

The Mission of Quranic Teaching in the Algerian Educational System

التعليم القرآني ودوره في المنظومة التربوية الجزائرية

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Abstract:

This article aims to highlight the role of Quranic teaching in the Algerian education system as a means of vigilance against the various direct and indirect methods of obliterating national identity, as a vaccine that builds the wall of national and patriotic immunity in young people, and enables them to investigate the issues and problems of their contemporary society by learning from the personalities who devoted themselves to this type of education and succeeded in creating the glory of Algeria and defying all circumstances, such as Sheikh Wortalani, Sheikh Mubarak al-Meili and Abdelkrim al-Mughaili. We also address the most important educational and community institutions active in this field, in particular the National Network.

Keywords: Education Institution; Community Institution; Quranic Teaching.

ملخص:

يهدف هذا المقال إلى تسليط الضوء على دور التعليم القرآني في المنظومة التربوية الجزائرية، باعتباره وسيلة يقظة ضد مختلف الأساليب المباشرة وغير المباشرة لطمس الشخصية الوطنية، فتكون بمثابة جرعة اللقاح التي تبني جدار المناعة القومية والوطنية لدى النشء، وتمكنه من البحث في قضايا ومشاكل مجتمعه المعاصر من خلال استخلاص العبر من شخصيات عكفت على هذا النوع من التعليم، فتمكنت من صنع مجد الجزائر وتحدثت كل الظروف، أمثال الشيخ الورتلاني، الشيخ مبارك الميلي وعبد الكريم المغيلي، كما سنتناول أهم المؤسسات التربوية والمجتمعية الفاعلة في هذا المجال وعلى رأسها الشبكة الوطنية للمساجد، الشبكة الوطنية لفروع المركز الثقافي الإسلامي، المقرأة الإلكترونية، والزوايا التيجانية والزوايا البلقايدية، ودورها في تعزيز المرجعية الدينية الوسطية في القارة الإفريقية، مع التطرق إلى جملة من الآليات التي تم إرسائها في الجزائر لدعم جهود المؤسسات التعليمية والمجتمعية التي ذكرت آنفا، مثل الدليل الخاص بالأئمة لمكافحة ظاهرة التطرف، مع التأكيد على أهمية مشروع مركز البحث للمناعة الفكرية الذي تسعى الجزائر لإنشائه.

كلمات مفتاحية: المؤسسات التربوية؛ المؤسسات المجتمعية؛ التعليم القرآني.

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- Introduction:

This research paper highlights the role of educational and societal institutions as a cornerstone for Quranic teaching in Algeria, thereby outlining a framework for community participation in integrative educational curricula. This is particularly significant as these institutions are an integral component of Algeria's education system. Despite their varying legal frameworks and the diversity of actors involved—from Imams and teachers to Zawya Sheikhs, mosque Deans, and heads of associations—these institutions share a common mission: to build a national identity that is steadfast in its Islamic faith and proud of its Arab-Amazigh heritage. The aim is to produce a generation that adheres to its principles and is fortified with awareness against the wave of ideological and dogmatic deviations, which have become increasingly diverse and visible in all aspects of life and society.

Today, we are witnessing a state of social transformation and transition, the features of which are evident in the escalating crime rates, the violation of sanctities, and family disintegration. All of this can be attributed to a departure from the religious principles that form the Muslim personality, which takes the Quran as its constitution.

This situation underscores our urgent need for the interaction and integration of all of society's educational institutions, and for a consolidation of efforts with their counterparts to solidify the elements of citizenship through Quranic teaching. In light of this, we must question the extent of the responsibility placed upon Quranic educational institutions to achieve a level of integration with other institutions. This integration is vital for establishing the values of our true religion and for building technical and professional competencies and skills that do not deviate from Islamic principles. By doing so, their efforts would be directed towards the collective good and public benefit, rather than personal gain which only exacerbates the situation. Should this be achieved, the features of the national character will inevitably be embodied in our every action and inaction, in our speech and silence, and in our allegiance to the state's laws and regulations, while avoiding all that contravenes them. At the same time, this character will be capable of fulfilling its designated role in society across all fields.

Furthermore, we must ask: how can Quranic educational institutions, at the structural and functional levels, integrate with formal education institutions to produce a generation that is conscious, Muslim, and peaceful, thereby contributing to a harmonious society? To answer these questions, we propose the following elements for discussion:

- 1- Djamaa El Djazair as a fundamental pillar for university-level training in the religious field.
- 2- The Research Center for Religious Sciences and Dialogue of Civilizations as a tool for developing Quranic education curricula.

