

Parents and Students Attitudes towards Learning Arabic Language in Lagos West Senatorial District Nigeria

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Abstract

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Arabic language education occupies a unique place in Nigeria, particularly in Lagos West Senatorial District, where cultural diversity and religious plurality shape educational choices. As a language with deep religious, cultural, and economic significance for Muslims, Arabic remains both a spiritual and practical asset. However, parents' and students' attitudes significantly influence its uptake in formal schooling. This study aims to investigate the perceptions, motivations, and barriers surrounding Arabic learning among junior secondary school students and their parents in Lagos West, with the broader goal of informing educational policy and planning. Adopting a descriptive survey design, the study combined quantitative and qualitative approaches. A stratified random sample of 150 junior secondary students was drawn from Education Districts 5 and 6, while parents were engaged through structured interviews. Data were collected using a researcher-developed questionnaire, analyzed with descriptive statistics (frequency, percentage, and mean ratings), and tested with inferential methods including t-tests and ANOVA at the 0.05 significance level. Findings indicate that students generally value Arabic for its role in religious development and career opportunities, while parental attitudes are more ambivalent, often influenced by competing educational priorities and varying perceptions of Arabic's socio-economic relevance. The study concludes by highlighting the need for culturally sensitive policies and targeted awareness strategies to strengthen Arabic language education in Lagos West Senatorial District.

Keywords: Parents Attitudes; Students Attitudes; Arabic Learning; Nigeria

INTRODUCTION

Language is a primary medium through which knowledge, values, and culture are transmitted across generations. Among world languages, Arabic holds a distinctive status as the liturgical language of Islam, a key medium of scholarship, and an important tool of intercultural communication. In Nigeria, Arabic has a deep historical legacy, introduced through trans-Saharan trade,

Islamic scholarship, and the spread of Islam across the northern and southwestern regions.¹

Beyond its religious function, Arabic historically served as a language of literacy, administration and cultural identity, particularly among Muslim communities, thereby contributing significantly to Nigeria's intellectual and socio-cultural development.² In contemporary Lagos State, and especially in Lagos West Senatorial District – Arabic continues to retain relevance as both a religious and educational language. The district, known for its dense population and religious diversity, provides a unique context where Arabic learning intersects with competing linguistic and cultural influences. For many Muslim families, Arabic is inseparable from faith, moral education and spiritual growth, being central to the understanding of the Qur'ān, Ḥadīth and Islamic jurisprudence. However, others view Arabic primarily in comparison with English, the dominant language of socio-economic mobility in Nigeria – leading to questions about its practical utility in career development and national integration.³

Recent empirical studies affirm these dynamics. In Kwara State, Solahudeen et al found that while Islamic Studies students generally hold positive attitudes toward learning Arabic, many report low self-assessed competence and identify the need for improved teaching support.⁴ Similarly, the research study of Aliyu, Adam & Abdurrashid, at FCE Katsina demonstrates that

¹ Ja'afaru Yusuf Dogara and Hamidin Abd Hamid, "A Critical Discourse Of The Impact Of The Trans-Saharan Trade And The 19th-Century Jihad On The History Of Akwanga Division, Nigeria," *SEJARAH: Journal of the Department of History* 30, no. 1 (June) (2021), <https://doi.org/10.22452/sejarah.vol30no1.3>.

² Zakaria Abuhamdia, "Speech Diversity and Language Unity: Arabic as an Integrating Factor," in *The Politics of Arab Integration* (Routledge, 2015), 33–53.

³ Adam Adebayo Sirajudeen and Ahmad Rufai Aminullahi, "واقع تعليم اللغة العربية وتعلمها في نيجيريا وقضية اتجاهات جديدة: Indeed, Teaching the Arabic Language and Learning It in Nigeria Is a New Trend," *SIBAWAYH Arabic Language and Education* 4, no. 2 (2023): 1–11, <https://doi.org/10.37134/sibawayh.vol4.2.1>.

