



Towards Improvement of Private Qur'an / Arabic School Settings in the 21st Century in Lagos State: Roles of Information and Communication Technology (ICT)

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Abstract

The integration of Information and communication Technology (ICT) into various aspects of human life has brought improvement and development. The Qur'anic/Arabic schools in different parts of the world are moving toward modern technology to meet the global educational requirements for 21st century. The study examined and evaluated the application of Information and Communication Technology (ICT) in the modern private Qur'anic/Arabic school system in Lagos State, Nigeria. Understanding the extent and effectiveness of ICT in the Qur'anic schools is a crucial instrument to prepare students for future challenges. A descriptive survey research design was adopted with the use of a quantitative approach to determine the level of awareness of ICT in Qur'anic schools, willingness to adopt the modern technologies in teaching and learning and challenges encountered while using the ICT. Data was collected through questionnaire and analysed with Likert's scale. A total number of one hundred (100) staffs were randomly selected from various Qur'anic schools in Lagos State. The research revealed among others that the level of the awareness and application of ICT are very low across the Qur'anic schools. While various challenges were also identified, which included lack of skills in information technology, inadequacy of ICT devices and shortage of funds to acquire ICT gadgets. Based on the findings the paper recommended, among others, that everyone should equip himself with skills of Information and Communication Technology for the contemporary needs, and the skills of ICT should be brought into Qur'anic / Arabic schools to promote teaching and learning effectively for the need of 21st century.

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Introduction

According to Akintunde and Angulu (2015) technology is a Greek word meaning an art of artifice or crafting. But generally, it refers to the diverse collection of the processing and knowledge that people use to extend human ability and to satisfy human needs and want. The term Information and Communication Technology (ICT), according to UNESCO (2002), is a technological and engineering discipline and management technique used in handling information that relates to the social, economic and cultural matters or a method of storing, processing and analysing data until they become useful information. Shodh (2013) also submits that ICT is a collective term for the various technologies involved in the processing and transmission of information, from one person to another,

and from one place to another through telecommunication and microelectronics, just to mention a few.

Loubere (2021) claims that Information Technology is not a new phenomenon, rather it's an age long processing, whose development could be traced back to early civilizations when the art of recording information developed, and passed through the ages. Each society had different ways of communication at the primitive period. The hieroglyphs were used by the ancient Egyptians, the Chinese used pigeons to send messages and the use of smoke signals by the native Americans. However, with the advent of the industrial revolution, communication technology also became more sophisticated. People began using the telephone, telex, facsimile, radio, television, cable, satellite and other forms of gadgets and tools for communication.

In the 21st century, the Information and Communication Technology (ICT) has brought changes, developments, conveniences and progresses in almost every aspects of human life, such as, education, business, economy, social and a host of others. Educational institutions are employing ICT to create easier ways of teaching-learning through digital technologies, such as, Internet, E-mail, World Wide Web (www), E-Book, Facebook, Instagram, WeChat, WhatsApp, YouTube Audio conference and others. Education is getting more advanced and improvement through getting new information, dissemination of knowledge and connecting with other parts of the world. The Qur'anic/Arabic schools all over the places are now gradually moving toward adopting modern technology in teaching and learning. The traditional methods of learning and teaching are being replaced with technologies in the classroom and private life, which included some Qur'anic school in Lagos State. In this paper, Arabic school has been synonymously referred to as Qur'anic school, simply because Qur'an and Arabic language are inseparable in almost every Muslim community.

The objective of this paper is to evaluate the use of ICT in Qur'anic / Arabic school settings in Lagos State in teaching and learning to achieve the following: (I) to determine the level of awareness of ICT in learning and teaching Arabic; (II) to know the amount of availability of ICT gadgets for learning and teaching; (III) to know the level of compliance with the use of modern technology in the Qur'anic/Arabic schools; and (IV) to identify the challenges that hinder the adequate using ICT in the Qur'anic/Arabic schools.

