

# The Quranic schools and their role in the upbringing of the child, both educationally and socially

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## Abstract:

Quranic schools are considered the first educational institution after the family. Hence, this article aims to explore the role of Quranic schools in the upbringing of children both educationally and socially. These schools shape the attitudes of children and provide them with faith and knowledge. They are relied upon to clarify truths, purify them from all impurities, errors, exaggerations, and falsehoods so that the beliefs of the young remain sound, their minds straight, and their knowledge accurate.

**Keywords:** Quranic schools, child upbringing, youth education, educational development, social upbringing of youth.

## Introduction:

The Muslim community stands out from other communities with its distinctive laws and unique system. It is well known that the religious institution, represented by Quranic schools, plays an important and unique role in educating individuals and transforming them for the better, which in turn impacts society. Everything a person learns, whether religious or worldly sciences, aims to enhance performance in work. Quranic schools are considered institutions of social upbringing and have a significant role in bringing about change, especially for the rising generations. They do not just educate but also guide them to become righteous individuals who know God and respect others, whether young or old. In addition, these schools have a leading role and positive implications in spreading awareness, listening to advice and guidance, and receiving recommendations and moral teachings. This helps instill good manners and ethics in children, raising them with noble morals and a strong sense of dignity.

In this context, we raise the following key question: How have Quranic schools fulfilled their social role in raising children? And has the role of Quranic schools been affected by modern social changes? These questions will be addressed in this article, but before delving into them, it is

important to explore a conceptual introduction related to the concept of Quranic schools and social upbringing.

## 1. Quranic Schools

### 1.1. Definition, Origins, and Characteristics of Quranic Schools:

Quranic schools are considered official religious institutions that focus on the memorization of the Quran and the teaching of general principles related to Islamic education. Quranic schools have played a historical and cultural role during the colonial period by preserving Islamic identity. (Nasr, 2001, p. 38)

- **Definition of the Quranic School:**

The Quranic school is affiliated with the mosque, according to Executive Decree No. 81/91 dated 23/08/1991. It provides the necessary level of Quranic and religious education for all individuals, regardless of their level, age, or gender. (Saadallah, 1998, Vol. 3)

- **Terminologically:**

Quranic schools are institutions affiliated with the Ministry of Religious Affairs and Endowments. They welcome individuals of all ages, from children to adults, with varying levels of learning. These schools specialize in the teaching and memorization of the Quran, both in recitation and interpretation, and they also teach other Islamic sciences, various texts, and instill social values. This is done by following specific methods and curricula that suit the abilities of each group, using both traditional tools such as the slate, pen, and inkwell, as well as modern technological means.

- **Procedurally:**

Bai Belaalam (2011, p. 329) defined Quranic schools as educational, social, and pedagogical institutions concerned with teaching the Quran, religious education, and ethical values to members of the Muslim community. They are larger than simple traditional schools (kuttab), as they typically contain more than one classroom. They are often attached to a mosque and managed by a scholar and jurist well-versed in Islamic sciences and various branches of knowledge, known as the "شيخ المدرسة". Quran teachers of different ranks are employed by the Directorate of Religious Affairs and Endowments of the province to which the school belongs.

- **Second: Definition of Socialization:**

The concept of socialization has garnered significant attention in various fields such as psychology and sociology, as well as in numerous research and studies. It is evident that the concept of socialization cannot be fully encompassed in an article or a study, but I will clarify some of the definitions:

According to Darwish (1999, p. 68), socialization refers to the process of imparting to the individual the fundamental characteristics of the society in which they live, represented by the values, attitudes, prevailing customs, and desirable social behavior norms in that society. It is a continuous process throughout the individual's life, beginning from the first moments of their life until death.