⁴ Owoyale-Abdulganiy Ibrahim Solahudeen et al., "Attitude of Islamic Studies Students towards Learning Arabic Language in Secondary Schools in Asa Local Government, Kwara State," *NPRC Journal of Multidisciplinary Research* 2, no. 2 (2025): 197–210, <https://doi.org/10.3126/nprcjmr.v2i2.76204>.

e-learning can help non-native Arabic learners overcome resource and access barriers—emphasizing the role of technology in contemporary Arabic education.⁵ Moreover, Ajape & Shittu show that students' motivations are strongly tied to pragmatic outcomes—such as occupational opportunities, religious scholarship, or international study, and suggest that curricula should align with these needs for better relevance and retention.⁶ Further, Abdullahi points out that Arabic education is seen by many students in Kwara as contributing to sustainable development, not merely religious or cultural identity.⁷

In more recent times, scholars have documented both the legacy of Arabic language education and its contemporary challenges. For instance, Gbodofu discusses how colonialism weakened the dominance of Arabic while noting that modern technological developments and the efforts of committed scholars are helping revive interest in Arabic teaching in Nigeria.⁸ Ahmad Garba in *"Brief Reflections on the Obstacles and Solutions towards Arabic Language through the Nigerian Literary Ages"* emphasizes that, although Arabic has contributed significantly to Nigeria's literary and religious heritage, it faces many obstacles in the modern age such as lack of institutional support, insufficient resources, and competition from English.⁹

⁵ Ibrahim Mukhtar; Murtala Abdurrashid Raji Isah Aliyu; Adam, "Effectiveness of E-Learning Mode for Developing Arabic Language Skills for Non-Arab Speakers in Nigeria: An Empirical Study on FCE Katsina Students," *Journal of Innovative Research* 2, no. 3 (2024): 7–14, <https://doi.org/10.54536/jir.v2i3.3317>.

⁶ Kazeem Oluwatoyin Ajape and Morufudeen Adeniyi Shittu, "Language Needs Analysis Of Arabic Language Students In Nigerian Universities: Quantitative Paradigm Method," *Alimi Journal Of Arabic Studies* 5, no. 1 & 2 (2024).

⁷ Musa Siddiq Abdullahi, "Arabic Students' Perception of the Roles of Arabic Education in Sustainable Development in Kwara State, Nigeria," *Kashere Journal of Education* 2, no. 1 (2021): 63–70, <https://doi.org/10.4314/kje.v2i1>.

⁸ Khalil Mohammad Usman Gbodofu, "The Current Status of Arabic Language Teaching in Nigeria: Challenges and Developments: SECOND LANGUAGE TEACHING," *Al-Ḍād Journal* 6, no. 2 (2022): 13–29, <https://doi.org/10.22452/aldad.vol6no2.2>.

⁹ Ahmad Garba, "Brief Reflections on The Obstacles and Solutions Towards Arabic Language Through The Nigerian Literary Ages: A Historical and Descriptive Study," *Dzil Majaz: Journal of Arabic Literature* 1, no. 2 (2023): 69–84, <https://doi.org/10.58223/dzilmajaz.v1i2.45>.

Other recent work – such as “*Learning Arabic as a Second Language and its Importance in Nigeria*” by Adeyemi – while a bit older, shows the longstanding perception that Arabic is tied primarily to Islam, which has both helped preserve the language in Muslim communities and limited its wider acceptance in non-Muslim contexts.¹⁰ Institutions like the Arabic & Islamic Training Centre (Markaz) in Agege – founded by Sheikh Adam Abdullah Al-Ilory – are examples of efforts to modernize and maintain high standards in Arabic education. Markaz was established in the 1950s (in Abeokuta, later moved to Lagos) and represents a more formal and organized approach to teaching Arabic and Islamic studies in Lagos.

