

## Socio-Cultural Perception Of The Role Of Quranic Schools Within Socialization Discourses

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*Abstract:*

For long periods, schools of memorizing the Holy Qur'an in Algerian society played the basic role in education and value acquisition as well as building the national personality and preserving local constants. In a continuous tragic process, these schools were able to lead the hierarchy of institutions of socialization in the national collective imagination that lead it to be the first and preferred destination for the Algerian family towards the value and ethical's acquisition and guidance of its children. The sociological context to understand the current functional role played by Qur'anic schools in Algeria requires tracking these institutions by studying and analyzing in stages through historical periods and trying to present them to discourses and sayings of socialization, as the socio-historical narrative of them enables us to visualize the limits of the relationship between these schools and the components of the Algerian national personality.

Research paperwork is an empirical study that has chosen the Qur'anic schools of the Algerian Association of Guidance and Reform as a sample of study, trying to research dimensions and indicators of the relationship between these Qur'anic schools and the national personality by addressing the local values and constants that they gain for their members as intermediate variables with deep and manifest sociological connotations.

Keywords: educational role; Quranic School; National personality; Values acquisition; Socialization.

### **Introduction:**

The Qur'anic school is among the educational institutions that are considered as a religious institution with a clear educational role in the psychological, social, educational and religious upbringing of the child in order to develop the Islamic religious personality according to the followed principles" (Sharifi, 2018, p. 01). The Qur'anic schools are also considered as scientific, educational, and Islamic institutions, in which learning is based mainly on memorizing Quran. Despite the limited capacities and simplicity of means, it has been able to form generations of memorizers of the Qur'an through the ages to the present day. so the Qur'anic school is considered as a sub-system within the general educational system and has a relationship with the other sub-systems like the school and the family, and it serves as an institution and a centre in which young people receive lessons in reciting and memorizing the Quran. It has played an important role, in ancient and modern time, in Arab Muslim societies by preserving the characteristics of the Islamic personality.(Amara, Habbas, 2016-2017, p. 1).

Socialization is what shapes the individual's standards, skills, motives, attitudes, and behaviour in order to be compatible with society, as it aims to transform the individual into an effective member who is able to carry out his social roles, embodying standards, values, and orientations.

The school contributes to the success of the socialization of the child, and it has a major role in educating and raising the child. This role becomes more important in developing societies, as the task that falls on the school is more vital, as it is a regular institution that can complete the deficit caused by the family as a result of its preoccupation with other reasons. From here it comes the responsibility of the school, as it must fill this deficit with the knowledge and expertise it provides, diverse and organized. All of this is according to a limited policy that is in line with the policy of the state and its objectives, with the requirements of the modern era. In this sense, the curricula meet the cognitive and cultural needs of the child.

The importance of the school rises as the link between the childhood that the child spends in his home and the stage of upbringing of his development in which the child is prepared to play his role within society. Therefore, there must be close contact between the three circles: home, school and society, and here comes the importance of socialization.

Since Quranic schools are one of the institutions of socialization, that has an important role in raising young people, and schools have been given this high role, not only because they educate and expand children's perceptions and teach them the principles of their religion, but also because they make them good learners who know God's rights and respect people's rights. Therefore, the present study sheds light on this institution by highlighting its role in building the national personality. (Bakrawi, Murshidi, 2011, p. 206).

The problem:

The cultural and social contexts that work to create a state of moral and normative adjustment for the members of the unified society are considered as tools of consensus and unity among the various social blocs that shape the society.

According to sociologists, socialization is the process of transmitting values, standards, and norms across generations. This was the main and fundamental topic in understanding the cultural and social dimensions, and identifying the recognized sources of socialization is only a state of tacit agreement among thinkers on the comprehensiveness of the process on all analytical and interpretive aspects that relate to the practices and behaviours of individuals.

The Qur'anic schools in the Arab and Islamic society are among the most important of these sources, although they are described as informal institutions. The importance of Qur'anic schools manifested in transmitting the Islamic and original values to the individuals. The Qur'anic schools try to face the western cultural changes and challenges. This crucial role enhanced the Algerian people to respect The Qur'anic schools. For those very reasons, we can explain the large and wide spread of them across the various regions of the country.

Quranic schools have an important position in terms of socialization sources classification of the Algerian family. The intellectual tendencies of individuals and their cultural orientations may differ, but they agree on the importance of the educational role played by those Quranic schools, based on the great prevalence of these schools, without exception, within Algerian society.

Based on the above analysis, the problem of the current study can be identified as follows:

Do those in charge of the Quranic schools of the "Reform and Guidance Association" tend to believe in the

influence of Quranic schools in building the Algerian personality?

Sub-questions branched out from this question that can be formulated as follows:

- Do those in charge of the Quranic schools of the Reform and Guidance Association tend to believe in the impact of the Quranic schools programs in building the Algerian personality?

- Do those in charge of Quranic schools of the Reform and Guidance Association tend to believe in the effect of religious guidance provided by Quranic schools in building the Algerian personality?

