Attitude of Islamic Studies Students towards Learning Arabic Language: Secondary Schools in Asa Local Government

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ARTICLE INFO	ABSTRACT
Keywords: Attitude; Arabic Language; Islamic Studies; Learning.	**Purpose-**The study examined the Attitude of Islamic studies students toward learning the Arabic language in Asa Local Government, Kwara State, Nigeria. **Methodology-**The study involved senior secondary school students of Islamic studies who offered Arabic Language courses in schools. To do justice to this paper, the researcher used relevant materials such as textbooks, journals from the Internet, and other relevant materials in the course of this study. **Findings-**The study's findings revealed that most Islamic studies students have positive Attitudes toward the Arabic language and that Islamic studies students' competence in learning the Arabic language is relatively poor. It is concluded that teachers and students of the Arabic Language should be given adequate support to enhance effective teaching and learning of the Arabic Language. Recommendations include improving teacher training, curriculum design, and a more supportive environment for Arabic language education. **Significance-**This paper underscores the need for collaborative efforts among stakeholders to enhance students' motivation and performance in Arabic learning, ultimately bridging the gap between Islamic Studies and Arabic language acquisition.

INTRODUCTION

Language is at the heart of culture, and culture is the glue of society; without language, culture cannot be transmitted from one generation to the next. Language is a means of communicating thoughts, ideas, and concepts. Since the language of the Qur'an and Sunnah is Arabic. Hence, learning Arabic is super rewarding on many levels; it allows you to understand the words of Prophet Muhammad and his Sunnah on closer inspection. It is the primary source of communication about Islam. Arabic has been used for religious purposes since its introduction to Nigeria. For centuries, scholars have realized that Arabic as a language and Islam as a religion have contributed substantially to world civilization, culture, and education. Islam revived the

human pursuit of science, and it was through the Arabs, not the Romans, that the modern world achieved light and power through science (Kami, 2016).

The emergence of the language in the history of Nigeria, which dates back to the 7th century CE, shows that the early Nigerian Muslims gave much recognition to Arabic to understand their religion. As a result, Arabic and Islamic studies become twin subjects that cannot be easily separated from each other. The close relationship between Arabic and Islamic studies puts the language at the disposal of students learning it in this environment. It is against this background that Muslims in Nigeria are committed to learning Arabic and Islamic studies. Wherever there is a Muslim population, some Quranic and advanced Arabic schools are established where Arabic language and Islamic studies are studied simultaneously (Fafunwa, 1984). However, the colonization of Nigeria and other African societies by European countries, coupled with European Missionary activities, which resonated with Christian beliefs and secular thoughts, posed a serious threat to the well-organized Arabic and Islamic education in Nigeria. As a result, the teaching and learning of the Arabic language were given little or no attention in the modern systems. The design and development of the Arabic curriculum and the methodology of teaching the Arabic language became the sole effort and responsibility of the traditional private Arabic teachers. Students of the language were relegated to the lowest level in the society. They were neither recognized by the Government nor allowed to take any post in its administration. Thus, learning Arabic was restricted to studying Islamic religion, while the functions of the Arabic language graduates were restricted to dealing with religious matters. The development of the Arabic language has received little or no support from the Nigerian Government, especially in the Southern part of the country. Arabic has been regarded as part of Islam, and it must be handled with caution, given the multi-religious nature of the country.

The close relationship between Arabic and Islamic studies makes it easy for the students learning the language to access it from time to time. However, the emergence of the imperial forces of the European countries and the European Missionary activities, with their fragile reconciliation between their beliefs and secular thoughts, posed a serious threat to Nigeria's well-organized Arabic and Islamic education (Danjuma & Rasli, 2013). Thus, learning the language was confined to the study of Islamic religion, while the functions of the Arabic language graduates were restricted to mosque affairs only. Learning the Quran and the Arabic language started in Northern Nigeria, where teachers in the early stages depended on charity to make a living.