Despite the growing body of scholarship analyzed above on Arabic education in Nigeria, notable gaps remain. Recent studies such as Solahudeen et al in Kwara and Aliyu, Adam, and Abdurrashid in Katsina focus primarily on students’ competence and the role of technology but neglect the sociocultural and familial dimensions that influence learning. Ajape and Shittu highlight student motivations but omit parental expectations, while Abdullahi links Arabic education to sustainable development only within Kwara’s context, leaving urban, cosmopolitan regions underexplored. Broader analyses, such as those of Gbodofu and Garba, emphasize systemic challenges and historical legacies without examining micro-level attitudes. Older works like Adeyemi largely frame Arabic within its Islamic function, overlooking its evolving pragmatic relevance. Even in Lagos, where institutions such as Markaz (Al-Ilory) remain central, little research addresses how families today perceive Arabic learning. This study fills these gaps by examining both parents’ and students’ attitudes in Lagos West Senatorial District, thereby offering insights into how urban family dynamics shape Arabic education in contemporary Nigeria.

The problem this study addresses is the uncertainty surrounding how parents and students in Lagos West Senatorial District perceive Arabic education

¹⁰ K A Adeyemi, “Learning Arabic as a Second Language and Its Importance in Nigeria,” *Journal of Research in Education and Society. International Perspective* 4, no. 1 (2013): 89–93.

in relation to contemporary educational priorities. While Arabic retains its religious and cultural value, its position within the formal school system competes with subjects seen as more economically rewarding, potentially limiting its growth and relevance in modern curricula.

Accordingly, the objectives of this research are threefold: first, to investigate parents' and students' attitudes towards Arabic learning in Lagos West; second, to identify the motivations and challenges shaping these attitudes; and third, to assess how cultural, religious and socio-economic factors can be harnessed to strengthen Arabic education in a multilingual and competitive educational landscape. To achieve this, the study focuses on selected junior secondary schools offering Arabic within Education Districts 5 and 6—namely, Ajeromi Ifelodun Junior High School (Ajegunle), Badagry Junior Grammar School (Badagry), Lagos State Junior Model College (Ojo), Mushin Community Junior High School (Mushin), and Opebi Junior Grammar School (Ikeja).

The analysis of the research hypotheses related to the attitudes of parents and students towards learning the Arabic Language is presented. Three hypotheses were tested to determine if there are significant differences in the attitudes based on gender and school type. There is no significant difference in the attitudes of male and female parents towards learning the Arabic language; there is no significant difference in the attitudes of male and female students regarding learning the Arabic Language; and there is no significant difference in the attitudes of private and public-school students towards learning the Arabic language in Lagos West Senatorial District.

METHOD

Descriptive survey method was employed in this study. Descriptive research is concerned with the collection of data one or more groups of people for the purpose of describing and interpreting existing conditions, prevailing practices, beliefs, characteristics, attitudes, out going process and so on, as opined

by Ndagi.¹¹ It also involves the collection of data from a sample in order to make inferences on the conditions obtained in the population.¹² The researcher is convinced that this method is the most suitable and reliable method for this type of study because this study was on the attitudes of parents and students towards learning Arabic language. The population for this study comprises of all students in junior secondary schools and parents in Lagos West Senatorial District, Lagos State. There are 69 junior secondary schools within the Lagos West Senatorial District, out of which fifteen (15) are offering Arabic as a subject. However, the target population consisted of five selected junior secondary schools across the four zones of education District 5 and three zones of education District 6 within the Lagos West Senatorial District. A total number of One hundred and fifty (150) junior secondary school students were sampled across all the zones in education District 5 and 6 for this study using stratified random sampling technique. The schools include: Ajeromi Ifelodun Junior High School, Ajegunle (30), Badagry Junior Grammar School, Badagry (25) and Lagos State Junior Model College, Ojo (32) (District 5); Mushin Community Junior High School, Mushin (33) and Opebi Junior Grammar School, Ikeja (30) (District 6). Descriptive statistics of frequency and percentage was used to present the demographic profile of the respondents and mean rating to provide answers to the research questions while null hypothesis were tested with the use of inferential statistics of t-test and Analysis of Variance (ANOVA) at 0.05 level of significance.

¹¹ Salisu Abubakar, Nuhu Baraka Tahir, and Hauwa Rabi'u Musa, "Impact of Improvised Instructional Materials in Teaching and Learning of Biology among School Students in Jema'a Local Government Area," *ATBU Journal of Science, Technology and Education* 11, no. 4 (2024): 307–16.