3- An organizational and functional vision for the national network of mosques as educational and social institutions.

4- Algeria's E-Maqra'a (E-Recitation Platform) as a beacon for Quranic education.

5- The Zawyas and Quranic education in Algeria.

6- Mechanisms supporting the efforts of educational and societal institutions.

○ 1.6. The Imams' Guide for Combating Extremism.

○ 2.6. The Research Center Project for Intellectual Immunity.

1. Djamaa El Djazair as a Fundamental Pillar for University-Level Training in the Religious Field

Djamaa El Djazair (the Great Mosque of Algiers) serves as a referential and knowledge-based center, a source of spiritual radiance, and a distinguished religious, scientific, cultural, and tourist landmark. Guided by the national religious framework, this institution works to promote all that supports university-level training in the religious domain, to exert a scientific and religious influence both nationally and internationally, and to introduce authentic Islamic values, particularly those related to moderation, tolerance, and temperance, while spreading a culture of coexistence. This body also endeavors to promote a referential religious discourse and to develop and encourage religious tourism.

Djamaa El Djazair is a scholarly reference, best evidenced by its vast library, which accommodates 2,000 seats and spans an area of 21,800 square meters (TRT Arabi, 2021). In addition to a cultural center and a Deanery, the mosque is placed under the authority of the President of the Republic and enjoys its own legal personality. The Dean, who holds the rank of a minister (Aswat Magharibia, 2022), is responsible for ensuring coordination among the various activities conducted within the mosque. A scientific council, operating under his authority, is tasked with overseeing and coordinating all matters of a religious nature.

Through this religious edifice, Algeria has designed a strategy to integrate any institution of public utility as an incorporated body, serving as a means for the mosque to achieve its objectives. This integration extends to all bodies engaged in religious, cultural, and scientific activities. Moreover, the list of such bodies remains open, provided their work aligns with the institution's goals. Additionally, the mosque is equipped with a research center (Presidential Decree No. 22-122, 2022).

The Great Mosque of Algiers offers specific programs and initiatives that serve as tangible examples of its educational, cultural, and outreach efforts. Furthermore, a brief mention of its historical context, such as the period of its construction or its role in modern Algerian identity, would enrich the narrative. Finally, including a concise description of its architectural significance,

highlighting key design elements or its unique grandeur, would enhance its status as a prominent landmark and attract those interested in its tourist appeal.

2. The Research Center for Religious Sciences and Dialogue of Civilizations as a Tool for Developing Quranic Education Curricula

Algeria has added to its religious institutional structure a Research Center for Religious Sciences, Dialogue of Civilizations, and Contemporary Religious Issues. This center works to develop curricula for Quranic training and education (Decree No. 22-163, 2022). It serves as a vital reference for resolving various issues that are subject to religious disagreement and acts as a compass to guide society in matters of Sharia-based assessments, particularly concerning medical sciences and scientific and technological issues with a religious dimension. This demonstrates, on one hand, that Algeria's religious institutions are keeping pace with the developments, changes, and transformations occurring in society. On the other hand, the composition of the center's board of directors is cross-sectoral, bringing together representatives from various societal sectors, such as higher education and scientific research, national education, and the Ministry of National Defense. This highlights the impact the center is intended to have across these fields, spreading an intellectual foundation built on moderation and peaceful coexistence under the values of Wasatiyyah (the middle path).

This institutional addition represents a carefully designed strategic advancement aimed at modernizing religious discourse and providing guidance on contemporary issues. It strives to cultivate a culture of moderation and coexistence that positively impacts all sectors of Algerian society, thereby contributing to the integration of religious institutions into comprehensive national development and societal well-being.

3. A Functional and Organizational Vision for the National Network of Mosques as Educational and Social Institutions

- First, The Functional Vision

The mosque is a spiritual, educational, scientific, and cultural institution. This is evident in its role in organizing circles for Quranic recitation, memorization, Tajweed (rules of recitation), and Tafsir (exegesis), and teaching Islamic sciences according to the Quranic school curriculum. It also organizes competitions for Quran memorization and Hadith memorization and explanation. We must not forget the tutoring sessions it provides for all educational levels, its contribution to literacy programs, and its lessons on ethics and religious and civic education.