Moreover, exploring student's attitudes toward the Arabic language sheds light on broader sociocultural and linguistic dynamics within the local community. Given the cultural significance of Arabic in Islamic contexts, Shah (2012) opined that students' attitudes toward language might reflect broader societal attitudes, values, and perceptions regarding religious education, language identity, and cultural heritage. Furthermore, Yakubu (2020) stressed that examining the attitudes of Islamic studies students toward Arabic language learning can inform educational policymakers and stakeholders about the potential for intervention and improvement. Azeeet'al (2024) firmly believed that by addressing factors that contribute to negative attitudes or barriers to language acquisition, policymakers, government officials, stakeholders, academicians, and educators can enhance the quality and inclusivity of Arabic language education, thereby promoting greater linguistic competence and cultural understanding amongst students. In light of these considerations, this study seeks to investigate the attitudes of Islamic studies students toward Arabic language learning in secondary schools within Asa Local Government Area Kwara State.

The Encyclopedia of Education (2006) defined education as acquiring knowledge, skills, understanding, and Attitude. The knowledge is acquired through teaching and learning, especially at school or similar Institutions. Zailan et al. (2008) viewed education as a solution to contemporary life's relevant problems and challenges. Dauda (2005) commented that education in any society, anywhere, and at any point in time, is the total of all the processes by which a child or a young adult develops the abilities, attitudes, and other forms of behavior that are of immense positive value to the society in which he or she lives. However, the Islamic ideal of education differs. According to Afzalur–Rahman (2009), the source of all knowledge is Allah (SWT), who gives knowledge to humanity through His Messengers.

They educate people on Islamic ideals, purify them, and prepare them to establish justice, generosity, and goodness in society. Thus, this is the basic principle of Islamic education, which gives importance to

knowledge and training as indispensable to its objective. It also considers knowledge and purification of the self (through training) as essential elements in its education system. Dauda (2005) believes that education is a fundamental instrument that differentiates a fully developed human being from other mammals. It is a criterion for measuring the mental, spiritual, political, and, to some extent, the material development of man. Education is, therefore, a necessary ingredient for the meaningful development of men and women and their society. In other words, education is the key to the success of mankind both in this world and the hereafter. Haque et al. (2009) say that from the Islamic perspective, knowledge is a system of learning that is to be developed and disseminated in a manner that recognizes Allah (SWT) as Lord and creator of the universe and man as His servant and vicegerent on earth. This knowledge is to be utilized by His will, and any endeavor in this regard is considered an act of Ibadah. Haque et al. (2009) continued to discuss that knowledge is one of the important aspects of the Islamic worldview, which is based on the following ideas; 1) the idea of one living, merciful, and just Allah, 2) the idea of man as the servant and vicegerent of Allah on Earth, 3) the idea of Prophethood for the guidance of man, 4) the idea of multifaceted reality and diversity of life is a manifestation (ayat) of Allah and is intended to benefit man in his quest for a meaningful existence, 5) the idea of judgments in the hereafter followed by reward or punishment.

The concept of knowledge in Islam has several key features, such as the following; 1) knowledge is infinite since it originates from and ends in Allah, the Absolute Knower, 2) since knowledge is an aspect of divinity, seeking it, expanding it, and teaching it are considered acts of divine worship, and 3) the proper and sincere application of knowledge in one's personal and collective life forms the basis of taqwa – Allah consciousness. Islamic Studies is one of the academic disciplines or courses offered by Muslims and non-Muslims today. It is the subject taught in Secondary Schools that prepares students for further studies in Islamic education, particularly about the following facets of Islam: Qur'an, Hadith, *Sirah* and *Tarikh*, *Adab* and *Tadhib, Fiqh, Tafsir, Ulumul Qura'n, Usul Fiqh*, and *Tawhid*, Arabic Language and Literature *Shari'ah*, Islamic Economics and Banking, Islamic Political (Oseni, 2016). Based on the various reasons for its inclusion in the curricula of various countries, the subject has a lengthy history of development and significance in the modern day. In Islamic studies or any other field, there are as many different points of view as there are authorities. Some choose to examine it from a *shari'ah* standpoint, while others view it from a sociological or historical angle.

The Concept of Islamic Studies constitutes a comprehensive framework that centers around three critical dimensions: the individual, society, and the entirety of existence, encompassing both material and spiritual realms (Ahmed, 2021; Hassan, 2020). This multifaceted perspective underscores Islamic Studies as an intricate exploration of human behavior, encompassing various facets, including communal, economic, and governmental aspects (Ismail, 2019). This exploration unfolds within contemporary or historical living conditions, encapsulating the essence of Islamic teachings and values (Rahman, 2022). The essence of Islamic Studies as an educational domain lies in its capacity to nurture students' sensitivities, thereby shaping their outlook on life, choices, and strategies. Islam's ethical and spiritual principles serve as the cornerstone, guiding the development of an individual's character and worldview (Karim, 2020; Mustafa, 2021).