¹² Robert Coe et al., *Research Methods and Methodologies in Education* (SAGE Publications Limited, 2025).

RESULT AND DISCUSSION

Demographic Presentation of Respondents' Data

This section presents the results of the data obtained from the respondents in frequency counts and percentages.

Table 1: Frequency and Percentage Showing Distribution of Respondents Based on Gender, School Type and School Name

ITEM	Frequency	Percent
Parents		
Gender		
Male	14	70.0
Female	6	30.0
Total	20	100.0
Students		
School Name		
Ajeromi Ifelodun Junior High School, Ajegunle	30	20.0
Opebi Junior Grammar School, Ikeja	30	20.0
Mushin Community Junior High School, Mushin	33	22.0
Lagos State Junior Model College, Ojo	32	21.3
Badagry Junior Grammar School, Badagry	25	16.7
Total	150	100.0
Gender		
Male	84	56.0
Female	66	44.0
Total	150	100.0
School Type		
Public	146	97.3
Private	4	2.7
Total	150	100.0

The demographic characteristics of the respondents are presented in Table 1, which provides a breakdown of parents and students by gender, school type and school name. For the parents, the gender distribution reveals that the

majority of the respondents were male. Specifically, 14 out of the 20 parents surveyed (70.0%) were male, while 6 parents (30.0%) were female. This suggests that male parents were more actively involved or accessible for participation in this study compared to female parents.

Among the student respondents, a total of 150 students were surveyed from five junior secondary schools in Lagos West Senatorial District. The schools represented include Ajeromi Ifelodun Junior High School, Ajegunle (20.0% of the total students), Opebi Junior Grammar School, Ikeja (20.0%), Mushin Community Junior High School, Mushin (22.0%), Lagos State Junior Model College, Ojo (21.3%) and Badagry Junior Grammar School, Badagry (16.7%). The distribution across these schools indicates a fairly even representation of students from different parts of the senatorial district, ensuring a broad understanding of attitudes towards Arabic language learning.

The gender distribution among students shows that 84 (56.0%) of the respondents were male, while 66 (44.0%) were female. This indicates a slight male dominance among the student participants, though both genders are well-represented in the study. Regarding school type, 146 students (97.3%) were from public schools, while only 4 students (2.7%) were from private schools. This large discrepancy between public and private school representation suggests that public schools dominate the educational landscape for Arabic language learning in the district, making them the primary focus of the study's findings.

This section presents answers to the two research questions raised in the study.

Research Question 1: What is the attitude of parents towards the learning of Arabic language in Lagos West Senatorial District?

Table 2: Frequency and percentage showing Parents' Attitudes towards Learning Arabic Language

No	Item	Yes	No	Remark
1	Do you want your child to learn Arabic language?	17	3	Positive
		85.0%	15.0%	
2		10	10	

	Are you satisfied with your child's performance in Arabic language?	50.0%	50.0%	
3	Do you often encourage your child to speak Arabic language at home?	9	11	Negative
		45.0%	55.0%	
4	Is Arabic language relevant to the needs of the contemporary society?	8	12	Negative
		40.0%	60.0%	
5	Do you often check the performance of your child in Arabic language?	9	11	Negative
		45.0%	55.0%	
6	Do you often relate with your child's Arabic teacher?	13	7	Positive
		65.0%	35.0%	
7	Do you want your child to study Arabic language at higher level of his education?	13	7	Positive
		65.0%	35.0%	
8	Are you ready to support your child in choosing Arabic language as a course in higher institution?	13	7	Positive
		65.0%	35.0%	
9	Do you face any challenge in supporting your child's Arabic language learning?	10	10	
		50.0%	50.0%	
10	Should Arabic language be made compulsory in secondary school?	6	14	Negative
		30.0%	70.0%	Negative

The attitudes of parents towards the learning of the Arabic language were assessed using a series of statements in the questionnaire. Table 2 summarizes the responses of the parents. From the data presented, a significant majority of parents (85.0%) expressed a desire for their children to learn the Arabic language, indicating a positive attitude towards its importance. However, satisfaction regarding their children's performance in Arabic language was evenly split, with 50.0% of parents satisfied and the other 50.0% dissatisfied. This suggests that while there is interest in the language, concerns may exist regarding the effectiveness of current educational practices.

