Levels:

Variations in students' cognitive abilities, academic skills, and comprehension levels present a major challenge. This diversity makes it difficult to deliver instruction equally and achieve learning objectives for all students. Addressing this challenge requires flexible teaching methods, diverse assessment tools, and additional support for students needing reinforcement, ensuring effective learning and improved academic achievement.

4. Difficulty Adapting Traditional Texts:

Some old grammar and morphology texts require explanation and simplification to match contemporary students' understanding.

5. Limited Use of Arabic Outside the Classroom:

Not practicing Arabic in daily life limits students' ability to apply what they have learned in real-life contexts. Zawiya and Quranic schools face multiple practical challenges affecting education quality, including a shortage of qualified teachers, limited educational resources, variation in student levels, difficulty adapting traditional texts, and limited use of Arabic outside class. Addressing these challenges requires comprehensive solutions to improve learning quality and achieve educational objectives.

Prospects for Educational Development:

Overcoming these challenges requires adopting several developmental axes identified by scholars to enhance education quality and efficiency:

1. Curriculum Development:

Developing curricula is essential to raise education quality and ensure alignment with modern requirements. This includes updating content, adopting innovative teaching methods, integrating modern technologies, and designing activities that promote critical thinking and problem-solving. It also addresses learners' diverse needs, encourages self-directed learning, and equips them with necessary skills and knowledge for future challenges. Periodic curriculum review ensures continued effectiveness and achievement of educational goals.

2. Improving Teaching Methods:

Improving teaching methods is crucial for advancing the educational process and achieving effective learning that responds to students' needs and changing times. Traditional methods are insufficient amid rapid knowledge and technological development, necessitating modern approaches based on interaction, problem-solving, critical thinking, and use of digital tools. Developing these methods enhances motivation, facilitates concept comprehension, promotes classroom participation, and ultimately improves educational outcomes.

3. Teacher Training:

Teacher training (preparation and qualification) is a central pillar in educational system development, as performance depends on their quality. Training includes academic preparation providing specialized knowledge, pedagogical training to develop modern teaching skills, professional qualification enhancing classroom management and effective communication, and ongoing training to keep up with educational and technological developments. Without solid and continuous training, achieving education quality and improving student performance is difficult.

4. Providing Modern Educational Resources:

Providing modern educational tools is essential for creating an engaging learning environment that enhances interaction and deep understanding. Institutions need digital resources, interactive presentations, smart boards, and up-to-date printed references to simplify concepts, visualize information, and make lessons more engaging. These resources are a fundamental investment to enhance learning quality, teaching efficiency, and equip students with skills suitable for modern demands.

5. Continuous and Diverse Assessment:

Continuous and diverse assessment is an effective tool to enhance learning quality and student performance. It goes beyond traditional exams to include classroom observation, practical assignments, projects, presentations, and quizzes, enabling teachers to monitor progress accurately and comprehensively. This assessment helps identify difficulties early, guides students in skill development, introduces flexibility in learning, and turns students into active partners in their education.

6. Enhancing Educational Partnerships:

Educational partnerships broaden the scope of the educational process and strengthen connections between schools, universities, government institutions, local communities, and NGOs. This collaboration facilitates experience sharing, program development, and additional resource provision for learners, improving education quality and effectiveness. Sustainable partnerships enable innovative teaching, better resource utilization, and promote teamwork, supporting educational objectives and comprehensive skill development.

Addressing contemporary educational challenges requires focusing on key developmental axes, including updating curricula, adopting innovative teaching methods and technologies, improving teaching methods to enhance interaction and critical thinking, training and qualifying teachers academically, pedagogically, and professionally, providing modern educational resources, implementing continuous and diverse assessments, and strengthening educational partnerships between institutions and the community for experience sharing and better resource utilization. All these axes contribute to improving education quality and enabling learners to acquire the skills and knowledge needed to face future challenges.

Conclusion:

In this research, I reached a set of fundamental results that reflect the reality of teaching Arabic in Zawiyas and

Quranic schools and highlight the possible paths for developing this education in line with the requirements of the era and the needs of learners, which can be summarized as follows:

First: The study confirmed that the Arabic language is a fundamental tool for understanding religious texts, building knowledge, and developing critical thinking in students. The ability to comprehend the Qur'an and the Hadith requires an in-depth knowledge of grammatical rules, morphology, and rhetorical styles, making Arabic the cornerstone of religious and linguistic education.

Second: The results showed that Zawiya and Quranic schools provide an integrated educational environment combining memorization, understanding, analysis, and practical application of the language. This integration between theoretical and practical aspects ensures comprehensive development of students' linguistic and cognitive skills and highlights the importance of combining traditional methods with modern teaching approaches to guarantee effective and sustainable learning.

Third: The research indicated that diversifying teaching methods enhances academic achievement. The traditional method (memorization and rote learning) forms a basic foundation, while textual, analytical, communicative, and interactive methods contribute to developing skills in rule comprehension, critical analysis, and practical application of the language. This diversity makes the learning process more dynamic and engaging, increasing students' ability to interact with texts and practice the language outside the classroom.

Fourth: The research highlighted a set of challenges facing Arabic language education in these institutions, most notably: a shortage of qualified teachers, weak educational resources, variation in student levels, and difficulty adapting traditional texts to contemporary needs. However, identifying these challenges provides a strong basis for designing innovative and effective educational solutions that contribute to improving education quality and achieving its pedagogical objectives.