- Do those in charge of the Qur'anic schools of the Guidance and Reform Association believe in the effect of festivals reviving religious holidays held by Qur'anic schools in building the Algerian personality?

3- General hypothesis:

3-1- The general hypothesis is:

Those in charge of Quranic schools in the Guidance and Reform Association tend to believe in the influence of Quranic schools on building the Algerian personality.

- Subsidiary hypotheses branched out from the general hypothesis, that can be formulated as follows:

3-2- Subsidiary Hypotheses:

1. Those in charge of Quranic schools at the Guidance and Reform Association tend to believe in the impact of Quranic schools programs on building the Algerian personality.

2. Those in charge of Quranic schools in the Guidance and Reform Association tend to believe in the effect of religious guidance provided by Quranic schools on building the Algerian personality.

3. Those in charge of Quranic schools in the Guidance and Reform Association tend to believe in the effect of festivals reviving religious holidays held by Quranic schools on building the Algerian personality.

1- Form 1: scope of the study

The educational role of the Quranic schools on building the Algerian National personality

Independent variable:

## The socio-educational role of the Quranic Schools

### The Quranic Schools Programme

Religious guidance

Reviving religious holidays

Dependent variable:

National personality

The individual's civilization heritage

The individual's moral and social values

Forming the cultural personality of the individual

#### Scope of the study

#### 4- The importance of the current study:

The importance of the current study can be explained in the following points:

- The importance of following the Islamic curriculum to build a safe model for raising the Arab children, linking them to the values of their society and civilization, and avoiding the danger of alienating them culturally, socially.

- The success of Quranic schools in their educational role to face the changes that occur in society.

- The current study sheds light on the role of Quranic schools in the upbringing of the child that benefits the workers and planners of the school programs in preparing the future child.

- This study is important for parents because it may provide them with a general framework on how they can morally educate and guide their children and build their national personality.

- Objectives of the study:

The objectives of the study were identified in the following main objective:

To identify the influential role of Quranic schools on building the personality of the Algerian individual, in addition to some of the following partial objectives:

- 1- To identify whether there is a correlation between the programs of the Qur'anic schools, such as the revival of holidays and religious ceremonies, the religious guidance provided by the Qur'anic school, to build the Algerian personality.

2- To identify the extent of the contribution of Quranic schools in building the personality of the Algerian individual.

2- An attempt to show a relationship between the Qur'anic school and the cultural heritage.

### **6- Study Concepts:**

Defining scientific concepts and terminology is necessary in scientific research, and it is the duty of the researcher to work when formulating the problem to define the concepts he uses, and the more accurate and clear this definition is, the easier it is for the readers who follow the research to realize the meanings and ideas that the researcher wants to express without differing in understanding what he says (Hassan, 2011, p.177).

The present study will address the following basic concepts:

#### **6-1- Educational role:**

The educational role is defined as the behaviour and practices carried out by a specific groupe (family, school, society) to achieve educational goals (Al-Arifi, Sultan Nasser Saud 2016).

#### **6-2- Quranic schools:**

It is a religious educational institution of social upbringing institutions concerned with teaching and raising children on the guidance of Islamic rules. It memorizes the Noble Qur'an and teaches the principles of religion. In addition, it aims to instil some educational values such as honesty, benevolence, tolerance and honesty, that helps to build and develop a cultural and religious system in society.

#### **6-3- National personality:**

Each country has its own personality. This personality changes due to the changes that take place in the societal systems represented in the cultural, political, economic, artistic, literary and social structures, and above all this – intellectual – structure. The state as a modern model of an institution that includes a people and is established by the existence of its basic conditions, including psycho-sociology, such as language, the value system, epistemology, unity in the features shared by the public of individuals, collective memory, collective unconsciousness, and after all this “total feeling” that unites them and strengthens each other. (Mohammed, Taha Hussein 2016).

### **7- Previous studies:**

Scientific research is always characterized by the cumulative knowledge feature. So our research study was one of the episodes of knowledge accumulation in the field of educational sociology, as it benefited like other research that represented previous studies for us, and with an original scientific treatment. These studies were discussed by showing the similarities and differences and the points of benefit from them. The most important previous studies that were selected for my study are presented in the following way:

7-1- A study of (Abdel-Wahhab 2005) entitled "Qur'anic schools and their role in education: a prospective vision in the light of the pre-school education level and the middle school level.

7-2- A study of (Al-Hashemi 2011) entitled "The Role of the School in the Child's Social Upbringing".

### **8- Theoretical approach to the subject of the study:**

By approaching many theories and theoretical approaches explaining the topic of the current study and dealing with the correlation between the educational role of the Qur'anic school and building the Algerian national personality, the researcher settled on Durkheim's theory of socialization. Durkheim's theory of socialization deals with a strong cognitive support based on considering education as an action practiced by adult generations on generations that have not yet matured in order to create a human being, not according to what nature has determined, but according to what society wants. Based on this, we will focus on the concepts of Durkheimian theory and its cognitive parts, and try to approach it with the researched reality, in order to compare the results of the present study with the results of previous studies according to the theory of socialization.