Encouragement for children to speak Arabic at home was less favourable, with 55.0% of parents indicating they do not often encourage this practice. Additionally, 60.0% of parents did not view the Arabic language as relevant to contemporary society, reflecting a potentially negative perception regarding its applicability and importance.

Despite these concerns, a notable 65.0% of parents indicated that they maintain a relationship with their child's Arabic teacher and support their children's aspirations to study Arabic at higher educational levels. Furthermore, the same percentage of parents expressed their willingness to support their children in pursuing Arabic as a course in higher education, indicating a strong underlying commitment to education in Arabic despite existing challenges. Half of the parents reported facing challenges in supporting their child's Arabic learning, underscoring a need for better resources or assistance. Finally, a substantial 70.0% of parents opposed making Arabic a compulsory subject in secondary schools, suggesting a critical view of its current educational mandate.

In summary, while the data reveals a generally positive attitude towards the learning of Arabic among parents, it also highlights significant concerns regarding performance, relevance and support for the language, suggesting areas for improvement in the teaching and learning of Arabic in Lagos West Senatorial District.

Research Question 2: What is the attitude of students towards learning Arabic language in Lagos West Senatorial District?

Table 3: Frequency and Percentage Showing Students' Attitudes towards Learning Arabic Language

ITEM	Yes	No	Remark
Do you like learning Arabic language?	147	3	Positive
	98.0%	2.0%	
Is Arabic language a very interesting subject?	136	14	Positive
	90.7%	9.3%	
Are you happy while learning in the Arabic class?	141	9	Positive
	94.0%	6.0%	
Did your parents force you to learn Arabic language?	62	88	Negative
	41.3%	58.7%	
Are there relevant and effective materials in learning Arabic language in your school?	108	42	Positive
	72.0%	28.0%	
Are there enough and available textbooks for learning Arabic language in your school library?	99	51	Negative
	66.0%	34.0%	
Are the attitudes of teachers of Arabic language in your school encouraging to learning Arabic language?	109	41	Positive
	72.7%	27.3%	

Are there enough Arabic teachers in your school?	85	65	Positive
	56.7%	43.3%	
Is your performance in Arabic language quite well?	133	17	Positive
	88.7%	11.3%	
Do you plan to continue studying Arabic in higher institution?	135	15	Positive
	90.0%	10.0%	

The students' attitudes towards learning the Arabic language were assessed through a questionnaire that captured their feelings, experiences and perceptions about the subject. Table 3 summarizes the students' responses. The responses from the students indicate a highly favourable attitude towards learning the Arabic language. A remarkable 98.0% of students expressed a liking for learning Arabic, while 90.7% found the subject to be interesting. Additionally, 94.0% of the respondents reported feeling happy while learning in the Arabic class, demonstrating a positive classroom experience.

Interestingly, only 41.3% of students felt pressured by their parents to learn Arabic, with the majority (58.7%) indicating that their decision to study the language was voluntary. Furthermore, 72.0% of students believed that relevant and effective materials were available for learning Arabic in their schools, though 66.0% reported that their school library lacked sufficient textbooks. Regarding teacher support, 72.7% of students found the attitudes of their Arabic teachers encouraging, while 56.7% believed there were enough Arabic teachers available in their schools. These positive perceptions about teacher support can enhance students' learning experiences.

In terms of performance, 88.7% of students felt they performed well in Arabic, and a significant 90.0% expressed their intention to continue studying the language at higher levels. This enthusiasm suggests a commitment to furthering their understanding and proficiency in Arabic, highlighting the importance of fostering a supportive and resource-rich learning environment. In conclusion, the data reflects a predominantly positive attitude among students towards learning Arabic, although areas such as resource availability in libraries could benefit from improvement. The commitment to continue studying Arabic in higher

education points to a promising outlook for the language's future in the students' academic pursuits.

