

Integrating Material Arabic Culture into Higher Education: Its Impact on Qualifying Arabic Language Graduates for the Labor Market in Nigeria

Dr. MALAM SALEH KUMURYA

*Department of African Languages Arabic Unit
Kano State College of Education and Preliminary Studies, Kano*

BINTA MUHAMMAD TUKUR

Aminu Kano College of Islamic and Legal Studies, Kano

Department: Department of Arabic

KHADIJA ABDULKARIM HASSAN

*Department of African Languages Arabic Unit
Kano State College of Education and Preliminary Studies, Kano*

Abstract

This research aims to develop Arabic language curricula in Nigeria, particularly concerning material Arabic culture, to bridge the gap between educational outputs and labor market needs. The research seeks to identify the types of material Arabic culture that should be included in the curricula and how to enhance these studies to improve graduate employment opportunities. It also aims to find solutions to the employment challenges faced by graduates of Arabic language departments in Nigeria, with a focus on the role of material culture in providing sustainable job opportunities. The research employs a descriptive-analytical approach and anticipates a gap between the current curricula and developments in language and culture, as well as a lack of focus on material culture. The research suggests developing curricula to meet labor market needs, encouraging scientific research, developing specialized postgraduate programs, and forming a committee to regularly review and update the curricula.

Keywords: Arabic language curricula, material Arabic culture, labor market, Nigeria, curriculum development, employment opportunities, higher education.

INTRODUCTION

It is well-known that Nigeria suffers from a large number of unemployed individuals, numbering in the millions. Universities and colleges graduate approximately 600,000 students annually, and according to a study by Stottan in 2022, about 41.7% of graduates are unemployed. It is also known that the stagnation in Arabic language departments in government higher education institutions is increasing significantly, varying from one specialization to another. The fields that attract the most job opportunities are law, followed by engineering. Arabic language specialization ranked twentieth, according to Stottan's findings. This indicates a low number of students in Arabic language departments given the large number of Arabic language departments in Nigerian universities and colleges. The number of Nigerian universities offering Arabic language studies as a course is three, according to Samphina Academy 2024 statistics, while the number of universities offering Arabic language studies as a course

is forty-three, according to Samphina Academy 2024 statistics. The potential lack of inclusion of material Arabic culture in Arabic language study curricula might be one of the main reasons for the stagnation of Arabic language students, unlike their counterparts in foreign language departments who focus on studying the culture of a language and integrate it into their curricula. Therefore, material Arabic culture is an important component for anyone studying the Arabic language, and it must be included in Arabic language study curricula to play a significant role in providing sustainable job opportunities for graduates of higher education institutions. Higher education institutions are defined as all universities and colleges that aim to qualify technical cadres by acquiring world-class skills and responding promptly to the latest sciences and arts through education that focuses on theory and practice. A graduate of a higher education institution is expected to graduate with the necessary skills to compete in the real world.

The Study's Objectives

The study aims to achieve the following:

1. The need to develop educational curricula or update related curricula for Arabic language studies, including material Arabic culture within Arabic language curricula, to provide opportunities for Arabic language graduates in the labor market.
2. Clarify the essential types of material Arabic culture that should be included in the study curricula and how these cultural studies can enhance the employment opportunities for Arabic language graduates in the labor market.
3. Find solutions to the employment challenges of Arabic language graduates in Nigeria.

The Importance of the Study

The importance of the study stems from the role that material Arabic culture plays in providing sustainable job opportunities for Arabic language graduates in Nigeria. This contributes to solving many of the problems faced by Arabic language students in the labor market.

1. This research is expected to fill a significant gap in Nigerian libraries and global libraries in general.
2. This research is expected to benefit several groups, including:
 - a. The Ministry of Education in Nigeria.
 - b. Students and teachers of the Arabic language in Arabic language departments of higher education institutions in Kano State, Nigeria.
 - c. The educational administration in Arabic language departments of higher education institutions in Kano State, Nigeria.
3. This research is expected to contribute positively to understanding the methods employed by Arabic language departments in higher education institutions in Kano State, Nigeria, to develop curricula that provide sustainable job opportunities for students.
4. This research can contribute to achieving the Ministry of Education's vision of transforming the educational process to align with the labor market and develop students' skills.

5. This study will help develop proactive plans to activate the role of material Arabic culture in providing sustainable job opportunities for students in Arabic language departments.

The Study's Problematic

The researchers have observed that Arabic language departments in Nigerian universities and higher institutes do not pay much attention to the study of Arabic culture, and there is no curriculum for teaching it, especially material Arabic culture. This is in contrast to similar departments, such as the Hausa language department, where Hausa culture curricula are highly valued, including customs, crafts, foods, and clothing. Hausa language curricula are already in use. Therefore, Arabic language departments in Nigerian universities and higher colleges primarily focus on:

1. Is there a need to develop or update educational curricula to integrate material Arabic culture into Arabic language studies, in a way that helps prepare Arabic language students for the labor market?
2. What are the essential components of material Arabic culture that should be included in the academic curricula, and how can cultural studies enhance the readiness of Arabic language students for the labor market?
3. What are the possible solutions to the challenges facing Arabic language graduates in finding employment in Nigeria?