Several related studies have been conducted by scholars on the current state of Arabic study in Lagos State from various perspectives. Olaniyan-Shobowale (2022) appraises the Qur'anic school system in Lagos State to meet the transformation agenda of 21st century; Abd-Rahamn (2020) also talks on "Transporting Islamiyyah Schools for Effective Performance in the 21st century in South-West Nigeria; Oniyide (2018) also examines contribution of Alhaji Jakande's led administration to development of Arabic education in Lagos State.

From the above reviewed related literatures, it was deduced that the objective of this current study – the evaluation and assessment of the application of ICT as means of improvement in the Qur'anic schools in Lagos State – to the best of the author's knowledge, has not been given adequate attention by pervious scholars. This is the gap that the study aimed to fill. The study focused on selected Qur'anic schools from five geo-Political regions that constituted Lagos State, its effectiveness, challenges and

solutions. This should enable the schools to meet the needs of contemporary and globalized educational requirements of the 21st century.

Historical Background to the Qur'anic/ Arabic Schools in Lagos State

Lagos is the smallest state in Nigeria federation, but the mightiest economically and politically. It is one of the most powerful with the largest urban metropolis in the country. The city is situated on the coast and close to Benin in the west, where it is strategically located for international trade. It is also rich in history and culture with a possession of a strong belief in the capacity, as a mega-city to act as a catalyst for major development of the western region and the nation as a whole. It reached a mega city status by having over 20 million people. Perhaps, its rapid growth began in the 1980s and has continued to this day (Ministry of Economic Planning and Budget, 2004).

Lagos is a part of Southwest of the geo-political zone of Nigeria, dominated by Yoruba speaking people that consist towns like *Oyo, Osogbo, Ekiti, Akure, Osun, Lagos* and most part of *Kwara* state. According to Lawal (2000). Lagos happened to be the capital of Republic of Nigeria during the Colony and Protectorate until 1991, when the capital was relocated to Abuja. As a result of the unique commercial and cosmopolitan outlook, the socio-economic and political development of the city experienced rapid growth throughout the 1960s and 1970s, because of Nigeria's economic boom prior to the Biafra war. Recently, the state is now running with five divisions; Ikeja, Badagry, Ikorodu, Lagos and Epe. The divisions have further been divided into 20 Local Governments and later 53 Local Development Council Areas in order to enhance easy administration. (Oniyide, 2018)

Due to the cosmopolitan status of Lagos State, people of diverse socio-cultural backgrounds from various parts of the country migrate to the State for commercial, religious and political purposes without any disruption neither from individuals nor government. As Adetona (2017) notes that before the coming of the British in the 19th century, Islam happened to be one of the religions that was well accepted and practiced by the people of Lagos. Though, the actual date that Islam came into Lagos remain unknown like other places in Yorubaland. However, according to Gbadamosi (1978) Islam was introduced to Lagos around 1774 by the itinerant traders and scholars from old Mali Kingdom. But according to Oyeweso (2004), Islam got to Lagos in 1775 during the period of Oba Adele Ajosun between 1775 –1780. Nevertheless, Adetona (2017) further expresses that before the advent of British colony in Lagos in 1861, some of its habitants had taken Islam as a way of life, using it as the standard of life. They did not hide even under the colonial rule, their flair for Islamic tenets. On this noted, several sources affirmed that the first mosque that was built in Lagos was in 1775 at Obanikoro Street, Isale Eko (al-Ilori, 1986; Balogun, 2011).