The American sociologist Parsons sees socialization as a learning process that relies on imitation, emulation, and identification with the mental, emotional, and moral patterns of both children and adults. It is a process aimed at integrating cultural elements into the personal system, and it is an ongoing process that begins at birth within the family, continues in school, and is influenced by peer groups. (Moussa, 1998, p. 21)

### **Study Problem:**

Since ancient times, societies have been keen on educating and preparing their children in ways that serve their interests and goals. For the Islamic society, which draws its culture from the teachings of its tolerant religion, raising children is considered a religious duty and a trust that God has placed in the care of parents or guardians, for which they will be accountable on the Day of Judgment. Based on this premise, the main question arises: How have Quranic schools fulfilled their social role in the upbringing of children?

This question aims to assess Quranic learning through the various institutions that have embraced it and its role in enriching the educational process and supporting the social upbringing of children in society. From this perspective, the necessity emerged to explore how education in Quranic schools is conducted and how it differs within the general framework of socialization institutions, given that the Quranic school is an educational and social phenomenon worthy of attention, forming part of the general structure of society and one of its cultural foundations. (Dahman, 2012, p. 5)

Given the educational, instructional, and moral richness contained within the Quran, and the role of Islam in strengthening the cohesion of society as a whole, the social role of Quranic schools in the upbringing of children is significant. These schools play the optimal role in teaching people the basic knowledge and training them to fulfill their responsibilities in their Muslim communities. The Quran was the primary curriculum for these schools, and their educational system paid attention to various aspects of learning. Even though Islamic education throughout its history has included subjects such as mathematics and sciences, Quranic studies remained central. (Silva and McNevi, 1994, p. 15)

The school contributes to the success of socialization for the child and plays a major role in the child's upbringing. This role becomes even more significant in developing societies, where the responsibility placed on the school is more vital. It is an organized institution that can fill the gaps left by the family due to its preoccupations for various reasons. This responsibility falls on the school to compensate for this deficiency by providing diverse and organized knowledge and experiences. Education should benefit children in a way that the family's distractions do not negatively affect their upbringing.

Quranic schools are considered an institution of socialization, playing an important role in the upbringing of children. Their role extends beyond simply educating and expanding children's minds or teaching them the tenets of their religion. These schools turn them into righteous learners who

understand the rights of God, respect the rights of others, and know how to interact with the society around them. (Bakrawi & Murshidi, 2011, p. 206)

The social role of the school also lies in teaching the child from an early age how to adapt to society with all its institutions, adhere to social manners, and embrace the moral virtues approved by the mature elements of society. It educates the child on the rights of society, its prevailing laws, and regulations so that the child can live with others based on love, respect, brotherhood, and cooperation, without compromising the child's confidence in asserting their identity, free from hesitation or shyness. As it was said: "The example of the believers in their mutual love, mercy, and compassion is like the body; when one part complains, the rest of the body reacts with sleeplessness and fever." (Hidlah, 2011, p. 53)

There is no doubt that the socio-cultural changes that have affected human societies over time have brought about changes in social, cultural, economic, and political life, influencing all institutions, including the family. Families have gradually relinquished their functions one after another, leaving their role today limited to reproduction. With the worsening economic situation, the standard of living has declined, along with the individual family income. This has driven women to enter the workforce to help increase household income. Thus, the family's role has shifted from a productive economic unit to a consumer one. This necessitated the creation of another institution to complement the family's role in socialization, and the Quranic school was the most suitable institution for this role. However, with these modern societal changes, we must ask: Has the role of Quranic schools been affected by these contemporary social changes?

Quranic schools are considered a social system composed of several functions: integration and social mobility. It is an independent educational system that encompasses knowledge groups working towards the competence of new generations, aiming for the continuity of this system. (Boudon, 2005, p. 74)

The modern Quranic school is an educational institution that is responsible for the upbringing of the child in all aspects of their physical, mental, moral, and social development. Its aim is to shape a well-rounded personality on one hand, and prepare the child to successfully adapt to life and the logic of the times, which are driven by scientific and technological advancements, on the other hand. Since the Quranic school plays an educational role, it raises children in all mental and social aspects to mold a sound personality and helps them adapt to the changes of modern life. The school is a social institution with the function of education and learning, following defined educational goals and programs with the aim of preparing an aware and educated generation that aspires to progress and advancement.