The mosque's role is not limited to education; it also undertakes a cultural mission by organizing cultural competitions and exhibitions of books and Islamic arts. Consequently, every mosque has a library, and those in charge ensure it is well-organized and its contents are accessible

to the community. From this, we can conclude that the mosque is not merely a place of worship but also a space and a tool for strengthening national and religious unity, particularly through the lessons of preaching and guidance it offers. This serves as a shield protecting society from extremist and intolerant ideas and combating violence and hatred.

Regarding the social function of this sacred institution in Algerian society, it is the primary venue for resolving disputes and conflicts between individuals and for mediation. This contributes to developing a sense of citizenship and civic responsibility. Indeed, we find the mosque in Algeria, through its representatives, actively participating in public health awareness campaigns, such as the issue of organ donation (Ennahar TV, 2019).

The Algerian mosque emerges from this context as a dynamic and socially responsible institution. More than just a spiritual sanctuary, it is a vibrant community center that fosters social cohesion, facilitates conflict resolution, promotes public health, and cultivates committed and responsible citizens. Its proactive stance on organ donation clearly demonstrates its capacity to address contemporary issues with compassion and enlightened guidance.

Not far from serving the community, the Waqf (religious endowment) is a system that brings immense good to Islamic society. As Al-Juaïd said, "It is a way to serve the world through sound religion, to preserve humanity by protecting society from the dangers of hatred, envy, and discord, and the spread of chaos through theft and robbery by force. The Waqf was established to dry up the sources of crimes that occur due to the need of the needy" (Al-Juaïd, n.d.). Given the significant role of the Waqf, its management has been entrusted to the mosque, as stipulated in Article 09 of the Basic Law of Mosques (Executive Decree No. 13-377, 2013).

- **Second, the Organizational Vision:**

Quran Memorization Competitions as an Effective Mechanism for Integrating Formal and Quranic Education

In Algeria, there are national mosques with a capacity of over a thousand worshippers, which contain Quranic schools, lecture halls, and spaces dedicated to guidance and cultural activities. There are also local mosques with a smaller capacity, which also include Quranic classes. To learn more about them, one can consult the National Mosques Registry, which inventories all the facilities available in these mosques, as well as their human resources and even their real estate and movable properties (Algeria Press Service, 2017). The network of mosques in Algeria appears as a dual-structured system: it comprises prominent, multi-functional national mosques that serve as central hubs, alongside numerous local mosques that provide essential community services. The existence and comprehensive details of the "National Register of Mosques" underscore a highly organized and

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efficiently managed system, highlighting the state's significant commitment to and investment in religious infrastructure and education.

The naming of mosques in Algeria is governed by regulations. Article 2 of the Basic Law of Mosques stipulates that their names must be derived from Islamic heritage. They can be one of the beautiful names of Allah, the names of prophets and messengers, the names of the male and female companions and their followers, the names of righteous martyrs, the names of notable scholars and figures, or a historical name from the religious cultural heritage. Any name that carries an inappropriate meaning, the name of its builder, or a name that incites conflict and discord is forbidden. In Algeria, mosques unite, not divide.

An entire directorate dedicated to Quranic teaching has been established within the Ministry of Religious Affairs and Endowments, tasked with promoting its structures. There is also a directorate for Quranic competitions, which also aims to promote Quran memorization. In addition to the material resources allocated for Quran memorization in Algeria, there is a national strategy for its teaching that includes a set of methodological guidelines for preparing Quranic education programs and monitoring the activities of Quranic Zawyas. This strategy also involves developing a vision for the national network of Quranic schools and supporting them with skilled human resources to improve the quality of instruction.

The care that Algeria has given to Quranic teaching is embodied in its commitment to teaching it in specific and distinct stages and phases, based on particular curricula, with each phase culminating in a certificate. Furthermore, Quran memorization circles and the Hizb Ratib (daily Quran portion recitation) serve as mechanisms to support the Quranic education program in Algeria. To motivate students to memorize the Quran, Algeria organizes an annual international prize for Quran memorization, recitation, and interpretation (Executive Decree No. 21-361, 2021). Algeria has also been organizing the National Quran Week for 25 years, hosted each year by a different province of the country. It also holds two Quran memorization competitions, one national and the other international.