Table 4: Independent Samples t-test Results on Significant Difference in Attitudes of Male and Female Parents towards Learning the Arabic Language

Gender	N	Mean	Std. Deviation	Df	t	Sig. (2-tailed)
Male	14	16.3571	3.58645	18	1.853	0.080
Female	6	13.1667	3.37145			

Table 4 presents the results of an independent samples t-test comparing the attitudes of male and female parents towards learning the Arabic language. The analysis included 14 male parents, with a mean attitude score of 16.36 (SD = 3.59), and 6 female parents, whose mean score was 13.17 (SD = 3.37). The t-test results indicate no significant difference in the attitude, with a t-value of 1.853 and a p-value of 0.080. This implies that the null hypothesis, which posits that no significant difference existed in attitudes of male and female parents, cannot be rejected.

Table 5: Independent Samples t-test Results on Significant Difference in Attitudes of Male and Female Students towards Learning the Arabic Language

Gender	N	Mean	Std. Deviation	Df	t	Sig. (2-tailed)
Male	84	17.7262	1.67441	148	0.230	0.819
Female	66	17.6667	1.43937			

Table 5 presents the results of an independent samples t-test comparing the attitudes of male and female students towards learning the Arabic language. The analysis included 84 male students, who had a mean attitude score of 17.73 (SD = 1.67), and 66 female students, whose mean score was 17.67 (SD = 1.44). The t-test results indicate no significant difference in attitudes, with a t-value of 0.230 and a p-value of 0.819. This suggests that the null hypothesis, which posits that no significant difference existed in attitudes between male and female students, cannot be rejected.

Table 6: Independent Samples t-test Results on Significant Difference in Attitudes of Public and Private School Students towards Learning the Arabic Language

School Type	N	Mean	Std. Deviation	Df	t	Sig. (2-tailed)
Public	146	17.7192	1.57455	148	0.903	0.368
Private	4	17.0000	1.41421			

Table 6 presents the results of an independent samples t-test comparing the attitudes of students from public and private schools towards learning the Arabic language. The analysis included 146 students from public schools, who had a mean attitude score of 17.72 (SD = 1.57), and 4 students from private schools, whose mean score was 17.00 (SD = 1.41). The t-test results indicate no significant difference in attitudes, with a t-value of 0.903 and a p-value of 0.368. This suggests that the null hypothesis, which posits that no significant difference existed in attitudes between students from public and private schools, cannot be rejected.

The attitude of Parents and Students towards Learning Arabic Language

The findings of this study highlight several important themes regarding the attitudes of parents and students towards learning the Arabic language, which can be compared and contrasted with related studies. This discussion examines each of the findings in detail and relates them to existing literature, drawing on previous studies to contextualize the outcomes. The first finding discovered that parents generally hold a positive attitude toward their child's Arabic education is in line with the study by Abdullahi & Oladosu, who noted that parental support plays a crucial role in the success of students in Arabic language examinations such as WAEC and NECO in North-Central Nigeria.¹³ The religious and cultural significance of Arabic in predominantly Muslim

¹³ Musa Siddiq Abdullahi and Abdul Ganiy Abdus Salaam Oladosu, "Relationship between Students' Learning Outcomes in WAEC and NECO Arabic Language Examinations in North-Central Nigeria," *International Journal of Islamic Educational Psychology* 2, no. 2 (2021): 127-41, <https://doi.org/10.18196/ijiep.v2i2.12324>.

regions of Nigeria may also explain the strong parental endorsement, as also observed by Mamat et al. who discussed how Islamic values motivate parental involvement in language learning.¹⁴ However, this finding differs from the study by Ibrahim Solahudeen et al., which reported significant challenges faced by parents in supporting Arabic learning due to limited educational resources and a lack of awareness about the language's broader utility. This contrast highlights that while parents may have positive attitudes, the practical support they provide may be limited by external factors, indicating an area for improvement in terms of raising awareness about the benefits of Arabic education beyond religious contexts.