### **First: The Theoretical Part of the study**

#### **1- The socio-historical context of the Qur'anic School in Algeria:**

Education in Algeria before the colonization was generally relied on Qur'anic education and was based on the schools that practiced the process of education, preparation and upbringing. In addition to mosques and Zawaya that were based on religious and linguistic studies. At that time there were a large number of mosques, which were known for a large spread and sufficient care thanks to the efforts of individuals, as the parents were the ones who interested over the

education of their children and sent them to the schools, teaching the general principles of religion and memorizing the Holy Qur'an (Saad Allah, 1981, p. 314.315).

After the French colonization, the number of these schools began to decline, as the city of Algeria had more than a hundred Quranic schools. But their fate was the fate of mosques and Zawaya. They were demolished or diverted from the original purpose by making them warehouses and shops, or giving them to French associations (Saad Allah, 1981, p. 36). In this context, Louis Ren said, "In the field of education, our efforts since 1930 aimed to limit Quranic education and replace it with free education...and this will be more French" (Omari, Issue 08, p. 262), and what remains of it played a prominent role in preserving religious and linguistic identity For the Algerian people.

## 2- The role of Quranic schools in preserving the valuable heritage of Algeria:

There are many educational institutions that assume the task of imparting values to individuals, such as groups of friends, religious and political school organizations... and others. Each institution attempts to contribute in the socialization process whether negatively or positively. In addition, it has an educational role to support the values that society seeks to establish them despite of all the circumstances surrounding it. The Algerian society seeks to make these institutions carry out their roles within its value framework. It aims to preserve it through the awareness programs adopted by these institutions" (Balifa, 2019). It is certain that the Qur'anic school has a great deal of direct influence on society and a contribution to preserving its religious and language heritage.

## 3- The functional role of the Quranic School in the presence of the official school:

Education is considered one of the factors contributing to the development of the Algerian society after colonialism. In that period the Arabic language became an official language in all schools. The Qur'anic teaching during that period was a basic guideline for raising children, instilling religious beliefs and cultural heritage. It aimed also to preserve the elements of the Algerian personality by nationalizing a large number of schools and educational institutions and integrating Qur'anic education into the public system "official schools" with the aim of enrolling students in schools and eliminating illiteracy left



behind by colonialism. (Sharifi Fatima, *The Qur'anic School*, 2017, p. 123).

#### **4- The national personality:**

Many factors and variables interfere in personality building, and based on the sections of our study, the following variables were chosen:

##### **4-1- The geographical dimension:**

The Algerian coast is considered the most prominent coast for more than one country in the north of the Mediterranean, the most exciting and frictional with it. Its victory or defeat remains decisive in the outcome of the struggle over all its civilized surroundings, "The Arab world and the Islamic world." Thus, the main dimensions of Algeria become clear: The African dimension, which is a cultural dimension, requires Algeria to have a presence at the level of culture, sometimes protected by the security force, achieving a path to an economic space. The Mediterranean dimension: It is an economic dimension that requires Algeria to manage international trade at the level of the two shores of the Mediterranean, sometimes protected by force, as well as carrying culture and embodying sovereignty and national interest. This is how these dimensions acted in Algeria over the successive centuries, as it did not know stability in direction, role and personality until Islam came and brought about a radical revolution in its role. As the Islamic Arab state was the first chapter in the geography of liberation, not only on the faith level, but also on the political level. It destroyed the brute international forces and gave each place its distinctive and creative role in the first Islamic world map.

**4-2- The value dimension:** The importance of this dimension is highlighted as it is one of the pillars of personality. It can be said that values are a set of explicit or implicit perceptions and concepts that control human behaviour, determine what is socially accepted and affect the choice of individuals' attitudes, actions, behavioural patterns, ideals and beliefs" (Ben Ramadan, 2013 , p.153).

**4-3- The religious dimension:** Religion is considered as an essential element and has a deep and great impact in making individuals feel the value of their existence, that is what makes them different from other creatures, so the individuals may have self-awareness" (Sadia, 2018 p. 84). The Islamic religion is undoubtedly the most important component of national identity and the Algerian personality. Since the era of the

Islamic conquests in North Africa, and because it is a religion of peace, the conquests resulted in its widespread spread and the fusion of the Amazighs in it. The achievement of Islamic, national and language unity, the removal of the division and rupture created by Byzantine colonialism and before it. The Zawayya and Quranic schools under the French colonialism of Algeria were also an important factor for upbringing, education and resistance. Then the late scholar "Abdul Hamid Ibn Badis" became famous for his reformist religious approach through the Association of Algerian Muslim Scholars that provided a lot in order to preserve the personality of Algerian society (Amara, Al-Omari, 2018, p. 246).