The Goals and Aims of Islamic Education are deeply rooted in Islam's dynamic and practical nature, setting it apart from other religions worldwide (Raza, 2021). At its core, Islam encourages active and meaningful participation of individuals within their communities (Jalil, 2020). This participation is driven by the aspiration to create engaged and responsible members of society (Zafar, 2019). The teachings of Islam are intricately designed to nurture ethical behavior, positive attributes, and inner self-discipline in individuals (Siddiqui, 2022). Guided by the teachings of the Quran and the life of the revered Prophet Muhammad (PBUH), Islamic education aims to foster a strong moral character that adheres to principles of justice, compassion, and ethical conduct (Haider, 2018). Furthermore, Islamic education propels students towards becoming responsible, law-abiding citizens who contribute actively to the betterment of their communities and the welfare of humanity (Qureshi, 2020). Integrating ethical values, spiritual principles, and societal engagement is a cornerstone of Islamic education, encompassing personal development and communal well-being (Hussein & Ahmed, 2021).

The aims and objectives of Islamic education encapsulate a profound and dynamic sphere that distinguishes Islam from other global religions. These objectives resonate harmoniously with the teachings of

the Quran and the profound insights of the revered Prophet Muhammad (PBUH). Beyond mere adherence to legal regulations, Islam's guiding principles underscore the development of individuals who contribute to the well-being of society, aligning with the collective welfare of humanity.

Ayuba (2019) observed that Islamic education unfolds multifaceted objectives encompassing individual and societal dimensions. He added that each individual should be instilled with a profound consciousness of Allah, which is the foundation for students' intellectual, emotional, and spiritual progression. This heightened awareness establishes the cornerstone for a robust Islamic foundation, fostering insightful and contemplative perspectives on the surrounding world, equipping individuals with a comprehensive comprehension of their responsibilities towards Allah, and guiding them in harnessing their innate abilities and resources to serve the divine purpose effectively. It is to engage in worship and devotion by Allah's prescribed methods and guidelines, fostering a sense of spiritual connection and alignment with the divine will.

METHODOLOGY

The literature review methodology for this study on the attitudes of Islamic studies students toward Arabic language learning in Nigerian secondary schools involves a systematic and structured approach. First, the selection and identification of relevant literature are crucial. This includes reviewing scholarly articles, books, research reports, conference papers, and other credible sources that address the learning of Arabic in Muslim-majority contexts, particularly in Nigeria. The literature will focus on the relationship between Arabic language learning and Islamic education, factors influencing student attitudes toward Arabic, and the impact of colonialism and modernization on Arabic language instruction in Nigeria. Social and cultural roles of Arabic in Islamic education will also be explored.

The study relies on secondary data from previously published works. It will gather relevant studies on the subject matter from databases like Google Scholar and Scopus, focusing on those examining the intersection of Arabic language education and Islamic studies, especially within Nigeria. A clear inclusion and exclusion criterion will be applied: only literature published within the last decade that directly addresses student attitudes toward Arabic in Islamic educational settings will be considered, while non-relevant studies or those focusing on other educational systems will be excluded.

The next phase involves analyzing and synthesizing the selected literature to identify patterns, gaps, and findings across different studies. This process will compare the results of various research on student attitudes, emphasizing the influence of socio-cultural background, educational policies, and colonial legacies on Arabic language learning. The discussion will link these findings with the broader context of Arabic education in Nigeria, highlighting how Arabic is taught alongside Islamic studies and the challenges students face in mastering the language.

Finally, the study will present the key insights derived from the literature, offering conclusions on how Arabic language learning is shaped by religious, political, and educational factors in Nigeria. Recommendations will be provided for educators, policymakers, and future researchers, suggesting ways to improve Arabic language education in Nigerian schools, particularly in Islamic studies programs. This methodology ensures a comprehensive understanding of the subject through a critical analysis of existing research.

FINDINGS

Attitude towards the Arabic Language in Secondary School and Academic Performance

Attitude could be defined as a consistent tendency to react in a particular way, often positively or negatively, towards any matter. Attitude has cognitive and emotional components (Adediwura & Tayo, 2007). According to Sejčová (2006), an important factor contributing to good results for students in individual subjects is their Attitude towards them. Attitude has particular importance in the achievement of the student's academic process to the extent that it constitutes one of the success factors in students' learning process. Attitude plays a vital role in positively or negatively influencing student academic performance in the

academic community. Attitude expresses likes or dislikes against a particular thing, place, event, or person (Garba *et al.*, 2017).