The second finding showed the students' positive attitude towards learning Arabic. The study found that students have a positive attitude towards learning Arabic, which is consistent with the work of Mamat et al. who emphasized that students in Nigerian universities are highly motivated to learn Arabic due to religious and academic factors. Their motivation is often fueled by the prospects of higher education in Islamic Studies and the role of Arabic as a *lingua franca* in the Islamic world.¹⁵ Similarly, Olaniyan-Shobowale also noted that students perceive Arabic as an important part of their education, particularly in institutions where the curriculum integrates religious studies with language learning.¹⁶

However, the enthusiasm for learning Arabic observed in this study appears to be higher than what Ibrahim Solahudeen et al. reported in their investigation into the challenges of teaching Arabic in Nigerian secondary

¹⁴ Kazeem Oluwatoyin Ajape, Arifin Mamat, and Yusuf Abdul Azeez, "Students' Motivation and Attitude towards the Learning of Arabic Language: A Case Study of Arabic Students in Nigerian Universities," *International Journal of Economics and Financial Issues* 5, no. 1 (2015): 122-27, <https://doi.org/10.31436/ijes.v3i1.59>.

¹⁵ Owoyale-AbdulGaniy Ibrahim Solahudeen, Suleiman Yusuf, and Jimoh Kazeem Olanrewaju, "Challenges Associated With the Teaching of Arabic Language in Nigerian Secondary Schools: Implications For Stakeholders," *Jurnal Educatio FKIP UNMA* 8, no. 4 (2022): 1489-97, <https://doi.org/10.31949/educatio.v8i4.3167>.

¹⁶ K O Olaniyan-Shobowale, "Students' Perceptions of The Arabic Language Curriculum," *International Journal of Innovative Research and Advanced Studies (IJIRAS)* 3 (2016): 132-36.

schools. According to their findings, many students struggle with learning the language due to a lack of qualified teachers and insufficient instructional materials.¹⁷ This discrepancy suggests that while students may have a positive attitude, structural challenges within the educational system could still hinder their overall language proficiency and success.

The third finding indicated that no significant difference existed in male and female parents' attitudes. The absence of a significant gender difference in parents' attitudes aligns with the conclusions of Adeniyi, Allafiajiy, & Surajudeen, who found that both male and female parents in Yoruba Land demonstrate a similar level of commitment to ensuring their children receive Arabic education, regardless of gender.¹⁸ This is consistent with the broader trend of educational equity observed in Nigerian families, where both mothers and fathers equally value education for their children, as highlighted in various studies on parental involvement in education.

This finding also contrasts slightly with Mamat et al., who observed that female parents were sometimes more involved in their children's language learning, particularly in informal settings like home tutoring. While this could vary by context, it suggests that although both genders hold similar attitudes, the practical roles they play in supporting language acquisition may differ.

The fourth finding revealed that no significant difference existed in attitude between male and female students. The absence of a significant gender-based difference in students' attitudes towards learning Arabic mirrors the findings of Olaniyan-Shobowale, who found that male and female students had similar perceptions of the Arabic language curriculum.¹⁹ This suggests that both male and female students are equally motivated to learn Arabic, and gender does

¹⁷ Solahudeen, Yusuf, and Olanrewaju, "Challenges Associated With the Teaching of Arabic Language in Nigerian Secondary Schools: Implications For Stakeholders."

¹⁸ Mr Shittu Morufudeen Adeniyi, Ibrahim Ali Allafiajiy, and Ahmad Tijani Surajudeen, "Revitalization of Arabic Education in the Nigerian Tertiary Institution of Learning in Yoruba Land: Entrepreneurship Education a Panacea," *US-China Foreign Language* 14, no. 3 (2016): 190–97, <https://doi.org/10.17265/1539-8080/2016.03.003>.

¹⁹ Olaniyan-Shobowale, "Students' Perceptions of The Arabic Language Curriculum."

not play a decisive role in shaping their attitude towards the subject. This is a positive indicator of gender equity in education, reflecting broader efforts to promote equal opportunities for both male and female students. However, this result contrasts with the findings of Adeniyi, Allafiajiy, & Surajudeen, who observed slight variations in motivation between male and female students in higher institutions, particularly in their approach to learning Arabic for professional purposes. While male students tended to focus on the practical application of the language, female students were more inclined towards its religious significance.²⁰ This discrepancy may indicate that, while there is no significant difference in general attitudes, nuanced differences in motivation may still exist and warrant further exploration.