It is uncontested fact that Islam promotes seeking and disseminating of knowledge at all times. The clear proof was the first revelation that directed the Prophet Muhammad (SAW) to read; "Read in the name of your Lord and Cherisher who created man out of mere clot on congealed blood. Read and your Lord is Most Bountiful. He who taught (the of) the pen" (Q. 96:1-4). Therefore, according to Saeed (2006), the earliest record of learning and teaching in Islam dated back to the life time of the Prophet (SAW) with major attention on the Qur'anic recitation, memorization, interpretation and implication on the daily life. After the demise of the Prophet, the exercise was continued

by his companions, who understood the nature of Arabic language, witnessed the revelation of the *Qur'ān* and knew the reasons behind the revelations. Next to the Companions in this task, were the *Tabi'ūn*, (the followers of the Companions) and *Tabi'ūn al-Tabi'in*. (followers of the followers). It is worthy to note that the interest on Qur'anic education arose from the *Hadith* of the Prophet (SAW) that says, the best of you are those who lean Qur'ān and teach it to others" (Shaḥīḥ al-Bukhari, 5027).

It's on this note that Muslims in Yorubaland found it mandatory to establish centres where *Qur'an* and other aspects of Islam knowledge could be learned and taught. The Qur'anic learning started in a traditional way that popularly called *Ile-Kewu* (Qur'anic School) in local parlance, which was similar to *Katātīb* in the Arab-Islamic world in those days. It is pertinent at this juncture to allude to Sanni's (1995) assertion that the Qur'anic school in Yorubaland got its first impetus in the first quarter of the 19th century through itinerant Hausa trader-teachers who settled intermittently in the land and taught the natives basic Islamic science and Arabic literary. The schools continued to multiply and spread in Yorubaland along with other Yoruba '*Ulama*', in some cities, such as Ilorin, Iwo, Ibadan, Epe, Lagos and a host of others. The learning took place at some available places, such as mosques and in front of the houses of '*Ulama*' (scholars) and under trees. The schools were not known with any specific name, but rather by the name of the founder. The name was later introduced for proper identification. According to Oderinde (2007), the school was organized in two forms; *al-Madrash al-Quraniyah* for children to learn the Qur'anic recitation and study some basic knowledge of Islam. While the second category known as *al-Madrash al-Ilmiyyah* for the advanced study in Arabic language and Islamic knowledge. Like other places where Islam is practiced, Islamic teaching and Qur'anic school are inseparable. So, people attached importance to attending the Qur'anic school for religious purpose. Adetona (2017, p. 11) notes that "the majority of the Muslims in Lagos educated or not, had a taste of Qur'anic education right from their childhood. And most of the Muslims in Lagos recognized the need for Islamic education through the Qur'anic school as a prerequisite to ensure their spiritual wellbeing".

Prior to Nigeria independence, number of Arabic/Qur'anic schools sprang up in Lagos with a remarkable development. The first noticeable modern Arabic school as claims by Sanni (1995) was established in 1904 in Lagos by a Syrian settler in the city, popularly known as Muḥammad Muṣṭaphā Al-Shāmī Al-Fandi, who was the author of an Arabic book called *Miftāḥu al-lugat al-'arabiyyah li ta'līm bi'l-ifriqiyyā al-Gharbiyyah*. Likewise, Adetona (2009), argues that after the remarkable effort of the Syrian trader, other modern Qur'anic schools were founded by Yoruba '*Ulama*' such as, *Ansar-ul-Islam Arabic* school, Ojogiwa, Lagos, founded by Shaykh Kamalu- ddin al Adabiy in 1924, *Shafahudeen Arabic* school {now moribund} also founded in 1924 by Alhaji Imam H. A. A. Olorunkemi in Lagos Island, *Ansarullah Arabic* school founded in 1951 at Ikorodu by Alhaj Mustapha Ajagbemokeferi and Markaz al-Talim al-'Arabiy, Agege, founded at Abeokuta in 1952, and later relocated to Agege in 1954.

However, the efforts of these Arabic scholars were preceded by various initiatives of providing Arabic and Islamic education by various Islamic organizations such as the Ansar-ud-Deen, Nawair-ud-Deen, Jamaát Islamiyyah, Anwar-ul-Islam, and even before them all, the Ahmadiyyah. It should be noted that when the Ansar-ud-Deen

Society was founded in Ibadan in 1937, the organization played a remarkable role in providing Arabic education (Gbadamosi, 1978).