Kubiatko (2013) said that if attitudes towards a subject and school are positive, students' achievement gets better. According to Jegede (2001), a positive relationship exists between students' Attitudes and academic performance. There is no generally accepted procedure for measuring student performance, and individual researchers tend to conduct and explain it in their way. So many factors have been known to influence students' academic achievement in their various school endeavors. These factors can be personal (poor self-concept, motive, readiness, emotion, Attitude, and maturational level of the student) or environmental (Otekunrin, 2014).

The Concept of Attitude

Experts slate many definitions of Attitude. For instance, Montano in Abidin (2012) posited that Attitude is determined by an individual's beliefs about the outcome or attributes of performing the behavior. Thus, a person with strong beliefs that positively valued outcomes will result from performing the behavior will have a positive attitude. Conversely, a person with strong beliefs that negatively valued outcomes will result from the behavior will have a negative attitude. The students' Attitude is one of the determinants of learning the Arabic language in secondary school. Indeed, the teacher needs the students to have a positive attitude so that the learning can run well.

Attitude has been known as one of the factors affecting language acquisition. According to Noursi (2013), there are some important learning attitudes; they are as follows: an investigation into students' attitudes is an effective method by which language teachers, educators, syllabus designers, and researchers can obtain a greater understanding of language teaching and learning. Students have different needs, preferences, beliefs, learning styles, and educational backgrounds; the imposition of change upon these factors can lead to negative reactions. Students have views on the learning process and can articulate them. The students' Attitude towards the Arabic language is not only influenced by the students as individual learners but also by the academic aspect, for example, the teacher, facilities, etc.

Theoretical Review on Attitude

Albert Bandura's social learning theory (SLT) suggests that we learn social behavior by observing and imitating the behavior of others. Bandura realized that direct reinforcement alone could not account for all types of learning, so he added a social element to his theory, arguing that people learn by observing others (Nabavi, 2012). His theory is regarded as the bridge between behaviorist and cognitive learning theories, encompassing attention, memory, and motivational processes (Muro & Jeffrey, 2008).

Historical Overview of Arabic language in Nigeria

The influence of the Arabic language among Muslims around the world is significant because of its religious status. Arabic, whose original abode was the Arabian peninsula, expanded to North Africa in the seventh century AD. It is indisputable that a commercial link existed between North Africa and West African kingdoms like Ghana, Gao, and Timbuktu. Others were Kanem-Borno, Kano, and Katsina, which, altogether with some other areas in the region, later got demarcated away from Biladu-Sudan (now West Africa) under the name Nigeria (Niger area). After the Islamic conquest of North Africa, the Arabs were at the forefront of the merchants that traded with the people of West Africa. This commercial link between the Arabs and the people of West Africa is the foundation of the Arabic language in West Africa and Nigeria in particular3. In other words, the spread of Arabic during the abovementioned period was confined to the trading circles.

Nigeria has a multiplicity of languages, cultures, and religions. There are many Arabic schools in both Northern and Southern Nigeria. The number of students in these schools is so high that their activities, attitudes, and behaviors significantly impact the larger society. The emphasis on the search for knowledge by Islam accounts for the need for Arabic schools in Nigeria, for every Muslim at any point in time must be a student of Islam. The reason is that the primary preoccupation of Muslims is not only to digest but to grasp the contents and imports of Islam, and where this could be achieved is the Institutions of learning known as

Arabic schools. These institutions started from the Mosque of the Prophet in Madinah while his disciples followed suit by using their homes and shops for classes, which were conducted part-time. The history of Arabic schools throughout the Arab world and in the non-Arab world, in particular, has been the history of the spread of Islam. Hence, Nigeria cannot be an exception, for the history of these schools is as old as the advent of Islam.

Since commerce needed a language of communication between the seller and the buyer, Arabic was used for communication among the traders of that time. The local traders learned it from their Arab counterparts because Arabic was more developed than the local languages in West Africa. Moreover, the introduction of Islam and the simultaneous inception of Islamic education in the territory occasioned the efflorescence of the language. In addition to this religious factor, political and social factors motivated the people to learn Arabic.