The fifth finding showed that no significant difference existed in attitude based on school type. The finding that there is no significant difference in attitudes towards learning Arabic between students in public and private schools is supported by Mamat *et al.*, who found that students from various educational backgrounds are motivated to learn Arabic, irrespective of the type of institution they attend.²¹ This suggests that the value placed on Arabic education transcends institutional boundaries, with both public and private school students equally recognizing the importance of learning the language for religious and academic purposes.

However, Ibrahim Solahudeen *et al.* highlighted that private school students often have better access to qualified teachers and learning materials, which can enhance their learning experience compared to their public school counterparts. This raises an interesting point: while students' attitudes may not differ significantly, the quality of education they receive might, potentially affecting their overall proficiency in the language. Therefore, future research

²⁰ Adeniyi, Allafiajiy, and Surajudeen, "Revitalization of Arabic Education in the Nigerian Tertiary Institution of Learning in Yoruba Land: Entrepreneurship Education a Panacea."

²¹ Mamat, A., Ajape, K. O., Ahmad, I. S., & Ahmad, I. H. "Students' motivation and attitude towards the learning of Arabic language: A case study of Arabic students in Nigerian Universities," *IIUM Journal of Educational Studies* 3, no. 1 (2015): 66, <https://doi.org/10.31436/ijes.v3i1.59>

could explore how differences in resources between school types influence the actual outcomes of Arabic language education.²²

This study investigated the attitudes of parents and students toward learning the Arabic language in the Lagos West Senatorial District. The findings reveal several important insights into this educational context. Firstly, the study found that parents generally hold a positive attitude toward their children learning the Arabic language. A significant majority expressed a desire for their children to acquire this skill, indicating strong parental support for Arabic education. In terms of student attitudes, the results suggest that while students are generally favourable toward learning Arabic, their engagement in Arabic conversation at home is limited. This lack of practice may negatively impact their language proficiency, highlighting the need for more supportive home environments to facilitate language acquisition.

Additionally, the study revealed no significant differences in the attitudes of male and female parents regarding their children's Arabic education, suggesting a shared commitment across genders to support Arabic learning. Similarly, there were no significant differences in the attitudes of male and female students, indicating that both genders exhibit equal enthusiasm for their Arabic studies. Finally, the research demonstrated that the type of school attended – public or private – does not significantly influence students' attitudes toward learning the Arabic language. This finding suggests that regardless of the educational setting, students maintain a similar perspective on the importance of Arabic education.

CONCLUSION

This study offers fresh insights into Arabic language learning in Lagos West Senatorial District by exploring both parental and student perspectives. The

²² Ibrahim Solahudeen, O. A., Yusuf, S., & Kazeem Olanrewaju, J. "Challenges associated with the teaching of Arabic language in Nigerian secondary schools: implications for stakeholders," *Jurnal Educatio FKIP UNMA* 8, no. 4 (2022): 1492, <https://doi.org/10.31949/educatio.v8i4.3167>

results demonstrate a shared positive attitude toward Arabic, with parents recognizing its role in cultural identity, religious practice and academic advancement, while students appreciate its educational value despite limited conversational use at home. Importantly, the absence of significant differences across gender and school type indicates a broad consensus, cutting across demographic boundaries. This finding advances scholarly discussions on language attitudes in multilingual African contexts by providing rare evidence of intergenerational alignment in an urban, cosmopolitan environment. Beyond its theoretical contribution, the study highlights practical implications for Arabic education in Nigeria. The results point to the need for policies and pedagogical strategies that strengthen oral use of Arabic and extend its practice beyond formal schooling into homes and communities. By leveraging parental support, encouraging home-based engagement and standardizing inclusive programmes across school types, Arabic instruction can move from positive attitudes to tangible language competence. Such measures would not only enhance communicative proficiency but also affirm the cultural and educational significance of Arabic within Nigeria's broader linguistic landscape.

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