- 4- **The cultural dimension:** The cultural dimension of the personality of patriotism basically expresses one of the most important components of national identity and personality. It is the constant, essential, and common destiny of the general features and divisions that distinguish the civilization of this nation from other civilizations, and that make the national personality distinct from other nationalities. (Mohamed Al-Zoubi, 2017, p. 267). Each of the human people belongs to a distinct culture from others. (Awatif, 25, 2016, p. 77). The Algerian national personality possesses a rich impetus from these cultural values.
- 5- Signs of the value difference between members of Algerian society: Carl Mannheim believes that the change of values occurs when society becomes dynamic and the conflict of values appears when two or more groups are different, with the occurrence of agreement or control of one over the other.

So the value change is the result of a continuous interaction between the individual and his surroundings, depending on cultural and social factors, in addition to a dynamic social movement" (Balifa, 2019). The value side of globalization is considered one of the most dangerous influencing, because it is the basis of civilization and its solid base. So we find the stronger party spreading his own value concepts, imposing them on the other side, as the United States of America does (Al-Bakri, Talal, D.S, p. 46), where the social reality in Algeria witnesses severe youth problems, especially the changes of values and the disturbance of social and moral standards. This situation increased the spread of forms of behaviour. Therefore, three trends emerged towards the "rejection" of social and value changes in an absolute rejection, because they

do not stem from the internal conditions of society. An intermediate trend that started from the point of respecting the local religious culture and heritage, but at the same time it did not reject Western culture in at least some of its elements, a trend that reached its climax. In accepting those changes that “Western civilization imposed, and then came an idea for everything that develops, and this trend was represented by a segment of young people” (Ben Ramadan, p. 156.159) and by virtue of its affiliation with the Islamic religion and a specific sub-culture, Algerian society is distinguished by a number of values and characteristics that prevailed. Throughout history, it has the character of conservatism and religious instinct, which makes it completely different from Western society. Moderation and respect of the other is matched by a negative view of the perpetrators of taboos as stated in our Islamic religion, which created a kind of value collision in the age of globalization and the creeping of values and ideas alien to our environment. Islam was never rejecting the other, but it set rules and controls to organize life and codified the meaning of freedom in a way that does not make it absolute and associated with moral decay. The peculiarities of the Algerian environment, then, have not been separated throughout history from the general character that Islam brought centuries ago, and by that we mean the meanings of virtue that do not exist in globalization today in its cultural dimension” (Amarah, Al-Omari, 2018, p. 246).

6- The relationship of the Quranic school with Algerian national values:

The development taking place in various fields, especially in the field of communication, has imposed a kind of threat to the national values of societies - as some institutions have become responsible for preserving these values. Algerian society like other societies carries a rich balance of values that constitute the tributaries of the national personality. Therefore, preserving them is considered preserving the essence of the national personality, "Among the parties that play a prominent role in preserving the components of Algerian society, we find that Quranic schools are almost devoid of a city or a village for a long time, even during the colonial period, when they represented the impregnable castles for raising young people to preserve The Islamic National Identity” (Muqaddam, 2012). This Islamic identity constitutes the basic starting point for building the national personality and protecting the values that Algerian society possesses.

## **7- Guidance and Reform Association:**

### **7-1- Introducing the association:**

The Guidance and Reform Association is a national association, and it is an association whose activities are limited to the field of charity and solidarity social action, although it is characterized by inclusiveness and lack of specialization, as we have already mentioned that we will try to clarify by analysing the activities of the office of the association concerned with the study. It has a religious orientation, it is based on an ideology and an Islamic intellectual reference. It was explained by Professor Al-Zubair Arous in his analysis about this type of association: "When we employ the Islamic adjective in this study, we mean exclusively the associations carrying a social and political project that derives its ideological epistemological origins from Islam and its sectarian branches." (Al-Zubair, 2006).

According to the definition that came on the association's website; The Guidance and Reform Association is an Algerian non-governmental association of a social, educational and cultural nature. It was founded in 1989 and was approved by the Ministry of Home Affairs in: 09/11/1989 under the number: 0064053. From the above, it can be defined as a national association of a social, educational, cultural nature. It is governed by official laws and its basic law. It enjoys a moral personality and national, state, municipal and branch structures. Its activity extends across the entire national territory. (Ghars Allah, 2005, p. 30).

### **Second: The field aspect of the study:**

1- The study population: The study population consists of those in charge of the Quranic schools of the Guidance and Reform Association in the city of Bou Saada.

2- The scope of the study: The field study was conducted at the Quranic School of the Guidance and Reform Association in Bou Saada, that we mentioned earlier.

3- The study sample: The researcher selected 40 of those in charge of the Qur'anic schools of the Guidance and Reform Association in the city of Bou Saada, in different functions.

4- The Method: Based on the nature and objectives of this study, the descriptive analytical method was followed.