Amazingly, the establishment of Markaz by Shaykh Adam brought a remarkable revolution and improvement into the history of Arabic/Qur'anic schools in Yorubaland and Lagos in particular. So, Opeloye and Makinde (2012) claim that the only and first modern standard Arabic school that surfaced in Yorubaland was *Markaz al-Talīm al-'Arabi al-Islamiy* (Arabic and Islamic Training Centre), owned by al-Ilory. Indeed, the above stated opinion is also shared by Raji (2017), who notes that Shaykh Adam al-Ilory was greatly instrumental to the reformation of the old method of learning of Arabic and Islamic education. He brought new development and innovation into local Arabic schools in various perspectives, which included introduction of use of curricula graded according to the student's ability and age, designing of the course duration, introduction of examinations at the end of each academic session, issuance of certificate after the whole study, using of chalk board, categorising study into various levels; preparatory (*Tamhīdī or Ibtidāī*), primary (*Idtidādī*) and secondary (*Thanawī or Tawjīhī*). After the demise of Shakh Adam, the school continues with its standard and development amongst other schools. The school is currently running several programmes; Diploma in Arabic and Islamic studies, legal studies and degree programme as a University College, affiliated to the University of Ilorin, Nigeria. The school had recorded tremendous achievements in various capacities. It has produced many scholars that occupied several positions within and outside Nigeria, such as Imams, lecturers, doctors, Lawyers and a host of others (Oniyide, 2019).

After independence, a huge amount of products of the aforementioned schools followed the footsteps of their teachers by establishing Qur'anic/Arabic schools with the same philosophy and objective in every nook and cranny where Muslims reside; although Olaniyan-Shobowale (2022) observes that statistically, there is no available data to know the actual number of Arabic schools that exist in Lagos State. Notwithstanding, there some notable among them include; *Dār al-Da'wah wa al-Irshād* owned by Shaykh Mustapha Zughlul al-Sanusi, *Dār al-'Irshād wa al-Is'ād* by Shaykh Ibraheem Olawunmi, *Markaz Nūr al-Islām*, owned by Shaykh Daud Abdul-Majid Alufanla, *Markaz al-Salām Lita'līm al-Arabī al-Islāmi*, by Shaykh Moshood Jubril Ramdan al-Ketwi, *Markaz al-Safuwah Lita'līm al-'Arabī al-Islamī* founded by Shaykh Abdul-Wahab Zubayr al-Ghamawi, *Markazl al-ULūm, Otubu* by Shaykh Thaoban Adam Abdullah al-Ilori, *Markaz al-ULūm, Alagbado*, by Shaykh Abbas Abdulazeez, *Markaz al-ULūm, Ejigbo*, by Shaykh Muizudeen. *Nūn wal-Qalam*, Ibeju-Leki, by Misbāhudīn Zubayr al-Zaytunī, *Dār al-'Ulumil al-'Arabiya Wa al-Dīn al-Islamī*, *Ejigbo*, founded in 1980 by Shaykh Abdurauf Abubakar, *Madirasatul Ibadull, Amukoko*, by Shaykh Yusuf Adeyemi, *Ma'hadu al-Zumrah al-Adabiyah, Orile*, by Abdul-Qadir Mustapha Oniyangi, *Ma'hadu al-Talīm al-'Arabi, Ajigbo*, by Ahamad Tijani Arikewulo, *al-Masdar al-Hadi*, Egan, by Abdul-Fatah Idress and a host of others.