Study Methodology: This research uses the descriptive-analytical method.

Study Contents:

The study consists of four chapters as follows:

- **Chapter One:** The Arabic Language in Nigeria and Higher Education Institutions.
- **Chapter Two:** Material Arabic Culture and its Status in the Curricula of Arabic Language Departments.
- **Chapter Three:** Field Study Procedures.
- **Chapter Four:** Results, Discussion, and Recommendations.

CHAPTER ONE: THE ARABIC LANGUAGE IN NIGERIA AND HIGHER EDUCATION INSTITUTIONS

Section one: An Overview of the Entry of the Arabic Language into Nigeria

The life of the Arabic language is inseparable from the spread of Islam in the region. They are twins; Arabic enters wherever Islam enters, as it is its language and the language of its practices, such as prayer and others. This has led to many Arabic words filtering into local languages in a noticeable way, opening the door for researchers to understand the nature of this relationship. Some researchers attribute this relationship to the pre-Islamic period through trade, where the Hausa people exported goods and merchandise to the Middle East to obtain gold, silver, and ornamental items.

Historically, the entry and spread of the eloquent Arabic language into Nigeria can be traced back to the time of the Islamic conquests in Africa, led by the

noble companion Uqba ibn Nafi' (may God be pleased with him), during the first Hijri century (the seventh century AD). (Sheikh Othman, 2007, p. 74).

No one denies that the Arabic language entered Nigeria strongly with the advent of Islam centuries ago, through trade and conquests. Sheikh Usman Dan Fodio also played a significant role in renewing this noble religion and spreading this Arabic language.

As it is well-known, Arab traders used to reach Nigeria, establishing trade relations between Arabs and Nigerians, especially in the north. This facilitated the spread of the Arabic language in northern Nigeria. Historical records indicate the migration of some Arab tribes to the Kanem-Borno Kingdom, which was an ancient and vast kingdom located east of present-day Borno in the Chad Basin region, one of the oldest kingdoms in West and Central Africa. (Ahmed Abu Bakr, 2013, p. 67)

Furthermore, Dr. Shehu Ahmed Galadanci divided the history of the Arabic language in Nigeria into five historical periods. (Galadanci, 1966, p. 34)

1. The period of the establishment of these kingdoms and states from their inception until the tenth century AD.
2. The period of Islamic delegations and cultural movements from the fourth to the eighth century AD.
3. The period of the Sokoto Caliphate and its beginning in 1804 AD until its fall by colonial powers in 1903 AD.
4. The colonial period. The colonizers succeeded during this period in annexing the southern kingdoms to the Sokoto Caliphate, naming it Nigeria. They later divided it into three regions: the Northern Region, the Western Region, and the Eastern Region. In 1955, they created a fourth region by carving out parts of the West and East, called the Mid-West Region.

The British colonizers were compelled to include Islamic Arabic education within the framework of civil education due to the pressure they faced from the northern Muslims. Despite this, they did not develop a curriculum for teaching Arabic and religion, nor did they strive to train qualified teachers, intending to diminish the importance of Arabic. To address the increasing pressure to improve the status of Arabic and religion, a conference was held in January 1938 to develop Arabic and religion curricula for government schools. (AminuYahuza, 2017, p. 167)

1. The post-independence period. This period involved the division of the country into twelve states, which occurred in 1967. The Arabic language saw resurgence, with citizens and enthusiasts of the Arabic language playing a role. The path of the Arabic language began to change with the opening of Arabic schools, including primary and secondary schools. The Arabic language also found its way into universities, institutes, and higher education colleges. Among the prominent figures who advanced the Arabic language were Minister Junaid from Sokoto, Sheikh Ibrahim Saleh Al-Husseini Maiduguri, the prolific author, Sheikh Adam Abdullah Ilori from Kwara, Sheikh Nasir Kabara Kano, Sheikh Ahmad Maqari Saeed Zaria Kaduna, and countless academics, including Dr. Saeed Galadanci, Professor Zakariya Hussein, the late Professor Naibi Suwaid, and Professor Auwal Abubakar. (Aminu Yahuza, 2017, p. 167).