4-1- Data collection tool: Due to the nature of the topic and its circumstances, the researcher limited himself to a

questionnaire tool, that aims to measure the role of the School of Guidance and Reform in building the national personality and to identify the apparent validity and sincerity of the content of the questionnaire. Its initial image was presented to a group of experts of sociology professors and pedagogy, after making adjustments according to their opinions. The questionnaire included 59 items, some of which are positive and some are negative. They are classified into three main sections, which are the personal data section, the second section is the data of the Quranic School, and the third section contained the national personality data, and it is divided as follows:

**Table 1. Division of the questionnaire form (researcher)**

Section	Section content	Items	Number	Detail
Section one	Personal Data	Educational Level	11	04
		Working in the Quranic School Experience		03
		Nature of work at Quranic School (Official employee, volunteer, part time work, relative salary)		04
Section two	Quranic school data	Quranic school Programmes	24	06
		Religious Guidance		09
		reviving festivals and religious holidays		09
Section Three	National Personality Data	Civilization Heritage of the Algerian Individual	24	09
		Social and Ethical Values of the Individual		09
		Building the Cultural Personality of the Individual		06

Educational Level	Repetitions	Percentage
Primary school	01	02.50%
Middle School	06	15%
Secondary School	14	35%
University and more	19	47.5%
Total	40	100%

### 5- Statistical method:

Statistical method: In the current study we adopted the Likert scale (strongly disagree, disagree, neutral, agree, and strongly agree). The researcher calculated the correlation coefficient and measures of central tendency (such as the arithmetic mean) to find out the direction or focus of the majority of the respondents' answers around the first section, in order to know the general trend of the respondents. As well as the use of Spearman's rank correlation coefficient in order to find the relationship between the order of the respondents' answers on the second section, the Qur'anic schools, and their debate with their answers on the third section, building the national personality, and it is given in the following form:

$$\frac{6 (\text{Tot}_{CS})}{N(2N-1)} \quad R = -1$$

Tot<sub>CS</sub>: category set, and it is limited between (1) as a perfect positive relationship, and (0) as there is no relationship.

### 6- Present and evaluate results:

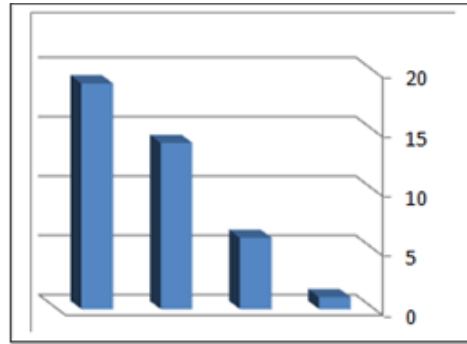
In order to answer the main question of the study, which is: Are there statistically significant differences between the socio-educational role of Quranic schools and building the national personality?

To answer this question, we calculated the Spearman correlation coefficient after determining the following:

6-1- Personal characteristics of the study sample:

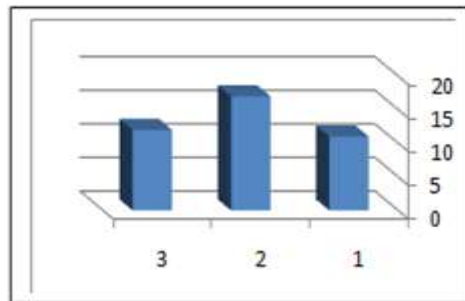
6-1-1- Distribution of respondents according to educational level:

Table 2. Distribution of respondents according to professional level (researcher)



Form 02: Distribution of respondents according to professional level (researcher)

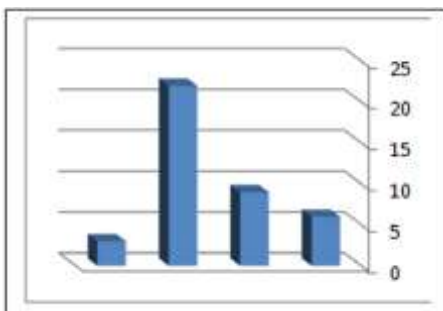
6-1-2- Distribution of the respondents according to their experience:



Experience	Repetitions	Percentage
Less than 05 years	11	27.5%
From 05 to 10 years	17	42.5%
More than 10 years	12	30%
Total	40	100%

Form 03: Distribution of the respondents according to their experience.

6-1- 3- Distribution of respondents according to the nature of attendance at the Quranic school (official employee, volunteer, part time worker, relative salary):



	Repetitions	Percentage
official employee	06	15%
volunteer	09	22.5%
part time worker	22	55%

relative salary	03	7.5%
Total	40	100%

Form 04: Distribution of respondents according to the nature of attendance at the Quranic school (official employee, volunteer, part time worker, relative salary).

It is clear from tables (2), (3) and (4) above that the study sample was selected from (40) of those in charge of the Quranic school in a stratified random manner proportional between the different professional levels, professional experience, and the level of perseverance in the school, which is a ratio that allows us to study.