4. Algeria's E-Maqra'a (E-Recitation Platform)

Algeria's E-Maqra'a attracts 65,000 individuals from 15 countries. It is an online platform under the supervision of the Ministry of Religious Affairs, designed for those wishing to learn, memorize, and master the recitation of the Holy Quran, whether they reside in Algeria or abroad, using modern technologies. It is supervised by a group of specialized Sheikhs with extensive experience in teaching the Quran.

This platform is a means to reach various segments of society for learning the Quran using modern technical tools. Its objectives go further: it aims to qualify memorizers by helping them

obtain Ijazat (certifications) in various Riwayāt (transmissions) and Qirā'āt (recitation methods), and to have them memorize key scholarly texts on Tajweed and Qirā'āt. It also prepares and qualifies contestants for various competitions, discovers and nurtures Quranic talents, and provides a suitable environment for Quran enthusiasts inside and outside Algeria to exchange expertise and opinions on recitation, while promoting its male and female Sheikhs in Algeria. To carry out these tasks, the E-Maqra'a consists of an open recitation section, a formal recitation section, a library, and a lecture hall. (Algeria's E-Maqra'a website) The electronic Quranic recitation platform is presented as an innovative, comprehensive, and highly impactful Algerian initiative. It effectively utilizes modern technology to popularize Quranic learning, encourage advanced scholarly pursuits in recitation, nurture talent, and build an international community around the Quran, while also enhancing Algerian religious expertise. This platform serves as a clear example of how traditional religious education can be adapted and expanded through digital innovation.

5. The Zawyas and Quranic Education in Algeria

Definition of a Quranic Zawya:

According to the Encyclopedia of Islam, a Zawya is a complex of buildings of a religious nature, including a prayer room, a mausoleum for a Murabit (saint) or a Sharif (descendant of the Prophet) topped with a dome, a room for Quranic recitation and memorization, a room for guests, pilgrims, and travelers, and a room for students. A cemetery is usually attached to the Zawya, containing the graves of those who wished to be buried there (Al-Qasimi, A., 2005, p. 20). This definition paints a rich picture of the zawiya as a comprehensive institution combining spiritual devotion, rigorous education, community hospitality, and close ties to revered figures. It is a complete religious and social center, deeply rooted in the spiritual and cultural landscape, and has remained throughout history a beacon of learning and solace.

Prominent Sheikhs of Quranic Education in Algeria

Among the most notable figures-to name but a few-is Sheikh Al-Wartilani, who hailed from a distinguished family known for its many scholars. These include his ancestor, Sheikh Al-Hussein Al-Wartilani, author of the famous travelogue "Rihlat Al-Wartilani," and his grandfather, "Sidi Ahmed Al-Sharif Al-Hassan Al-Tijani," a learned jurist and founder of the well-known Zawya in the vicinity of Beni Ourtilane. Sheikh Al-Wartilani grew up in a devout home with a radiant spirituality and divine upbringing (Al-Ibrahimi, A., 1997). For his education, he learned from his Sheikhs in his hometown that a Muslim's life must be a continuous struggle. He memorized the Quran at an early age, and among his teachers was the "Allamah Sheikh Al-Sa'id Al-Bahlouli" (Al-Wartilani, F., 2009, p. 15).

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Sheikh Fudayl Al-Wartilani joined the Green Mosque in Constantine alongside Sheikh Mubarak Al-Mili, under the supervision of Sheikh Ibn Badis, who instilled in them values and ethics to ensure their dedication to knowledge. Sheikh Al-Wartilani was known for his good character, intelligence, and ambition. He joined the ranks of the Association of Muslim Ulema and became one of its members, distinguished by his eloquence (Al-Wartilani, F., 2009, p. 15).

Sheikh Al-Wartilani was entrusted with the *Ash-Shihab* magazine until 1933, traveling through the towns and villages of Lower Kabylia to spread his call. During that period, he was also appointed as Sheikh Ibn Badis's assistant for teaching some classes, reaching Mila, Telerghma, Bordj Bou Arreridj, Batna, and Bougaa. He contributed to a pedagogical journal by publishing two articles on education and youth. Al-Wartilani also participated in the reformist and educational activities of the Association of Muslim Ulema from 1936 to 1938, where he infused a national spirit into Algerian workers, guided the misguided among his people back to Islam, and planted the love of the homeland, religion, and language in the hearts of parents and children, thus restoring hearts that had become estranged from Algeria (Al-Ibrahimi, A., 1997). However, Al-Wartilani became aware of an assassination plot against him in France and consequently moved to Egypt in late 1938.