It should be noted that those schools have no uniform curriculum in the system. Rather each school uses different Arabic texts and each of the school claims superiority over the other. The method of teaching is mainly textbook-based rather than subject-based. The text-book-based teaching-learning does not require any statement of objectives or identification of goals in form of skills. Olaniyan (2022, p. 67) also captures the entire system thus;

The classes observed were teacher-centred as students were passive and not actively involved. They had very little time to express themselves verbally. Class activities were limited to teachers' efforts explaining the subject matter and writing on the chalkboard. The teaching approach and strategy in most of these school still remains the traditional approach where a teacher teaches the content by repetition, making students say or write the same thing over and over again which made class less interesting. Teachers then assess student knowledge by using tests and quizzes at the end of the unit or year in order to identify students' learning level.

It should be equally noted that despite the schools making tremendous achievement in spreading Arabic literacy, there are several challenges facing them; such as the inability to incorporate teaching of information technology in the school system of education, which the current paper is trying to evaluate to meet the need of 21st century.

Four research questions were raised as follows:

1. What is the level of awareness of ICT in learning and teaching Arabic in the Quranic/Arabic schools in Lagos state?
2. What is the level of availability of ICT gadgets for learning and teaching Arabic language in the Quranic/Arabic schools?
3. What is the level of compliance with the use of modern technology in the Quranic/Arabic schools?
4. What are the challenges that hinder the adequate usage of ICT in the Quranic/Arabic schools?

Research Methodology

A survey research was adopted with the use of a quantitative approach. Data was collected through questionnaire to examine the level of awareness of Information and Communication Technology, its application, adequacy and challenges in ICT in teaching and learning in Qur'anic/Arabic school system in Lagos state. A total number of one hundred (100) staffs were randomly selected from various Qur'anic schools in Lagos State from the five divisions that make up Lagos State; Ikeja, Badagry, Ikorodu, Lagos Island and Epe. The data was analysed with a four point Likert's scale with multiple statements; Strongly agree (SA) = 4; Agree (A) = 3; Disagree (D) = 2; and Strongly disagree. (SD) = 1.

The criterion mean was calculated thus; $(4+3+2+1) \div 4 = 2.50$.

Any mean score of 2.50 and above was interpreted as (Agreed), while mean scores below 2.50 was interpreted as (Disagreed).

Results and Discussion

Each of the four questions contained five statements to make the issues raised in the questions clearer.

Level of Awareness of ICT in Teaching and Learning Arabic in the Qur'anic/ Arabic Schools in Lagos State

The data in Table 1 reveals the reactions of respondents to the level of awareness of ICT in teaching and learning in the Qur'anic/Arabic schools in Lagos State.

The decision on each statement was “Disagreed”, due to not reaching the minimum mean score, which is 2.50. The grand mean score is 2.17, which is below the minimum cut-off. Therefore, the overall decision was placed on “Disagreed” to the above research question. This data simply indicates that the awareness of importance of ICT to teaching and learning in the Qur’anic/Arabic schools in Lagos State was very low. This finding is in agreement with the research conducted by Olaniyan-Shobowale (2022) when a respondent stated that he has never taught Arabic language with any technology’s gadgets, rather by the old method, which includes using printed textbook and chalk and board.

Table 1

Level of Awareness of ICT in Teaching and Learning Arabic in the Qur’anic/Arabic Schools

S/N	Statement	Response and Mean Score					
		SA	A	D	SD	Mean	Decision
1	Staffs in Qur’anic/Arabic schools are aware of the relevance and importance of Information and Communication Technology in teaching and learning.	20%	10%	30%	40%	2.1	Disagreed
2	The school management acknowledges the role of ICT in today’s digital society.	15%	25%	26%	34%	2.21	Disagreed
3	Internet facility is available to support learning and research activities.	10%	25%	20%	55%	2.3	Disagreed
4	Students show a positive attitude toward the use of ICT in learning.	13%	20%	27%	50%	2.16	Disagreed
5	Students show a positive attitude toward the use of ICT in learning.	20	10	30	40	2.1	Disagreed
Grand Mean Score					2.19	Disagreed	

The Level of Availability of ICT Gadgets for Teaching and Learning Arabic Language in the Qur’anic/Arabic Schools

The data in the Table 2 is made up of four statements to determine the level of availability of ICT gadgets for teaching and learning in the Qur’anic/Arabic schools in Lagos State. Three statements out of four had mean scores below the threshold (2.50) and the decision for those statements was “Disagreed”. The grand decision from all statement is positioned on “Disagreed” because the grand mean score from all statements is 2.3, which is below the minimum cut-of.