Section two: The Arabic Language in Higher Education Institutions in Nigeria

Since Nigeria's independence in 1960, people's interest in learning the Arabic language has continued. Arabic schools and traditional institutes have operated side-by-side with traditional kuttabs (Quranic schools) that are still prevalent in all regions of Nigeria. After independence, departments for Arabic and Islamic studies were established in some Nigerian universities, offering Arabic studies up to the doctoral level. Not to mention the numerous Arabic and Islamic departments in over five hundred colleges of education and higher institutes. (Ali Abolaji, 2014/2). And the university is the most important educational institution that provides educational materials to all students with the highest efficiency. The University of Ibadan now (University of Ibadan) was the first higher education institution to play a leading role in Arabic education in Nigeria. It opened a special department for Arabic and Islamic studies in 1961 and facilitated admission requirements for applicants. Similarly, Ahmadu Bello University of Northern Nigeria now (Ahmadu Bello University) opened its doors for study in 1976, and the Department of Arabic Language and Islamic Studies was one of the foundational departments that constituted the identity of this university at its inception. It has continued to play a vital role in graduating Arabic and Islamic students at various academic and professional levels. (Ahmed Abu Bakr, 2013, p. 8)

In addition to the aforementioned, colleges affiliated with that university, such as the Abdullahi Bayero College, Kano, established in 1960 as Kano College, are also notable. When Ahmadu Bello University was established, it was named after it, and this college became an independent university after 1964. (Ahmed Abu Bakr, 2013, p. 8)

Then, many universities were opened in Nigeria after independence, responding to the public's desire for university education in various specializations. There are now approximately one hundred and thirty national universities, and more than thirty of them have Arabic language departments or specializations. Arabic language and literature are taught there, in Arabic, not in other languages, at various levels. (Ahmed Garba, 2021, p. 71).

CHAPTER TWO: MATERIAL ARABIC CULTURE AND ITS STATUS IN THE CURRICULA OF ARABIC LANGUAGE DEPARTMENTS

Section one: Definition of Material Arabic Culture.

Language: Culture is derived from the root word "thaqafa" (to be skillful, agile, intelligent, understanding). It is similar to "hibr" (ink) and "kitf" (shoulder). (Muhammad bin Muhammad, n.d., p. 23)

The "thaqafa" is sciences and knowledge, and arts that an individual acquires. "The poet must possess extensive literary and scientific knowledge." Basic culture: It is the sum of cultural traits found in a specific time and place, and it often refers to the culture that facilitates or enables the emergence of inventions. General culture: culture in essential fields. And its define as the sum of what a nation or country has achieved in various fields of literature, thought, industry, and science, and so on, to enlighten the mind, refine taste, and develop critical thinking and judgment in the individual or society. Arabic Islamic culture has a long history. "Folk culture: It is the culture that distinguishes a people and the folk society, characterized by adherence to traditions and

basic organizational structures." Counterculture: A cultural trend that seeks to replace traditional culture with its familiar meaning. Professional culture: It is the culture possessed by individuals with a high degree of education or civilization in society. Bicultural: Pertaining to two distinct cultures in one country or geographical area. And its define again as an environment left behind by humans, including tangible and intangible products that are passed down from generation to generation. Or Literary, artistic, and theatrical heritage in general, a way of life, or intellectual activities and practices, especially artistic activities. (Ahmed Mukhtar, 2008, p. 318)

Concept of Material Arabic Culture and its Components

Material Arabic culture reflects the tangible elements that distinguish Arab societies, such as traditional clothing, food, architecture, and handicrafts. These elements not only express the daily life of Arabs but also reflect their rich history and heritage. Traditional clothing like the abaya and keffiyeh are considered symbols of Arab identity, just as Islamic architecture, characterized by domes and minarets, reflects the artistic and cultural creativity of Arabs. (Abdul Hakim, 2024).

From the above, it is clear that material Arabic culture includes the following:

1. **Architectural Arts:** Characterized by unique architectural features such as arches, domes, and geometric decorations, as well as mosques and palaces that reflect the Arab style.
2. **Artistic Pottery and Ceramics:** Many Arab cities are famous for their pottery and ceramics with distinctive decorations and colors, such as pottery vessels and handicrafts, and wood carving.
3. **Traditional Clothing:** Reflects the cultural and geographical diversity in the Arab world, such as traditional clothing (thobes and abayas), and others.
4. **Arabic Calligraphy:** It is considered an art in itself and is evident in many material products, such as manuscripts, paintings, and metalwork.
5. **Arabic Music:** Uses traditional musical instruments such as the oud, qanun, and drum.
6. **Metalwork:** Arab artisans excelled in making weapons, household items, and jewelry from various metals, as well as copperware, pottery, and hand-knotted carpet making.
7. **Textiles and Carpets:** Some Arab regions are famous for producing distinctive types of textiles and hand-knotted carpets, embroidery, and weaving. And so on.
8. **Food and Drinks:** They constitute an essential part of Arab culture and are characterized by their diversity and unique flavors (such as couscous and tabbouleh).
9. **Perfumes and Incense:** They have a long history in Arab culture and are used in social and religious occasions.
10. **Folk Games:** Folk games vary in the Arab world and reflect local heritage and traditions.