The Belkaidia Zawya: A Center for Spiritual Education and Quranic Teaching with Local and International Reach:

Located in the province of Oran, this Zawya was built during the lifetime of Sheikh Muhammad Belkaid and inaugurated in 1998. It attracts students from all over the country to study Sharia sciences, jurisprudence (Fiqh) and its principles, Hadith terminology, linguistics, the Prophet's biography (Seerah), and the science of Tajweed. These sciences are taught after the student has completed memorizing the Holy Quran. Its tasks also include guidance and organizing public lessons for citizens. Its primary function is the spiritual and behavioral education of individuals until the disciple reaches the station of Ihsan (spiritual excellence). The Zawya has branches in other provinces, which are responsible for teaching Quran memorization and the principles of Fiqh. Its reach is not only local but also international, extending to the East and West. It has a grand mosque that can accommodate more than 1,500 worshippers and an annex that can hold about 1,000.

The founder of this Zawya was Sheikh Muhammad Belkaid (b. 1911), who studied under the scholars of Tlemcen, including Imam Bouarroug and Imam Hussein Tijani, and also received education in the Levant. He was succeeded by his son, Sidi Muhammad Abdel-Latif Belkaid, who took on the responsibility of supervising the Belkaidia Tariqa (order). This Tariqa is based on the Ash'ari creed and the Junaydi methodology, focusing on teaching the Holy Quran and its sciences, adherence to the true religion, and advocating for a moderate Islam free from extremism. It is a significant scholarly institution that has overseen the publication of many religious books, such as

the magazine Al-Anwar Al-Muhammadiyya, to which many scholars of various nationalities contribute. The Zawya also organizes the International Forum for Muhammadan Lessons, held annually at its headquarters, attended by scholars from across the Islamic world. These lessons explore the lives of the great figures of the Ummah, including the companions and scholars, recalling their virtues and the community's duty towards them. This forum carries a noble message: to channel the spiritual energies of a large audience throughout the Islamic world and to emphasize the importance of rescuing Islamic civilization from the swamp of materialism that has dominated all aspects of life with its laws. It calls for a return to spiritual origins and divine methodologies by drawing inspiration from the metaphysical depths of various sciences, especially modern sciences, with the aim of linking the unseen with the seen, the dominion with the kingdom, the rational with the revealed, matter with spirit, and nature with the metaphysical.

Thus, based on what has been mentioned, we can conclude that it has an educational and reformist mission through the activities we have described. This is achieved through qualified teachers who use a methodology of dhikr (remembrance), awrad (litanies), prayers, supplications, spiritual chanting (sama'a), and weekly gatherings every Thursday and Sunday. Hence, the method of this Zawya has gained a distinguished presence on the social scene, especially in the field of moderate and balanced ethics (Bekkay & Benmansour, 2019). The "zawiya" is not merely a place of passive worship, but an active institution that fosters spiritual development, ethical conduct, and social influence through a clear and consistent methodology. Its blending of traditional spiritual practices with a focus on "moderate and balanced ethics" makes it an influential and positive force in Algerian society.

- The Tijaniyya Zawya

The Tijaniyya Zawya has performed educational and teaching functions, from Quran memorization to teaching the Arabic language. The Tijaniyya order built its Zawyas to teach children the Quran. In addition to teaching the Quran, it has cultural activities and served as a center for strangers, the poor, and even the Mujahideen and Fida'iyyin during the liberation revolution against France (Sahnoun, 1981). Teaching in the Quranic schools of the Tijaniyya Zawya takes place in rooms furnished with mats made of esparto grass and palm leaves, sheepskin rugs, wooden tablets, reed pens, a quantity of clay, water jars, some simple utensils, a collection of Quranic books, and some books on jurisprudence, grammar, and morphology (Zizah & Hajjaj, 2022, p. 101). The Tijaniyya Zawiya is considered a cornerstone of community life, providing education and social care, and offering essential support during times of national struggle. The accurate portrayal of its

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traditional educational environment lends an authentic and immersive feel, making the Zawiya's rich heritage palpable.

The Tijaniyya Quranic School:

The Tijaniyya Zawya does not impose a specific limit for admitting external students, unlike in the past when enrollees benefited from a boarding system, which was only for students who lived far away and went home for holidays, weekends, and seasonal festivals. The Zawya still maintains the boarding system as it was before Algeria's independence, making it accessible to all school-aged students.