Table 2

Level of Availability of ICT Gadgets for Teaching and Learning in the Qur’anic/Arabic Schools

S/N	Statement	Response and Mean Score					
		SA	A	D	SD	Mean	Decision
1	The school authority provides ICT gadgets for teaching and administrative works.	15	14	26	45	1.99	Disagreed
2	Apart from individual mobile phones, no one among staff and students has access to other devices.	20	13	20	47	2.06	Disagreed
3	The school authority provides avenue for both staff and students to acquire skills of ICT.	15	25	20	40	2.15	Disagreed
4	Teachers teach by personal online platform, such as WhatsApp calls, video conferences and YouTube.	55	25	20	10	3.45	Agreed
5	There is availability of e-books, online journals and articles for enhancement of language skill for students.	10	25	20	55	2.1	Disagreed
Grand Mean Score					2.3	Disagreed	

The above analysis emphasizes the limitation of availability of ICT gadgets for teaching and learning in the Qur’anic/Arabic schools in Lagos State, such as, laptops, computers, printers, scanners and others. This negative response may be linked to the not knowing the value and importance of ICT to the educational system. There are no provisions for internet facilities and teaching aids, such as audio-video recorder devices, digital video cameras, Computer databases, Data processing mechanisms, CD ROM and DVD, application software (Word processing, Spreadsheets, PowerPoint simulation, and Speech recognition), multimedia projectors; Liquid Crystal Display (LCD) to communicate to large groups, multimedia PC/laptops with video cards and web camera or digital video camera, and a host of others.

The Level of Compliance with the Use of Modern Technology in the Qur’anic/Arabic Schools

The data in the Table 3 shows the level of compliance with the use of technological advancement in Qur’anic/Arabic schools. The decision on each statement was “Disagreed” due to not reaching the minimum cut-off, which is 2.50. The overall mean scores from the four statement was 2.18. In this case the general decision was placed on “Disagreed” to the above question. The analysis shows that there is low compliance with the use of modern technological gadgets in the Qur’anic/Arabic schools in Lagos.

Table 3

Level of Compliance with the Use of Modern Technology in the Qur’anic/Arabic schools

S/N	Statement	Response and Mean Score					
		SA	A	D	SD	Mean	Decision
1	There is strong willingness in using modern technology to teaching and learning in Qur’anic /Arabic schools by both staffs and students .	15	20	25	40	2.1	Disagreed
2	Some teachers prefer old methods of teaching to the modern technological methods.	40	30	15	15	1.95	Disagreed
3	Teachers provide students with online learning materials to increase their exposure to the Arabic language.	27	13	25	45	2.45	Disagreed
4	The school authority provides orientation and training on use of ICT for teaching and learning.	15	25	26	34	2.21	Disagreed
5	Students respond to ICT mode of learning, such as online lectures via WhatsApp, yahoo Messenger, Skype, and others from their teachers.	15	25	26	34	2.21	Disagreed
Grand Mean Score						2.18	Disagreed

This corroborates with findings Abd-Rahman (2020) and Olanuyan-Shobowale (2022). Such attitude may be linked to various factors like; lack of the basic knowledge on how to apply some devices and unwillingness to shift from the old style or unreadiness to adopt new methods of things introduced by the ICT to meet the educational needs of the 21st century.