#### 6-2- The statistical nature of the respondents' answers:

**Table 05: Hypotheses Analysis (researcher):**

Respondents	Hypothesis 01: The correlation between the Quranic school programme and the civilization heritage of the Algerian individual		Hypothesis02: The correlation between religion guidance and the social and ethical values of the individual		Hypothesis03: The correlation between reviving festivals and religious holidays and building the cultural personality of the individual	
	Quranic Schools Programmes	civilization heritage of the Algerian individual	religion guidance	social and ethical values of the individual	reviving festivals and religious holidays	building the cultural personality of the individual
	Number of the Items:06	Number of the Items:09	Number of the Items:09	Number of the Items:09	Number of the Items:09	Number of the Items:06
1.	24	23	42	36	37	12
2.	27	24	42	37	36	21
3.	23	35	41	40	33	21
4.	29	36	42	31	32	12
5.	28	27	43	42	33	24
6.	22	16	41	32	32	15
7.	27	15	41	32	31	26
8.	29	26	40	35	33	27
9.	27	37	41	35	33	14
10.	23	36	40	33	35	23
11.	23	35	37	42	35	12
12.	25	27	36	22	26	21
13.	26	18	35	32	37	12
14.	25	29	36	39	38	23
15.	24	30	37	33	38	12



16.	28	37	36	37	36	21
17.	27	36	35	36	34	13
18.	29	25	34	28	33	21
19.	24	24	33	29	31	23
20.	26	13	32	23	32	23
21.	29	22	33	23	33	24
22.	27	36	33	34	35	15
23.	25	35	33	39	33	26
24.	26	38	33	38	32	18
25.	27	24	35	23	33	20
26.	26	25	36	36	33	14
27.	25	26	35	35	35	21
28.	28	37	34	23	33	22
29.	29	25	33	34	33	11
30.	27	34	34	33	35	12
31.	25	23	40	23	26	14
32.	26	24	35	35	37	23
33.	28	15	34	34	36	12
34.	25	26	32	30	35	23
35.	26	27	33	39	33	22
36.	24	15	34	38	32	24
37.	28	34	35	32	33	25
38.	29	33	34	26	34	26
39.	28	32	33	24	34	25
40.	27	34	31	23	34	21
Total	1030	1114	1453	1296	1345	774
$\bar{X}$	25.85	27.85	36.32	32.4	33.62	19.35
	04.29 Strongly agree	03.09 agree	04.03 Strongly agree	03.60 agree	03.73 agree	03.22 agree
	01.99	07.28	03.60	05.86	02.53	05.18
	26.52%	07.52%	18.06%	09.91%	26.14%	07.69%
R	0.55671		0.90012		0.49281	

In order to clarify the meaning given to us by the table above, we accept the qualitative interpretation of the Likert in the following form:

Numerical values	From 01 to 01.18	From 01.18 to 02.60	From 02.60 to 03.40	From 03.40 to 04.20	From 04.20 to 05
corresponding Items	Strongly disagree	disagree	Neutral	agree	Strongly agree

## **7- Discussing and interpreting the results:**

The results obtained in the questionnaires are considered to be a kind of sociological understanding by the researcher, as we notice a state of great convergence between the averages of the dimensions, whether for the variable (the role of the Qur'anic school) or the variable (building the national personality) indicated by the arithmetic mean values related to the following dimensions: the cultural heritage of the Algerian individual with a score of (3.09), the social and moral values of the individual with a score of (3.6), the revival of festivals and religious ceremonies with a score of (3.73), building the cultural personality of the individual with a score of (3.23). There are two relatively high values related to the dimensions of the Quranic school programs (4.29) and religious guidance (4.03).

The arithmetic mean, as one of the measures of central tendency, is a value around which the values of a group gather. It is used in social sciences to know the tendency of respondents' answers. It may also explain the majority of the answers in a certain level.

Accordingly, the numerical values that were collected through the data of the table were limited between 3.09 and 3.73, which corresponds to the item (I agree) on the five-point Likert scale, while the average values of the two dimensions dominated the Quranic school programs with (4.29) and religious guidance with (4.03), corresponding to the item (strongly agree) on a five-point Likert scale.

These values, in general, express the agreement of those in charge of the Qur'anic schools of the association with the dimensions of the questionnaire. Whereas, the high answers that were associated with the programs of the Qur'anic school received their strong approval, in the context of commenting on the indicators: Religious programmes, educational programs, marginal activities, which are signs of the Qur'anic school programs of the association in the city of Bou Saada, that set its sights on building the individual on an Arab and Islamic basis. In this sense, this level requires attention to the upbringing of its students on Islamic religious foundations, which made those in charge of these schools agree on the importance of its indicators, and because socialization, according to Durkheim, takes a comprehensive dimension, so it was necessary to pay attention to what is related to the Quranic programs of educational programs

related to hadiths and understanding the biographies of the companions (SAHABA) and followers, which enables the knowledge of the social and cultural position of the Muslim person, and the same applies to other marginal programs.

The items related to indicators of guidance lessons and educational families indicating the dimension of religious guidance received strong approval, which is very logical, especially in a society that believes in the sanctity of morals and normative values that represent the foundations of the individual and the family and its pillar. The lessons of guidance delivered by Quranic schools in the association may strongly transfer the social and ethical values to the individuals learning in those schools. In this context, the educational families, which are small social groups that work to achieve the social affiliation of the individual to a small group. This case is a human, psychological-social need confirmed by behavioural theories in general, and in contrast, sociological perceptions see social groups as an important source of their sources that work to resurrect values, standards and perceptions.