It is a social institution where relationships between students and teachers grow, and through it, individuals' intellectual and scientific capabilities are developed. The Quranic school plays an important role in the acquisition of experiences and encourages the child's need for belonging, self-expression, and a sense of achievement, without being influenced by the negative changes in society that deviate from the school's method of sound education based on the Quran and the sayings of the Prophet (Hadith). (Ministry of National Education Journal, 1973, p. 151)

The role of the school, since ancient times, has pointed to its involvement in the social, educational, and moral upbringing of children and the younger generation. In short, the Quranic school is based on educational principles that enable the young to keep pace with modern changes, but within a framework of sound education and a social role in upbringing, as follows:

- The school in the present era works on developing students' abilities by preparing them to absorb knowledge from various sciences and modern technologies, according to the standards of the Quranic curriculum.
- The school contributes to the transmission and preservation of culture within the current generation and its transfer to future generations.
- The school participates in enhancing students' abilities in rational criticism, with the aim of broadening their intellectual horizons.

The importance of the school is not limited to its academic curricula or the knowledge and cognitive skills it teaches students, but also lies in the structure of the social organization within the school itself. This refers to the hierarchical social relationships inside the school: between the administration and the teacher, between teachers, between the teacher and the student, and between the students themselves. These organizational relationships within the school work to instill values and standards such as loyalty, obedience, competition, and perseverance, which are essential values for maintaining the stability of the system.

The school is a social institution as important as the family. In reality, it is the pathway through which the child transitions from the limited family life to the broader social life. It is a vital and intentional institution for implementing the objectives of the educational system and the second institution responsible for the moral, intellectual, and social care of the child. The school also helps children adapt socially, especially in light of the various developments in different areas of life. It is influenced by the values, standards, beliefs, ideas, and principles of the society it belongs to, becoming an integral part of it. (Ibrahim, 1966, p. 72)

### **The Emergence of the Quranic School:**

In the 5th century AH and 11th century CE, a type of educational institution emerged, known as Quranic schools. At first, these schools were established at the expense of the teachers themselves, but soon the state began to play a significant role in their foundation and support. These schools flourished primarily during the Seljuk era under the leadership of Nizam al-Mulk, and their influence spread westward, eventually reaching Egypt and the Maghreb. One of the main reasons for the establishment of these schools was to support the Sunni doctrine and counter the spread of Shia ideology. Schools proliferated, beginning with the Nizamiyya school in Baghdad, which was constructed by Abu Sa'id al-Sufi in 457 AH. (Sulaiman, Al-Eid, 2017, p. 20)

Salah al-Din al-Ayyubi inherited the system of school establishment from Nur al-Din, and he and his family worked to spread these schools throughout Egypt, the Levant, and the Jazira. Salah al-Din established many schools in Egypt, such as Al-Qamhiyya, Al-Nasiriya, Al-Shari'a, and Al-Salahiyya. These schools specialized in teaching the four schools of Islamic jurisprudence (madhahib). Many schools were also established in Egypt, the Levant, and the Hijaz, where schools

appeared as institutions for the first time. One of the most prominent schools established in the 7th century AH was Al-Mustansiriya School in Baghdad, founded in 631 AH, which was dedicated to teaching the four schools of jurisprudence. (Al-Hanawi, 2013, pp. 342-343)

The closest religious educational space parallel to the Quranic school that comes to mind is the "kuttab." The word "kuttab" is derived from "taktib," meaning the teaching of writing. It is one of the oldest institutions of education and discipline, with its origins tracing back to the pre-Islamic era. Abdullah (p. 146) said in his discussion of the kuttab: "Kuttab existed before the advent of Islam, though they were not widespread. With the expansion of the Islamic call, the kuttab became the primary place for learning, especially as the Arabs transitioned from a nomadic to a civilized life. With the increased complexity of studies in mosques, there was a need for a place to educate the young before they joined mosque study circles." In this regard, Al-Kannuni (1982, p. 36) said: "The first institute dedicated solely to teaching the Quran, along with the necessary reading, writing, and religious basics, was run by a jurist who taught the children the Quran in full or in part."