The Challenges that Hinder the Adequate Usage of ICT in the Qur’anic/Arabic schools

The data in the Table 4 gives insight on challenges or problems surrounding application of ICT in Qur’anic/Arabic schools. The decision on each statement was “Disagreed”. The mean score for the four statement was below the standard of 2.50. So, the overall result was placed on “Disagreed” due to having a grand mean score of 2.18, i.e., below the standard. This indicates that all the points raised in all statements hindered total compliance of ICT in Qur’anic/Arabic schools in Lagos State. Some of the challenges include: lack of awareness of importance of ICT to learning, lack of ICT literacy, no regular electricity power supply, no adequate funds from school authority to provide all the necessary equipment. This has grossly hindered progress in the school system. Majority of the stakeholders, proprietors, staff and students did not understand the important of ICT to learning and teaching of Arabic. The cost of computer, internet access, maintenance can discourage people from using ICT, especially in low.

Table 4

Challenges that Hinder the Adequate Usage of ICT in the Qur’anic/Arabic schools

S/N	Statement	Response and Mean Score					
		SA	A	D	SD	Mean	Decision
1	Teachers and students lack skills of using ICT.	20	20	30	40	2.4	Disagreed
2	Lack of regular training and professional development programmes for teachers limits their ability to use ICT.	13	20	27	50	2.16	Disagreed
3	Irregular electricity supply, and slow Internet speed are some of the main problems.	15	25	26	34	2.21	Disagreed
4	Lack of funds to provide the necessary gadgets for ICT in the school and individuals.	10	25	20	55	2.1	Disagreed
5	None compliance with the use ICT devices.	13	20	27	50	2.16	Disagreed
Grand Mean Score					2.21	Disagreed	

Conclusion

In the foregoing study, it is very apparent that Information and Communication Technology ICT has a great impact in all sphere of human endeavours, economy, sport, health and especially in educational sector. It is imperative for modern day teachers and learners to be mindful of the use of modern technology and apply for the improving of teaching and learning of Arabic Language. The research reveals that it is hardly to find a single Arabic school that incorporates teaching and learning with Information Technology in its system of education. This means Qur’anic schools are lagging behind in coping with 21st century imperatives vis-à-vis conventional institutions. It similarly shows low level of awareness of Information and Communication Technology (ICT) in most of the Qur’anic schools and the negative attitude of staffs and student to use of ICT and lack of modern educational technology for learning. The study further discovers some challenges facing school authority, staffs and students in using ICT. Based on this findings, the research suggests various for effective and efficient use of ICT in Qur’anic/Arabic schools in Lagos State.

Recommendations

It is on the bases of the objectives and the findings of this research that the paper concludes with recommendation for policy makers, school administrators and teachers to promote and prepare the Arabic schools for the global educational need in the 21st century for the success of students in the society.

1. All Qur’anic schools should keep abreast with the 21st century imperatives in various dimensions.
2. Everyone should equip himself/herself with skills of Information and Communication Technology for a contemporary need.
3. The skills of ICT should be brought into Qur’anic / Arabic schools to promote teaching and learning effectively.

4. Government should give special attention to Arabic study due to the relevance of Arabic language to the manpower and economic status of the society.
5. Adequate training and retraining must be given to teachers and students on how to use ICT to enjoy the improvement brought into the teaching and learning.
6. Teachers should always provide students with lots of learning materials to increase the students' amount of exposure to the Arabic language through ICT.
7. Students should personally use language learning materials such as e-books, journals, articles for enhancing their reading and writing skills; and videos, conversations, and discussions for improving listening and speaking skills.
8. Teachers should engage students with online lectures by using tools such as email, Facebook, Messenger, Skype, and Viber.
9. Local governments should provide constant electricity for the effective use of ICT in every educational sector.
10. Constant training for staffs and students in different aspects of ICT to enhance the learning and administrative works.
11. Zakat, sadaqah and endowment funds should be used to run the activities of Qur'anic schools.

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