Fifth: It was found that integrating traditional methods with modern teaching approaches constitutes an effective strategy for developing education. This ensures solid linguistic acquisition and enhances students' ability to understand, analyze, and practically apply religious and linguistic texts.

Ethical Considerations

This study is based on descriptive, analytical, and observational research methods and does not involve human experimentation, surveys requiring informed consent, or research on vulnerable populations. Classroom observations in Zawiya and Quranic schools were conducted in a non-intrusive manner, respecting institutional norms, cultural sensitivities, and educational ethics. No personal data of learners or teachers were collected or disclosed. The study adheres to internationally accepted standards of academic integrity, objectivity, and respect for educational institutions and religious contexts. Accordingly, formal ethical approval was not required for this research.

Acknowledgements

The authors would like to express their sincere appreciation to the administrators, teachers, and educators of Zawiya and Quranic schools who facilitated observation and provided valuable insights into teaching practices. Special thanks are extended to the academic colleagues at **University Hasiba Ben Bouali of Chlef** and **University of Mustafa Stambouli, Mascara**, for their intellectual support and constructive feedback during the preparation of this study.

Funding. This research did not receive any specific grant from public, commercial, or non-profit funding agencies.

Conflict of Interest. The authors declare that there are no conflicts of interest, whether financial, institutional, or personal, that could have influenced the research process or the interpretation of its findings

References

1. Abdelaziz Shahbabi. (n.d.). *Zawiya, Sufism, ascetics, and the French occupation in Algeria*. Dar Al-Gharb Publishing and Distribution.

2. Al-Alawi, L. (2017). *Modern teaching methods in Quranic schools*. Dar Al-Takween.
3. Al-Bakri, F. A.-Z. (2019). *The Arabic language and its role in religious education*. Dar Al-Khatt Al-Arabi.
4. Al-Bakri, F. A.-Z. (2019). *Quranic reading and modern teaching methods*. Dar Al-Khatt Al-Arabi.
5. Ben Abdallah, M. (2019). *Study of teaching Arabic in Zawiyas and Quranic schools*. Dar Al-Fikr Al-Arabi.
6. Ben Salem, A. (2018). *Teaching Arabic in Quranic kuttab*. Matba'at Al-Noor.
7. Malik, B. (2022). Assessment and interactive learning in teaching Arabic. *Journal of Language and Literature Issues*, (12).
8. Zarq Al-Ras, A. (2016). *Teacher training in Zawiyas*. Matba'at Al-Noor.
9. Al-Batal, M. (Ed.). (2018). *Arabic as one language: Integrating dialect in the Arabic language curriculum*. Georgetown University Press.
10. Alish, M. (2015). *Ahlan wa sahlân: Functional modern standard Arabic for beginners* (3rd ed.). Yale University Press.
11. Biggs, J., & Tang, C. (2011). *Teaching for quality learning at university* (4th ed.). Open University Press.
12. Bloom, B. S. (Ed.). (1956). *Taxonomy of educational objectives: The classification of educational goals. Handbook I: Cognitive domain*. Longmans, Green.
13. Boyle, H. N. (2004). *Qur'anic schools: Agents of preservation and change*. RoutledgeFalmer.
14. Brown, H. D. (2007). *Principles of language learning and teaching* (5th ed.). Pearson Education.
15. Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1-47.
16. Cummins, J. (2000). *Language, power and pedagogy: Bilingual children in the crossfire*. Multilingual Matters.
17. Ellis, R. (2003). *Task-based language learning and teaching*. Oxford University Press.
18. Eickelman, D. F. (1978). The art of memory: Islamic education and its social reproduction. *Comparative Studies in Society and History*, 20(4), 485-516.
19. Freire, P. (1970). *Pedagogy of the oppressed*. Herder and Herder.
20. Hymes, D. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics* (pp. 269-293). Penguin.
21. Krashen, S. D. (1982). *Principles and practice in second language acquisition*. Pergamon Press.
22. Launay, R. (Ed.). (2016). *Islamic education in Africa: Writing boards and blackboards*. Indiana University Press.
23. Laming, S. (2025). Arabic language as an educational tool to unite the Islamic community: A theoretical study. *al-Qanafir: International Journal of Islamic Studies*. al-qanafir.com
24. Nation, I. S. P., & Macalister, J. (2010). *Language curriculum design*. Routledge.
25. Richards, J. C., & Rodgers, T. S. (2014). *Approaches and methods in language teaching* (3rd ed.). Cambridge University Press. [Google Книги](https://books.google.com/books?id=...)
26. Ryding, K. C. (2013). *Teaching and learning Arabic as a foreign language: A guide for teachers*. Georgetown University Press. press.georgetown.edu
27. Tyler, R. W. (1949). *Basic principles of curriculum and instruction*. University of Chicago Press.
28. Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
29. Widdowson, H. G. (1978). *Teaching language as communication*. Oxford University Press.
30. Zakarneh, B., & Mahmoud, D. A. M. (2025). Investigating the role of Arabic language in sustaining socio-cultural identity and family values in Emirati society. *Frontiers in Sociology*, 10, 1641732. <https://doi.org/10.3389/fsoc.2025.1641732> [Frontiers](https://www.frontiersin.org)
31. Ziane, L. (2024). The Quranic schools and their role in the upbringing of the child, both educationally and socially. *Psychology and Education*, 61(10), 576-592. [psychologyandeducation.net](https://www.psychologyandeducation.net)