Section two: Curricula of Arabic Language Departments and Material Culture

Concept of Curriculum: Lexical and Terminological Meaning.

In language, "curriculum" means a clear path. In foreign languages, it corresponds to "Curriculum" or its equivalents, derived from the Latin word meaning "racecourse."

Therefore, the most precise definition of a learning curriculum is the path that the teacher and student follow or the track they run on to achieve the desired goals. This means that if they follow this curriculum correctly, they will achieve those goals. This is in terms of defining the curriculum in its dictionary meaning. (Mona Younis, 2012, p. 13)

As for the prevailing concept of the curriculum, there are two concepts: the traditional or narrow concept, and the modern or broad concept. The following is an explanation of these two concepts.

The Narrow or Traditional Curriculum

The concept of the narrow or traditional curriculum is limited to study materials and knowledge acquisition. This concept is prevalent in many educational systems, dating back to a time when education focused solely on transferring information and knowledge. Schools prioritized memorizing facts, definitions, and difficult texts, considering knowledge the most significant fruit of human experience. Therefore, the curriculum was synonymous with the subjects that students were expected to master.

The old curriculum is characterized by the following: (Mahmoud Daoud, 2016, p. 18)

1. **Objectives:** Cognitive objectives set by educators and achieved by students.
2. **Learning Domains:** Focus on the cognitive domain, neglecting the affective and psychomotor domains.
3. **Role of Knowledge:** Knowledge primarily serves to transmit heritage from one generation to another.
4. **Curriculum Content:** The curriculum consists of study materials arranged in a way that students can memorize.
5. **Teaching Methods:** Verbal teaching methods are used during lectures to deliver information within a specified time.
6. **Role of the Teacher:** The teacher is the one who determines the knowledge to be delivered to students.
7. **Role of the Student:** The student plays a passive role and must memorize the information presented to them.
8. **Learning Resources:** Prescribed textbooks.
9. **Individual Differences:** Individual differences are not considered because study materials are applied to everyone.
10. **Evaluation Role:** To ensure that students have memorized the study materials.
11. **Relationship between School, Environment, and Family:** The relationship between the school, environment, and family is not considered.
12. **Nature of the Curriculum:** The curriculum's content is uniform and fixed, and cannot be modified.
13. **Curriculum Planning:** Developed by subject matter specialists, and it is the curriculum that achieves the objective of the curriculum.

The Modern or Broad Curriculum

The modern concept of the curriculum is the carefully planned scientific, cultural, social, and artistic experiences that the school provides, individually or collectively, with the aim of achieving the holistic and integrated development of the learner and modifying their behavior in accordance with the desired educational objectives.

However, this concept of the curriculum is not meant to be rigidly applied; rather, teachers should be given the freedom to adapt during implementation, as long as they do not deviate from the general scope.

From this, we can conclude that the modern curriculum is characterized by the following: (Mahmoud Daoud, 2016, p. 22)

1. **Objectives:** Derived from the learner's characteristics and inclinations and formulated as behavioral objectives.
2. **Learning Domains:** Focus on holistic development: cognitive, affective, and psychomotor.
3. **Role of Knowledge:** Knowledge aims to help the learner adapt to the natural and social environment.
4. **Curriculum Content:** The curriculum consists of educational experiences that students must learn to achieve the objectives.
5. **Teaching Methods:** Teaching methods play an indirect role in problem-solving, enabling the learner to reach knowledge.
6. **Role of the Teacher:** The teacher's role is focused on helping students discover knowledge
7. **Role of the Student:** Plays the primary role in the learning process, and is responsible for all educational tasks.
8. **Learning Resources:** Diverse, including films, books, and other media.
9. **Individual Differences:** Creating suitable conditions for student learning according to their abilities.
10. **Evaluation Role:** Evaluation aims to determine whether students have achieved the educational objectives in all fields.
11. **School Relationship:** Significant attention to the school's relationship with the family and environment.
12. **Nature of the Curriculum:** The curriculum is part of a larger framework and is flexible, modifiable, and focuses on students' thinking and skill development, making the curriculum adaptable to the learner.
13. **All those who influence and are influenced by curriculum planning should contribute.**

From the foregoing, the concept of the curriculum can be summarized as an educational plan that includes components such as objectives, content, educational experiences, teaching, and evaluation, derived from philosophical, social, psychological, and cognitive foundations. It is related to the learner and their society and is applied in educational situations inside and outside the school under its supervision, with the aim of contributing to the holistic development of the learner's personality in its intellectual, emotional, and physical aspects, and evaluating the extent to which this is achieved by the learner.