(Al-Kannuni, previously cited, p. 36) Historical sources also discuss at length the diligence of Muslim caliphs in educating their children and the children of Muslims (Al-Samurai, 1989, p. 333). The status of the kuttab (Quranic school) rose and reached its peak, especially during the Abbasid era, where two types of kuttab emerged: one for the children of the general populace and another for the children of the upper class, with their teacher referred to as the "mu'addib" (tutor). Parents would establish kuttab for their children and agree with the teachers on the fees, as well as what their children should learn.

Initially, Quranic schools focused on memorizing the Quran and its principles, along with various arts and sciences. The people of West Africa, like many other Muslim communities, placed great importance on Quran memorization. This was confirmed by the famous traveler and historian Ibn Battuta, who mentioned it during his visit to the Islamic Kingdom of Mali in 1352 AD. (Ibn Battuta, 2002, p. 698)

### **Characteristics of Quranic Schools:**

1. The Quran is not studied as an ordinary text, but as a source of education, faith, piety, and behavior.
2. Education in Quranic schools is distinguished by a unique system that does not solely rely on the teacher; advanced students also participate by helping new students and teaching them the basics, such as the alphabet.
3. Quranic schools have the ability to overcome challenges faced by regular schools, such as the issue of age differences. They serve as both foundational preparatory schools and institutions for adult literacy. There are no age-related obstacles for admission or graduation from these schools.
4. Students in these schools are trained to take responsibility from an early age by working in the school's farms in rural areas, fetching water and firewood, preparing food, washing clothes, and in some communities, students even make pens and ink from local raw materials. (Al-Qahtani, 2017, p. 94)

5. In addition to overcoming age barriers, these schools have also surpassed the typical school day schedule. Studies begin at dawn and end in the evening, allowing older students to study in the evening. In fact, I have come across Quranic schools that operate at night, particularly in hot tropical regions. (Al-Qahtani, previously cited, p. 95)

### **1.2. Objectives of Quranic Schools and Their Teaching Methods:**

(Siddiq, 1997, p. 316) outlines several objectives for Quranic schools, including:

1. Striving to consolidate knowledge and its academic methodology through the central curriculum focused on the Quran, which opens students' minds to receive other subjects with proficiency.
2. Providing a suitable environment for memorizing the Quran for many who wish their children to do so but are unable to send them to traditional *khalwa* schools, which are known for teaching migrants from rural areas.
3. Refining students' tongues in classical Arabic by using the alphabet-based method, which emphasizes the articulation points of letters, vowels, and elongations. This helps address the fundamental problem of weak reading and writing skills in many primary schools and other institutions. (Al-Ubayd, 2005)
4. Ensuring that the youth memorize and recite the Quran correctly, particularly according to the Warsh recitation from Nafi'.
5. Encouraging the youth to reflect on the meanings of the Quran and understand its rulings in preparation for comprehension and application.
6. Helping students memorize as much of the Quran as possible to improve their articulation and linguistic skills.
7. Teaching students the fundamentals of worship and encouraging them to practice and remain consistent in performing acts of worship.
8. Presenting good examples from the Prophet's biography and the righteous predecessors for students to follow.
9. Enhancing their religious knowledge and training them in verbal expression by answering questions and narrating religious stories. (Khadija, 2015, p. 17)
10. Providing psychological security, peace of mind, and moral discipline for the youth, fostering their full potential. (Fatima, 2017, p. 26)
11. The Ministry of Religious Affairs (2009, p. 7) clarified in a letter that Quranic schools operate on the concept of combining the system of Quranic education in *khalwa* with the foundational education system in general education. The curriculum of Quranic schools integrates Quranic memorization in *khalwa* with the core subjects of general education. The key feature of the Quranic school is the complete memorization of the Quran, along with teaching the core subjects prescribed in the general education curriculum.