The local scholars knowledgeable in Arabic enjoyed some socio-political privileges in the society that ordinary people could not enjoy. This greatly motivated the people to learn Arabic. Arabic, therefore, successfully competed with local languages such as Kanuri, Fulfude, Hausa, and Yoruba. In other words, the Arabic language enriched these indigenous languages with hundreds of religious, political, and commercial words and expressions. Arabic had reached its peak of glory in Northern Nigeria and was adopted as the official language after the Jihad activities of Uthman bin Fudi, which began in 1804. This Jihad catalyzed the spread and reformation of Islam. It also served as a booster for spreading Islamic education and contributed to the efflorescence of Arabic scholarship in Nigeria. However, the advent of the British in Nigeria opened a new chapter in the history of the Arabic language4. In a nutshell, Arabic became the language used in schools, religious gatherings, courts, and communication, among others. However, unlike the royal patronage accorded to Western education by the British, Arabic education was a matter of private affairs.

DISCUSSION

Importance of Arabic Language in Islamic Studies

The Arabic language is central and indispensable in Islamic studies, serving as the primary medium for accessing and understanding foundational religious texts, theological discourse, and scholarly literature within the Islamic tradition. The importance of the Arabic language in Islamic studies is underscored by its multifaceted roles in religious practice, intellectual inquiry, and cultural expression. Access to Sacred Texts: Arabic is the language of the Qur'an, the holy book of Islam, revealed to the Prophet Muhammad in the seventh century CE. Knowledge of Arabic is essential for Muslims worldwide to engage directly with the Qur'an, recite its verses in prayers, and comprehend its meanings and teachings. Additionally, Arabic serves as the language of Hadith, the recorded sayings, actions, and approvals of the Prophet Muhammad, which constitute another primary source of Islamic law and guidance. Scholarly Tradition: Arabic language has historically been the lingua franca of Islamic scholarship, facilitating communication and collaboration among scholars across diverse geographical regions and cultural backgrounds.

Classical Islamic literature, including works on theology, jurisprudence, philosophy, mysticism, and literature, is predominantly written in Arabic. Mastery of the Arabic language is crucial for students and scholars of Islamic studies to access and engage with this rich intellectual heritage, interpret primary sources accurately, and contribute to scholarly discourse within the field. Preservation of Tradition: Arabic language plays a vital role in preserving the authenticity and integrity of Islamic teachings and traditions. Through the oral transmission of Qur'anic recitation (Tajweed), memorization (Hifz), and the written preservation of classical texts and manuscripts, the Arabic language serves as a conduit for transmitting religious knowledge and cultural heritage across generations.

By preserving the original language of revelation and scholarly discourse, Arabic ensures continuity and fidelity to the Islamic tradition. Cultural Identity and Religious Identity: Arabic language is intrinsically linked to the cultural and religious identity of Muslims worldwide. For many Muslims, Arabic holds symbolic significance as the language of their faith, uniting believers across diverse ethnic, linguistic, and national backgrounds in a shared religious identity. Proficiency in Arabic fosters a more profound sense of connection

to Islamic heritage, facilitates participation in religious rituals and ceremonies, and strengthens bonds of solidarity within the global Muslim community. Intellectual Engagement and Critical Inquiry:

Factors influencing the Attitude of students towards Arabic Language Learning

Attitude could be defined as a consistent tendency to react in a particular way, often positively or negatively, towards any matter. Attitude has cognitive and emotional components (Adediwura & Tayo, 2007). According to Sejčová (2006), an important factor contributing to good results for students in individual subjects is their Attitude towards them. Attitude has particular importance in the achievement of the student's academic process, to the extent that it constitutes one of the success factors in students' learning process. Attitude plays a vital role in influencing student academic performance either positively or negatively in the academic community because Attitude is an expression of likes or dislikes against a particular thing, place, event, or person (Garba Kolo *et al.*, 2017).

Kubiatko (2013) said that if attitudes towards a subject and school are positive, students' achievement gets better. Fazio and Roskes (1994) have proved that attitudes are important to educational psychology because they strongly influence social thought, the way an individual thinks about and processes social information. According to Jegede (2001), a positive relationship exists between students Attitudes and academic performance. There is no generally accepted procedure for measuring student performance, and individual researchers tend to conduct and explain it in their way. So many factors have been known to influence students' academic achievement in their various school endeavors. These factors can be personal (poor self-concept, motive, readiness, emotion, Attitude, and maturational level of the student) or environmental (Otekunrin, 2014).