CURRICULUM COMPONENTS

The components of the curriculum are five, as follows: (Ada'u Ali, 2014, p. 22)

1. **Objectives**
2. **Selection of Experiences or Materials**
3. **Organization of Materials**
4. **Teaching Methods**
5. **Evaluation**

Curricula of Arabic Language Departments and Material Culture

The Arabic language is an essential part of the cultural identity of the Islamic world and holds a significant position in Nigeria. Many students study the Arabic language in higher education institutions. In Kano State, which is one of the largest and most important states in northern Nigeria, the Arabic language is a primary language in universities and higher institutes, especially in Arabic language departments. Despite its cultural and educational importance, Arabic language curricula in these institutions face several challenges related to cultural developments and their arts, such as fine arts, including drawing and artistic painting, mural painting, sculpture, and photography... and calligraphy. As well as composition, video art, computer graphics, expressive arts such as live performance, mime, dance, acting, recitation, and applied arts such as sewing, embroidery, decoration, furniture making, stained glass making, and jewelry making. Invisible arts include poetry, literature, music, theater, opera, singing, culinary arts, recitation, and calligraphy. (Ibrahim Auwal & others, 2022, p. 8) As well as technology, which necessitates the development of curricula to meet market needs and provide sustainable job opportunities for students.

The Arabic language department is generally categorized within literary and theoretical specializations. In most universities, it is housed within the College of Arts, specifically in the Languages Department, and it studies language and its literature, covering all fields and arts related to the language. Its fields and arts are: rhetoric, criticism, literature, grammar, and prose styles.

It is worth mentioning that most Arabic language departments do not focus on cultural arts and entrepreneurship programs. Instead, they concentrate heavily on literature and linguistics, which do not yield job opportunities for graduates, given the limited job prospects for holders of this specialization. This has led to the terms "demand for specialization" and "saturation of specialization" in the Arabic language.

Demand for specialization: This means that the labor market needs the specialization, and therefore graduates can find jobs.

Saturation of specialization: This means that the specialization has reached a point of sufficiency in the labor market of a country, making it difficult for graduates to find jobs.

CHAPTER THREE: FIELD STUDY PROCEDURES

First: Study Population

The field survey was conducted in two universities and four colleges in Kano State, Nigeria, which offer Arabic language studies as a course. The number of Nigerian universities offering Arabic language studies as a course is twenty-three (23) according to Samphina Academy 2024 statistics, and the number of institutes offering Arabic language studies as a course is forty-three (43) according to Samphina Academy 2024 statistics.

Second: Study Sample

The study sample consists of multiple samples:

1. Two universities in Kano State, Nigeria.
 - a. Bayero University, Kano.
 - b. Yusuf Maitama Sule University, Kano.
2. Four colleges from colleges in Kano State, Nigeria.
 - a. The first college: College of Education and Preliminary Studies, Kano.
 - b. The second college: Sa'adatu Rimi College of Education.
 - c. The third college: Alhaji Musa kwankwaso Tudun Wada College.
 - d. The fourth college: Federal College of Education technology, Bichi.
3. Random selection of forty-two (42) lecturers from Arabic language departments in the selected universities and colleges, and their heads.
4. Random selection of one hundred and eighty (180) students from Arabic language departments in the selected universities and colleges.
5. Random selection of a specified number of respondents. The total number of respondents is 240, according to the levels and gender.

Third: Study Methodology

The research followed a descriptive-analytical methodology, which focuses on describing, explaining, and analyzing in the human sciences, including religious, social, and cultural aspects, and what exists in events that have occurred to observe, describe, explain, analyze, and foresee expected influences and developments. It also describes past events and their impact on the present, and it also focuses on comparing different or homogeneous things with a single function or established theories. (Abu Suleiman, 2005, p. 33)

Fourth: Data Collection Tools

The researcher used the following to collect data and information related to this study:
a. A questionnaire specifically for professors and a questionnaire for students.

The Questionnaire:

The questionnaire is defined as: "A form or report that includes a number of questions related to surveying opinion or specific characteristics of a phenomenon related to economic, social, artistic, or cultural activity. From the sum of the answers to the questions, the researcher obtains the statistical data that they are intended to collect." (Al-Baldawi, 2007, p. 22)

Design of Questionnaire Items and Their Review:

Before the researchers prepared them, they reviewed some previous studies' questionnaires. Then, the researchers designed their questionnaires and interview questions. They presented them to the supervisor for review.

Validity of Questionnaire Items:

The researchers presented the questionnaire to 5 competent professors, asking them to give a general judgment on the validity of the tool for measuring the objectives for which it was designed and to judge each item separately and ensure its validity and grammatical and stylistic correctness, in addition to suggesting appropriate modifications (addition, deletion, or organization). The suggestions of the reviewers were taken into account, and the tool was formulated in light of these suggested modifications, and the researchers corrected what they indicated.