The foundation of the Quranic school curriculum is the complete memorization of the Quran over the course of the school years, while also studying the general education curriculum. The student learns Arabic (reading, writing, grammar, and literature), mathematics from the first grade, social sciences from the third grade, and natural sciences. The curriculum also includes educational activities such as physical education, literary activities, and arts. (Mohammed, 2013, p. 319)

Memorization of the Quran for students is done through the first five years of study using the *khalwa* method with the use of slates and daily recitation starting from the first grade. This follows a structured memorization approach as follows: (Siddiq, 2017, p. 316)

- **First Grade:** Teaching reading and writing while memorizing the last tenth (Juz') of the Quran.
- **Second Grade:** Writing and memorizing four parts (Ajza') of the Quran.
- **Third Grade:** Six parts.
- **Fourth Grade:** Eight parts.
- **Fifth Grade:** Memorizing the remaining parts depending on the cognitive capacity of each student, taking into account individual differences.

## 2. Quranic Schools: Their Functions and Roles

### 2.1. Functions of Quranic Schools:

#### 1. Educational Function: (Al-Wifi, 2010, p. 115)

- Teaching the Quran, the Sunnah, jurisprudence, and its principles.
- Organizing competitions in Quran memorization, recitation, and Hadith memorization.
- Spreading the Quran and facilitating its memorization through various means.

#### 2. Guidance and Reform Function:

- Conveying the rulings of Islamic education in various aspects of life.
- Delivering lessons in preaching and guidance.
- Mediation and conflict resolution between individuals.

#### 3. Cultural Function: (Al-Wifi, previously cited, p. 116)

- Organizing cultural competitions to motivate students.
- Holding celebrations for religious and national holidays.

### 2.2. Some of the Main Tasks of Quranic Schools (Al-Omari, 1425, pp. 7, 10)

- Religious and moral education for children before memorizing the Quran.
- Teaching Quranic moral values.

- Building a righteous Muslim character that benefits both society and the nation.
- Instilling a sense of national pride in individuals.
- Memorizing and mastering the recitation of the Quran.

The **Official Gazette of Algeria (1991, p. 539)** clarified that Quranic schools have responsibilities in various areas as follows:

- **Scientific and Cultural Field:**

1. Teaching students to explore religious matters and issues raised by individuals and providing resolutions.
2. Focusing on spreading Islamic culture and thought.
3. Contributing to the preservation of the nation's religious unity.

- **Construction and Equipment Field:**

1. Taking care of building Quranic schools and mosques, and contributing to their furnishing and maintenance.
2. Seeking financial resources in cooperation with all associations involved in the institution.

- **Educational Field:** The institution "Al-Majd" operates in the educational field, performing the following tasks: (Official Gazette, previously cited, p. 540)

1. Spreading the Quran and facilitating its memorization through various means.
2. Teaching children portions of the Quran, both in writing and reading, with proper recitation and correct understanding.
3. Teaching the essentials of religion and conveying selected Hadiths that are closely related to organizing life and shaping behavior.

### **3. Role of Quranic Schools:**

#### **3.1 The Role of Quranic Schools in Developing Social Values and Social Harmony:**

The Quranic school plays an active role in shaping an individual's psychological and social development in a sound manner. The clearer and more accurate the educational objectives are at this stage, the more effective the influences that shape the student's overall personality and their social harmony in particular. (Mukhtar, 2003, p. 42)

We will attempt to outline the social importance of the Quranic school in three main aspects, which we will present as follows:

##### **1. Transmitting and Developing Cultural Heritage:**

Culture is transmitted through individuals, so the educational curriculum must include this cultural heritage in a way that is presented clearly and understandably. Quranic schools are obliged to preserve the cultural heritage of society, as it is complex and interwoven. Thus, it must be presented in a manner that aligns with the different stages of generational development.