Exploring the attitudes of Islamic Studies students toward Arabic language learning in the Asa Local Government Area of Kwara State involves analyzing a variety of dimensions, including cognitive, affective, and behavioral aspects. This analysis will consider how students perceive Arabic, their emotional responses to learning it, and how these attitudes translate into learning behaviors. Below is a detailed exploration of these attitudes: Cognitive Attitudes Perceived Importance and Relevance: Students might view Arabic as crucial for understanding the Qur'an and participating fully in religious practices. The cognitive evaluation also includes the perception of Arabic's relevance to modern education and future career prospects, which may vary significantly among students. Perceived Difficulty: Arabic is often perceived as challenging due to its script, phonetic system, and grammar. Students attitudes toward the complexity of learning Arabic can significantly impact their engagement and motivation. Utility Value: This refers to the practical benefits students believe Arabic offers, such as better opportunities for higher education in religious studies, roles in religious leadership, or careers in regions where Arabic is a lingua franca.

Affective Attitudes Interest and Enjoyment: The degree to which students find learning Arabic enjoyable or stimulating is crucial. Positive emotions are likely to enhance motivation, whereas negative feelings could deter engagement with the language. Anxiety and Fear: These are significant barriers to language learning. Students may experience anxiety about making pronunciation, grammar, or script mistakes, especially if their performance is subject to peer comparison or high-stakes testing. Cultural and Religious Pride: For many students, learning Arabic might be intertwined with cultural identity and religious pride.

These feelings can foster a deeper connection to the language and motivate learning. Behavioral Attitudes Willingness to Communicate: This involves the likelihood of students using Arabic in class and everyday situations. A willingness to practice the language actively outside formal learning contexts indicates a positive behavioral attitude. Persistence and Effort: Attitudes toward Arabic are also reflected in the effort students are willing to put into learning the language and their persistence in facing challenges. Choice of Learning Opportunities: Positive attitudes are often exhibited by students choosing to participate in additional Arabic learning opportunities, such as clubs, extra classes, or cultural events. Factors Influencing Attitudes Educational Environment: The method of teaching Arabic (e.g., engaging vs. rote learning), the teacher's proficiency and Attitude toward the language, and the overall school environment can significantly affect student attitudes. Peer and Community Influence: The attitudes of peers, family, and the broader community toward Arabic can play a crucial role. Supportive social environments foster more positive attitudes. Religious

Significance: Given the religious significance of Arabic, students personal religious beliefs and practices may strongly influence their attitudes toward learning the language.

CONCLUSION

The paper highlighted the meaning and significance of the Attitude of Islamic studies students towards learning the Arabic language. It discussed the negative Attitude displayed by the students in the process of learning as well as the factors responsible, whereby through the discussion of the topic, it was found out that Western culture and environmental influences had a profound effect on the student's negative Attitude towards the subject, in the sense that environment of students (schools and homes) is not favorable to Arabic language and acquisition of its knowledge. For instance, males and females did not see who studied the language as a civilized society. It is concluded that teachers and students of the Arabic Language should be given adequate support to enhance effective teaching and learning of the Arabic Language.

In order to address the challenges mentioned above and improve the positive Attitude of students toward the learning of the Arabic language in secondary schools, the following recommendations are offered; 1) Students of Islamic studies should be exposed to the beauty of the Arabic language and aware of its importance as the language of the Qur'an, Ahadith, and Prophet Muhammad (S A.W). 2) Students should be encouraged or helped to have intrinsic motivation for the language. This is so because interest in a particular area encourages the individual to develop a positive attitude towards learning it properly. 3) Specific and frequent lessons should be organized in order to keep students informed on the dangers and implications of marrying the Western language only to study Islam, especially those who are directly and explicitly against the Arabic language, its principles, and teachings. 4) Lastly, students should understand that the Arabic language is a vehicle through which one can fully understand Islam. In my view, the Arabic language should be made a prerequisite for Islamic education in our secondary schools.

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Aminu Ibrahim & Idris Abdulhamid; Attitudes of Students Towards Learning Islamic Education in Tertiary Institutions International Journal of Scientific Research in Educational Studies & Social Development | IJSRESSD

ISSN Print: 2579 – 1052 | ISSN Online: 2579 – 1060 | Volume 2, Number 1 September 2017

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