Description of the Questionnaire:

The questionnaire in this study consists of two main sections:
The first section deals with the study variables related to the sample participants, such as gender, academic qualification, and years of experience. And the second section It consists of two main axes distributed according to the study's objectives:

- **Axis One:** Challenges of Arabic language departments in higher institutes and universities in Nigeria. This axis contains (30) items.
- **Axis Two:** The importance of developing and integrating material Arabic culture into Arabic language curricula in Arabic language departments and the mechanisms for applying it. This axis contains (30) items.

In total, there are 30 items. The respondent chooses from the following options what they deem appropriate: Agree / Neutral / Disagree.

Statistical Method: The researchers relied on the percentage for analyzing the study results, calculated according to the following formula: $\text{Percentage} = (\text{Number of sample individuals} / \text{Total number of individuals in the sample}) \times 100$.

Study Areas:

Spatial Area: Selection of two universities and four colleges in Kano State, Nigeria, which offer Arabic language studies as a course.

Temporal Area: This area specifies the time period during which the research was conducted in the field of study, and this period extended from November 2024 to March 2025.

Distribution: After completing all the aforementioned steps, the researchers distributed the questionnaire to professors in higher institutes in Kano State, Nigeria, and to students in the aforementioned institutions via electronic and paper means.

CHAPTER FOUR: STUDY RESULTS AND DISCUSSION

First: Results Related to Basic Teacher Data and Their Discussion

Table (01) shows the teacher gender variable: Male, Female.

Gender	Frequency	Percentage
Male	30	71%
Female	12	29%
Total	42	100%

First: Discussion and Analysis of Teacher Gender Variable: Male, Female

The results related to the teacher gender variable showed that 71% of the sample were males, while 29% were females. This result indicates a shortage of female teachers in Arabic language departments. The researchers believe this is due to most women being occupied with domestic work and the limited academic qualifications of some. It can be said that despite their role in the educational process, especially in primary education, most women have not found sufficient opportunities to practice this profession.

Table (02) shows the teaching qualifications.

Academic Qualifications	Frequency	Percentage
Bachelor's	5	12%
Master's	27	64%
Doctorate	10	24%
Total	42	100%

From this bar chart and percentages, it is clear to the researcher that most teachers in these schools obtained a National Certificate in Education (NCE) at a rate of 70%, followed by those who obtained a Bachelor's degree + Higher Diploma in Education at 16%, then those who obtained a Bachelor's degree at 10%, and finally those who obtained a Master's degree at 4%.

Table (03) shows years of experience.

Years of Experience	Frequency	Percentage
Less than 5 years	2	5%
6 to 10 years	10	24%
More than 10 years	30	71%
Total	42	100%

From this bar chart and percentages, it is clear to the researcher that the majority of teachers have teaching experience of more than 10 years, with their percentage reaching 71%. They are followed by those with 6 to 10 years of experience, representing 24%, and finally those with less than 5 years of experience. It is clear to the researchers that the highest percentage here is 60%, which means those with more than 10 years of experience.

Second: Results Related to the Study's Topic and Their Discussion.

Axis One: Challenges of Arabic Language Departments in Higher Education Institutions and Discussion of Results

- 1. Arabic language departments suffer from long-term neglect in curriculum development, especially in the area of material Arabic culture.**
Result: Obtained a 83% approval rate, indicating a broad recognition of the neglect in curriculum development.
Observation: This neglect is an obstacle to improving the quality of education and enhancing academic standards.
- 2. The weakness of material culture curricula negatively affects the job opportunities for Arabic language graduates.**
Result: The approval rate reached 76%, indicating clear concern about the impact of weak curricula.
Observation: Graduates may face difficulty in finding suitable jobs due to insufficient acquired skills.
- 3. A student may be proficient in the Arabic language academically without possessing experience in material Arabic culture.**
Result: This statement received the highest approval rate of 91%, highlighting the gap between theoretical and practical education.
Observation: This matter indicates the necessity of integrating material culture into curricula to meet the needs of graduates in the job market.
- 4. Job opportunities for Arabic language graduates are often limited to teaching, with limitations in other fields.**

Result: An approval rate of 88% was obtained, indicating the limited diversity of available opportunities for graduates.

Observation: This leads to the depletion of graduates' skills, as they are not utilized in other fields.

5. **Furthermore, there is limited demand for Arabic culture connoisseurs in the foreign labor market.**

Result: This statement received an approval rate of 71%, reflecting concern about the job opportunities available for graduates in foreign markets.

Observation: This indicates the need to develop additional skills to increase the attractiveness of graduates in the job market.

6. **There is a shortage of jobs requiring specialized knowledge in Arabic literature in the labor market.**

Result: This statement received an approval rate of 76%, indicating clear concern about available job opportunities.

Observation: This shortage of jobs highlights the challenges faced by Arabic literature graduates in finding suitable opportunities, and all universities and colleges have focused their curricula on this field, which requires reconsideration and deviation from the restrictions that are the subject of this study.