Quranic schools must also purify the heritage from any weaknesses that may distort its true image. The Quranic school can play a significant role in developing and renewing cultural heritage through continuous examination, analysis of cultural patterns, and subjecting them to both scientific and religious standards. (Mukhtar, previously cited, p. 50)

## **2. Achieving Social Harmony:**

The Quranic school makes a clear contribution to the social development of the individual by controlling a variety of human interactions. One of its main tasks is to create harmony among members of society from different social classes. It attracts individuals from all parts of the nation, regardless of their beliefs, attitudes, behaviors, or cultural backgrounds. Thus, its role is to work towards bringing them closer together.

## **3. Creating a Personality in Harmony with Itself and Society: (Hakima, 2007, p. 24)**

The Quranic school can have a positive influence on shaping the individual both psychologically and socially, and it can foster personalities that are in harmony with themselves and their community by:

- Designing curricula that take into account the needs and abilities of students.
- Providing Quranic schools with comfortable classrooms, spacious facilities, and open courtyards.
- Encouraging students to adopt a positive attitude toward the learning process, in line with the educational principle of "learning by doing."
- Quranic schools work through various means to help students overcome self-centeredness by allowing them to form positive relationships with their peers. (Zidan, 1990, p. 12)

### **3.2 The Role of the Teacher, Principal, and School Counselor in Quranic Schools in the Socialization Process:**

1. **Teachers** are the primary role models for students, and they bear the responsibility of making decisions regarding which moral values should be taught to their students as part of the curriculum. Teachers must also decide how to treat students in ways that reinforce these values, follow educational methods and strategies that promote these values, and use fair and just evaluation methods. (Al-Jawder, 2003, p. 14) The role of the teacher can be outlined as follows:

- **The Teacher as a Role Model:** The teacher should embody positive moral values in their interactions with students. For example, the teacher should be honest in teaching, punctual, truthful in speech, keep promises, be fair in grading students, and not show bias towards any group of students based on religion, social or economic background, or intellectual ability. All students should be treated equally. The teacher should also focus on the following: (Al-Jawder, 2007, p. 72)
- Maintaining control over the classroom environment.
- Instilling confidence in students.

- Using effective communication skills.
  - Implementing positive classroom management strategies.
  - Building positive relationships with students.
  - Adhering to professional ethics.
2. **The Role of the Principal in Developing Positive Behavioral Values in Students:** (Al-Suwaidi, 1987, p. 24)
- Creating a moral atmosphere in the school.
  - Adopting effective school goals.
  - Establishing, clarifying, and consistently applying school rules.
  - Practicing democratic leadership in the school.
  - Strengthening the relationship between the school and the home.
3. **The Role of the Psychological and Educational Counselor in Developing Positive Behavioral Values in Students:** Below are the goals that the guidance and educational counseling process aims to achieve:
- **Self-Actualization:** Every individual has a fundamental drive that directs their behavior, which is the drive for self-actualization. At the same time, individuals possess abilities that may facilitate or hinder the achievement of this drive. The role of the counselor is to help the individual realize their potential, regardless of their current capabilities.
  - **Achieving Social Adaptation:** Adaptation is the ability to harmonize with one's environment, and everyone needs it. The adaptation that individuals require is not limited to one aspect of their lives but extends across various life areas. We aim to help students achieve personal adaptation, which is referred to as personal harmony. (Al-Suwaidi, previously cited, p. 25)
  - **Achieving Mental Health:** For individuals to achieve mental health, which includes happiness and security, they need assistance and training in acquiring decision-making skills and solving problems by confronting and understanding them correctly. (Mahmoud, 2007, p. 85)
  - **Improving the Educational Process:** The core focus of our work is the school. Achieving educational harmony, success in studies, and adaptation to the school and educational process are achieved by helping individuals adapt in various areas of their lives, teaching them proper study methods, and helping them avoid factors that impede success. All of this creates a healthy environment for the educational process and, in turn, enhances it. (Mukhtar and Al-Habib, 1976, p. 55)