As for the third dimension of Quranic schools, that is represented by the revival of religious holidays and ceremonies with its indicators, religious holidays and national holidays, the respondents' answers to acceptance of its provisions proved an agreement that can be explained in the context of the social and cultural activity of Quranic schools in the Guidance and Reform Association in the city of Bou Saada in general, which attaches great importance to the socio-cultural aspects for the individual, the celebration of the holidays and the many religious occasions that represent important stations to memorize the elements of the Algerian religious personality in an explicit direction by these schools to emphasize the Islamic identity of the Algerian individual in religion and culture, and to show his deep extensions in Islamic civilization, and the same thing with regard to national holidays of a historical and civilizational nature. In an attempt by these schools to merge the cultures of Islam and Algeria in a civilized synthesis, they aspire to be in a position of strength in confronting calls for Westernization and calling for belonging to other civilizations with multiple names (such as the Euro-Mediterranean culture).

In this context, the respondents' answers about the three dimensions (Quranic school programmes, religious guidance, reviving holidays and religious occasions) of the variable role of Qur'anic schools proved the respondents'

approval of its items in degrees varying between (I agree) and (I strongly agree) that can be explained by the existence of a role for Qur'anic schools Affiliated to the Guidance and Reform Association in Bou Saada.

As for the variable of building the national personality, the answers of the respondents about their dimensions are similar and identical, explained by their arithmetic means  $\bar{X}$ . The cultural heritage of the Algerian individual (3.09), the social and moral values of the individual (3.6), the formation of the cultural personality of the individual (3.22), which are values corresponding to the item (I agree) on the five-point Likert scale.

In more detail, the two indicators, the Arabic language and the Algerian affiliation, which indicate the first dimension, the cultural heritage of the Algerian individual, reflect the clear state of agreement among the respondents, in a clear indication that the items of the questionnaire related to these two indicators were methodologically clear on the one hand, and on the other hand, the subject of cultural heritage is one of the topics that There is a great consensus in the researched area, where there is only a single ethnic spectrum and a unified religious orientation, and the region has a great cultural heritage related to the Algerian Muslim Scholars Association.

When we investigated the indicators indicating the social and moral values of the individual, such as social values (cooperation, solidarity...), moral values (obedience, commitment...), we noticed the agreement of the respondents on their items, which explains the importance of the the social and moral values topic at the Bou Saada region, and the great images of cooperation and solidarity that result from this interest represented in the many charities and scouts in the region, as well as the image of a committed and decent person in the imagination of the region's residents who, like other Algerians, pay great attention to this issue.

The following Indicators: Emphasizing Arab affiliation, that refer to the first dimension the civilization heritage of the individual appreciating openness to the rest of the sciences, focusing on local cultural manifestations, dress and ritual sealing, clear and evidence of the formation of the cultural personality of the individual (the third dimension of building the Algerian national personality), as the respondents' answers on the items of these indicators confirmed the emphasis on the

state of cultural richness within the Qur'anic schools in the association, a culture that hardly exceeds that it centers around the Islamic appearance of the schoolteacher, such as traditional dress and the ways of honourable completion of the Qur'an....etc. They are concrete indications of the cultural personality that these schools try to instill in the students. That suggests to us the existence and stability of the second variable of the study building the national personality among the teachers in the city of Bou Saada.

In order to know the precise and detailed nature of the answers and how they are distributed, the researcher tried to adopt measures of dispersion of the answers, the best of which is the standard deviation measure.

The standard deviation is one of the important measures of dispersion because on the one hand it takes all values into account when calculating it, and on the other hand it measures the dispersion from the arithmetic mean of the values. In addition to that, it is easy to treat mathematically, and it enters into the formation of a number of important statistical measures and tests.

The numerical values indicate the standard deviation of the dimensions; Quranic school programs with (1.99), the cultural heritage of the Algerian individual with (7.28), social and moral values for the individual with (5.86), religious guidance with (3.6), reviving holidays and religious events with (2.53), forming the cultural personality of the individual with (5.18). ). The similarity and congruence known to the answers of the respondents, as there are not many outliers for the answers close to the arithmetic mean. The respondents' answers are consistent and largely identical in the dimension of Quranic school programs, followed by the dimension of reviving religious holidays and occasions, that can be clearly understood that these two dimensions are the most visible dimensions, as the programs are well-known, and the celebration of holidays is something that the public sees before those in charge of these schools. It makes disagreement over them unlikely. Then comes the dimension religious guidance that suffers from a slight dispersion of answers. It may be due to the presence of very few answers that have deviated from the general context that can be attributed to a simple difference about the level of this preaching and the extent of its spread. Then, the dimensions of the formation of the cultural personality of the individual and the social and moral

values of the individual, that define more extreme values than the previous dimensions between the answers, do not reach the point of inconsistency, and then finally the cultural heritage of the Algerian individual, that is a dimension that the respondents' answers knew a kind of extremism that represents a partial lack of agreement between the respondents. It is expected by the researcher, as this topic is extremely complex, but he does not expect that the dispersion will be the result of limited extremist values that produced this dispersion, otherwise the issue of the Arabic language and Algerian affiliation is inherent in the thought and life of the Al-Busaadi individual.