7. **Current curricula focus on theoretical and grammatical aspects and lack modern practical skills.**

Result: The approval rate reached 86%, indicating a broad understanding of the importance of practical skills.

Observation: Current curricula need updating to include practical skills that are commensurate with labor market needs.

8. **Students complain about the lack of practical training in using the Arabic language in daily and professional life.**

Result: This statement received an approval rate of 81%, reflecting a pressing need for practical training.

Observation: The lack of practical training negatively affects students' readiness to enter the labor market.

9. **There is weakness in the use of modern technology in teaching the Arabic language (e.g., e-learning and language laboratories).**

Result: Obtained an approval rate of 72%, indicating insufficient use of technology in education.

Observation: Weak use of technology may lead to the loss of available educational opportunities for students.

10. **Arabic language departments suffer from a lack of suitable infrastructure (equipped classrooms, material culture resources).**

Result: Obtained an approval rate of 79%, indicating the urgent need to improve infrastructure.

Observation: The lack of infrastructure generally affects the quality of education and the educational experience.

11. **Curricula lack diversity in study materials, which limits students' understanding of the language in various contexts.**

Result: Obtained an approval rate of 71.4%, indicating concern about the limited diversity in curricula.

Observation: The lack of diversity in materials can lead to a narrow

understanding of the language, affecting students' ability to communicate in various contexts.

12. **Arabic language departments in Nigeria face challenges in financial support and development.**

Result: An approval rate of 76% was obtained, indicating the urgent need for greater financial support.

Observation: Lack of financial support negatively affects the quality of education and curriculum development.

13. **There is a weakness in cooperation between universities and cultural and industrial institutions, which reduces training opportunities.**

Result: Obtained an approval rate of 81%, indicating a broad understanding of the importance of cooperation.

Observation: Weak cooperation affects students' opportunities to gain valuable practical experiences.

14. **Arabic language departments lack qualified teaching staff in the areas of material culture and entrepreneurship.**

Result: Obtained an approval rate of 83%, reflecting concern about the quality of education.

Observation: The lack of qualified staff limits the departments' ability to provide integrated education that meets market needs.

15. **Current Arabic language curricula do not align with the changing requirements of the labor market.**

Result: Obtained the highest approval rate of 88%, indicating a significant gap between education and the labor market.

Observation: The misalignment of curricula with market needs may lead to a decrease in graduate employment opportunities.

16. **There is neglect in updating Arabic language department curricula to keep pace with rapid global changes.**

Result: Obtained an approval rate of 91%, indicating a broad understanding of the necessity of updating curricula.

Observation: Neglecting to update curricula may lead to a mismatch between education and global requirements.

17. **Traditional teaching methods and old tools are used in teaching the Arabic language.**

Result: An approval rate of 79% was obtained, indicating the need for renewed teaching methods.

Observation: The use of traditional methods may reduce the effectiveness of education and affect student motivation.

18. **There is a weakness in specialized scientific research in material Arabic culture and entrepreneurship.**

Result: Obtained an approval rate of 81%, indicating a lack of specialized research.

Observation: Weak scientific research can affect the development of curricula and educational programs.

19. **Increasing social and political changes negatively affect public interest in studying the Arabic language.**

Result: Obtained an approval rate of 67%, indicating the influence of social and political factors.

Observation: Changes in the social context may affect the image of the Arabic language in society.

20. **The growing interest in foreign languages reduces the attractiveness of the Arabic language in the labor market.**

Result: Obtained an approval rate of 69%, indicating the influence of linguistic trends on job opportunities.

Observation: Focusing on foreign languages may reduce demand for the Arabic language.

21. **There is a weakness in motivating creativity and innovation in teaching the Arabic language.**

Result: The approval rate reached 76%, indicating the need for motivation for creativity.

Observation: Lack of motivation for innovation may lead to not fully utilizing students' potential.

22. **The failure to integrate Arabic media into curricula reduces job opportunities for graduates in the media field.**

Result: Obtained an approval rate of 79%, indicating the importance of integrating media into education.

Observation: Not including Arabic media negatively affects the preparation of students for careers in the media field.

23. **Integrating material Arabic culture into Arabic language curricula contributes to creating sustainable job opportunities.**

Result: Obtained an approval rate of 91%, indicating a broad understanding of the importance of integrating material culture.

Observation: Integrating material culture can enhance the employability of graduates and diversify available opportunities.

Axis Two: Integrating Material Arabic Culture into Curricula and Discussion of Results

1. **Modern innovative Arabic calligraphy opens horizons for work in design and visual arts.**

Result: Obtained an approval rate of 88%, indicating recognition of the importance of Arabic calligraphy in the arts.

Observation: There are significant possibilities for investing in Arabic calligraphy in new and creative fields.

2. **The aesthetic values of Arabic letters can be utilized in designing furniture and furnishings.**

Result: Obtained an approval rate of 86%, indicating the possibility of applying Arabic aesthetics in design.