### 3.3 The Role of Quranic Schools in the Socialization Process:

The Quranic school plays an important role in developing positive behavioral values in students, with the most important aspects being:

- The Quranic school undertakes the responsibility of preparing young children socially by transmitting culture in its broad and complex meanings. The school plays a vital role in teaching attitudes related to religious systems and legal regulations, emphasizing their observance and application. (Jassim, 2007, p. 90)
- The Quranic school teaches students the knowledge and skills related to how society operates, thereby preparing students to behave according to the roles performed by an adult member of society. (Sulaiman and Al-Eid, previously cited, p. 132)
- It also plays a larger role in helping students learn how to manage their emotions and solve problems through rational, legal, and scientific methods.
- As for the distribution of roles in achieving the social objectives of the Quranic school, the Quran teacher or those supervising students in the classroom play a fundamental role in fostering positive values in them. This is done through effective techniques in dealing with students, following a clear plan aimed at building a system of values and refining behavior in accordance with the teachings of our religion, the values of our society, and the direction of our nation. This is achieved through various methods, including:
  1. Developing life skills within the school community, such as building social relationships with peers, self-confidence, decision-making, and problem-solving foundations.
  2. Individual and group counseling to reinforce positive values and habits and correct wrong customs and misconceptions.
  3. Strengthening social relationships within the Quranic school, especially the relationship between the student and Quran teachers, and promoting respect for all students. (Hakima, previously cited, p. 140)
  4. Promoting the values of tolerance, rejecting violence, and encouraging friendships.
  5. Strengthening social bonds, spreading the values of social solidarity, and nurturing a spirit of giving and generosity.
  6. Promoting and reinforcing better behavior.
  7. Protecting students from behavioral problems and working with the supervisors at the Quranic school to solve them.
  8. Providing therapeutic care to students with behavioral issues and organizing treatment and counseling programs to help them overcome undesirable behaviors.
  9. Emphasizing the practical application of the goals and concepts taught, both for students and teachers, and not limiting the focus to knowledge alone.
  10. Increasing communication with the student's family and offering incentives to engage both students and their families.

11. Meeting the developmental needs of each age group and organizing school programs to fulfill them.
12. Deepening the spirit of communication, mutual respect, and good relations between teachers and their students, and encouraging purposeful dialogue.

### **Conclusion:**

Through our study and discussion of the role of Quranic schools and enhancing their performance, several key points emerged. Firstly, Islamic teachings are the sole foundation for achieving the highest ranks. The Quranic school plays an active role in shaping the individual's personality, as it has significantly contributed to preserving the essential elements of the individual. It has also fought to preserve and teach the Arabic language, in addition to memorizing the Quran. Moreover, it educates individuals in various religious fields such as faith, the Prophet's biography, morals, and ethics, making them righteous by influencing their character and improving their behavior. This can change the perception of Quranic schools by highlighting their roles and enhancing their performance through well-structured programs.

By defining what the Quranic school is, what it does, promoting it, showcasing its successes, and demonstrating its efficiency and effectiveness, we arrive at several conclusions and recommendations, the most important of which are: the significance of Quranic schools in educating individuals, particularly the younger generation, encouraging children to attend these schools, and protecting the youth from deviance. Additionally, Quranic schools teach individuals the meaning of moderation in life. We must also acknowledge the role of families in influencing their children's direction by encouraging them to enroll in Quranic schools. Despite all this, unfortunately, we observe an imitation of Western countries, which is due to the lack of promotion of Quranic schools by the media, unlike certain competitions that offer no benefit to the country or its people.

It is certain that socialization and the inculcation of values are the result of combined efforts made by both formal and informal institutions of society. These values cannot be fully learned from books and curricula alone but primarily depend on practices and applications that occur within the Quranic school and schools in general, both inside and outside their walls.

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