From the foregoing and based on the answers of the respondents, the role of Quranic schools and building the national personality are two variables whose existence has been proven and confirmed by those in charge of Quranic schools in the Guidance and Reform Association in the city of Bou Saada, that requires us to question the relationship between these two variables, i.e. the possibility and existence of a correlation between the role of Quranic schools and Building a national personality?

#### **7-1- Discussing the hypotheses of the study in the light of the results:**

**7-1-1- Discussing the first partial hypothesis:** "Those in charge of Quranic schools of the Guidance and Reform Association tend to believe in the effect of Quranic schools' programs on personality building."

Depending on the statistical method represented by the Spearman correlation coefficient and with the help of the EXCEL program, it can be said that through the previous data included in the table above, there is a direct positive medium intensity relationship between the Quranic school programs of the Guidance and Reform Association in the city of Bou Saada and the cultural heritage of the Algerian individual, indicated by the numerical value of the correlation 0.56671, and on this basis we can say that the first partial hypothesis that its meaning: Those in charge of the Qur'anic schools of the Guidance and Reform Association tend to believe in the impact of the Qur'anic schools' programs on personality building.

Despite the existence of a positive relationship, it is not strong enough to explain the obligation to consider the cultural heritage as the sole output of the Quranic programs, as the

sources of socialization differ in the resurrection of this heritage, that differs between the official school, its curricula and between the means of communication and the media... and others.

**7-1-2- Discussing the second partial hypothesis:** “Those in charge of Quranic schools of the Guidance and Reform Association tend to believe in the effect of preaching and religious guidance provided by Quranic schools in building personality.”

Through the above table, the value of 0.90012 for Spearman's rank correlation is a clear indication of the existence of an almost complete direct positive relationship between religious guidance on the social and moral values of the individual." This indicates the validity and stability of the hypothesis.

Where the organizers of the Quranic schools in the association see the importance of the role played by religious guidance in the Quranic School in the resurrection of values, social and moral standards for the individual.

**7-1-3- Discussing the third partial hypothesis:** “Those in charge of the Quranic schools of the Guidance and Reform Association tend to believe in the effect of festivals reviving religious holidays held by Quranic schools on personality building.”

The value of 0.49281 that was singled out by the table and the function of the value of the ordinal correlation between the two variables, the revival of holidays and religious events and the formation of the cultural personality of the individual, shows the existence of a direct positive relationship of moderate intensity,

At the end, and as a methodological result of the validity of the three partial hypotheses, we can confirm the validity of the general hypothesis that it leads to:

Those in charge of the Quranic schools of the Guidance and Reform Association tend to believe in the influence of Quranic schools on building the Algerian personality.

#### **D- Study findings and recommendations:**

The field study confirmed that there is a statistically significant relationship between the educational role of the Quranic schools and the building of the Algerian national personality in

the Quranic schools of the Association for Reform and Guidance in Bou Saada.

#### **8- Results:**

1- The Quranic school contributes effectively to the transfer of various social values to children and youth.

2- The educational material provided by the Quranic School contributes to providing the learner with various moral values stemming from the originality of Algerian society.

3- That the Qur'anic school, through its religious guidance, contributes effectively to the preparation of individuals imbued with religious and national values.

4- The conditions created by the Qur'anic school through the values of cooperation and the celebration of national religious events contribute deeply to the consolidation of the values of national identity among individuals.

5- Religious guidance affects the social and moral values of the individual studying in Quranic schools.

#### **9- Recommendations:**

1- Giving a greater role to Quranic schools in the community.

2- Supporting Quranic schools (material and moral support) by the competent authorities in view of what these schools offer towards society.

3- Establishing cooperative relations between Quranic schools and other educational institutions within a cooperative framework that contributes to the preparation of young people.

3- Establishing headquarters for Quranic schools in areas that witness the absence of various other educational and recreational facilities.

#### **10- Conclusion:**

Our research study ended with addressing the existing relationship between the educational role of the Quranic School and the building of the national personality that is considered an important part of the national identity that is based on several dimensions that represented the dimensions of the study variables.



After collecting the information drawn from the respondents, the validity of the general hypothesis was emphasized based on the validity of its partial hypotheses, which made us stress the relationship, the focus of the study, and because the goal of research studies, after testing the directed hypotheses, is to reach knowledge results that can be used in the future. These results presented by our study were limited in the importance of the educational role that Quranic schools currently play in the resurrection of national values that represent the national personality, which is an authentic role that these schools have always represented in the imagination of the Algerian individual.

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