Observation: The use of the aesthetic values of letters can create unique and distinctive products.

3. **The heritage and modern techniques can be linked in textile and furnishing design to create contemporary products.**

Result: Obtained an approval rate of 83%, indicating readiness to utilize heritage in modern design.

Observation: The integration of heritage and modern techniques can enhance innovation in design.

4. **Collecting and documenting oral and material Arabic heritage contributes to preserving heritage and providing job opportunities in research and documentation.**

Result: Obtained an approval rate of 93%, reflecting the importance of this work in preserving culture.

Observation: Documenting heritage is an important step towards strengthening cultural identity and increasing job opportunities.

5. **Digital archiving of heritage can be a promising field for Arabic language graduates.**

Result: Obtained an approval rate of 86%, indicating students' interest in digital archiving fields.

Observation: Digital archiving represents a great opportunity for graduates in an increasingly digital world.

6. **Students can be trained to become specialized tour guides in Arabic cultural heritage.**

Result: Obtained an approval rate of 81%, indicating a desire to develop this field.

Observation: Training students in this role can enhance cultural tourism.

7. **Cooperation between universities and the local community should be strengthened to integrate material Arabic culture into curricula and improve job opportunities in the cultural sector.**

Result: Obtained the highest approval rate of 95%, indicating the importance of cooperation.

Observation: Effective cooperation can create new job opportunities and enhance the educational experience.

The results indicate clear challenges facing Arabic language departments, requiring a comprehensive response from all concerned parties to improve the quality of education and increase job opportunities for graduates.

CONCLUSION

The research discussed the integration of material Arabic culture in higher education and its impact on qualifying Arabic language graduates for the labor market in Nigeria. It began with a summary of the history of the Arabic language in Nigeria and its higher institutions. The research indicated that the history of the entry of the eloquent Arabic language into Nigeria and its spread is linked to the time of the Islamic conquests in Africa, led by the noble companion Uqba ibn Nafi' (may God be pleased with him). The teaching of the Arabic language in higher education institutions in Nigeria began since Nigeria's independence in 1960 until the present day. The research then addressed material Arabic culture and its status in Arabic language departments, explaining that Arab culture includes architectural arts, artistic collectibles, pottery and ceramics, traditional clothing, Arabic calligraphy, and others. However, Arabic language curricula do not focus on this culture, and instead, curricula are more concerned with literature (poetry and prose), grammar, and rhetoric. Therefore, the research sought to highlight the challenges of Arabic language curricula in higher education institutions and universities in Nigeria. It revealed that Arabic language curricula suffer from many challenges, including traditional curricula, lack of practical training, shortage of modern technology and techniques, and a lack of trained educational staff in teaching

material Arabic culture and entrepreneurship. Finally, the research attempted to address these challenges by proposing requirements for developing Arabic language curricula in higher institutions in Kano State and integrating material Arabic culture, highlighting its role in sustainable job opportunities for students.

RECOMMENDATIONS AND SUGGESTIONS

1. It is recommended to form a specialized committee to review and update Arabic language curricula periodically and systematically, focusing on integrating modern developments in language and culture, including the use of technology and interaction with contemporary challenges.
2. It is recommended to include specialized study courses in material Arabic culture within Arabic language curricula, in addition to organizing workshops and cultural events for students to enhance their understanding of this rich culture.
3. It is recommended to link material Arabic culture curricula to labor market needs and provide training opportunities for students in various fields of material Arabic culture, such as handicrafts, traditional arts, and local heritage.
4. It is recommended to restructure Arabic language curricula to achieve a balance between theoretical aspects and practical skills, with a focus on developing communication, translation, writing, and other essential skills.
5. It is recommended to provide intensive training programs for students in practical Arabic language skills, such as fluency in speaking, translation, writing, and meeting management, in addition to providing practical training opportunities in various fields.
6. It is recommended to communicate with employers in Nigeria to highlight the skills of Arabic language graduates and their potential for employment, in addition to developing training programs that qualify students for the labor market.
7. It is recommended to conduct labor market studies to identify the labor market's needs from Arabic language graduates, organize meetings between students and employers, and raise community awareness about the importance of the Arabic language in various fields.
8. It is recommended to encourage scientific research in Arabic literature and its practical applications, and to develop specialized postgraduate programs that meet labor market needs, in addition to highlighting the cultural and social importance of Arabic literature.
9. It is recommended to provide the necessary resources for developing technological infrastructure and training faculty members in using technology in education, and to provide modern e-learning platforms.
10. It is recommended to provide practical training opportunities for students in various fields, such as translation, journalism, public relations, and others, in addition to providing specialized training programs in practical linguistic skills.
11. It is recommended to allocate a budget for developing infrastructure, equipping classrooms with necessary equipment, and providing resources for

material culture, in addition to paying attention to the maintenance of existing facilities.

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