The official teaching schedule of the schools aligns with that of the formal school system. The programs generally focus on the principles of the Arabic language, Quran memorization, and a summary of the jurisprudence of "Ibn Ashir."

In this context, Ben Ismaili (2021) noted regarding the curricula of Zawyas and mosques that students study for a number of years, which may be short or long. They study one or two books on Maliki jurisprudence, often the four-part commentary by Sheikh Al-Dardir, which they repeat several times over several years, and one or two books on rhetoric and grammar after memorizing the Quran well. Students sit in circles within the Zawya around the sheikh. The subjects taught in these Quranic schools are intended to teach the Arabic alphabet, which begins with the letter Alif and ends with the letter Hamza, totaling 30 letters (with the addition of Hamza and Lam-Alif). The goal of studying calligraphy is not just to know the names of the letters, but also to know them combined in words and analyzed, which requires complete precision from the learner. The learner also studies Rasm (the orthography of the Quran). The student Ahmed bin Rabah Al-Tijani authored a book containing a collection of Quranic texts in the form of a long poem of 3,111 verses. The learner also studies the "Science of Qira'at," which is the science of how to pronounce the words of the Quran.

As for the fate of these students, some continue their studies in scholarly Zawyas in the East or the South, such as the Zawya of Adrar or Timimoun, to become teachers in the Zawya. They may also remain in constant contact with the Caliph-General of the Tijaniyya order or meet their fellow teachers or disciples of the order in dhikr circles. They also stay in touch with followers to learn about the news of the order. The Tijaniyya order is not isolated or inward-looking; it has disciples with various and diverse educational levels, thanks to their integration into all spheres of life. Some students from these Zawyas have progressed in their education to the baccalaureate level and have been able to enroll in university specializations to become doctors and engineers.

The Tijaniyya order encourages knowledge and scholars. The Tijani disciple serves his community according to his specialization and educational level, which enables him to keep pace with modernity and adapt to new developments. Despite the sharp criticism directed at the Tijaniyya order for supposedly limiting itself to Quran memorization, it has saved our children from ignorance. Moreover, it has undertaken various missions, including refusing to be detached from the homeland and the Arab-Muslim identity, and instilling in the children of this nation all the components of unity, nationalism, and

the Muslim Ummah (Ben Ismaili, M., 2021). The Tijaniyya order is considered a vital institution for preserving national and Arab-Islamic identity, promoting unity, and encouraging adaptation in a modern context.

6. Mechanisms Supporting the Efforts of Educational and Societal Institutions

1.6. The Imams' Guide for Combating Extremism

To support these institutions, Algeria, through the Ministry of Religious Affairs and Endowments, collaborated in 2023 with the "League of Preachers, Scholars, and Imams of the Sahel Countries" to produce a special guide for Imams on combating the phenomenon of violence and extremism and how to address it. A guide titled "The Muslim's Charter in the Diaspora" and another titled "The Imam's Guide in the Diaspora" were issued. Both guides provide a vision that facilitates the integration of Muslims into Western societies without conflict. This guide is a 111-page book prepared by the League's scientific committee in three chapters: "Terminology," "Islamic Values and Ethics," and "Correcting Misconceptions and Refuting Specious Arguments." Algeria believes that erroneous concepts and interpretations of religion have formed the basis for deviation towards extremist thought and violence, making their correction essential. This guide was considered a qualitative effort by the scholars and Imams of the League, and it may require future development. It was suggested that it be translated into several languages and even produced in an audio format to be broadcast on radio stations in areas of the Sahel region without internet access. It was also proposed to include this scientific and practical guide in the educational curricula of the region's countries to produce good citizens. Extremist ideology is not the sole cause of the spread of terrorism in the Sahel countries; there are economic and social factors, such as poverty and lack of development, that push desperate youth into the arms of terrorist groups. Therefore, it is necessary to work on spreading tolerant values and moderation in the Sahel region through this guide, which reinforces the values of centrism, mercy, and the sanctity of Muslims, their blood, and their property.

This guide provides definitions for about twenty-six concepts and terms, such as "Religion and Religiosity," "Difference and Division," "Fighting and Jihad," "Da'wah (Call to Islam)," "Ummah and Citizenship," and "Extremism (Ghuluw)." A full chapter in this guide is dedicated to "Correcting Misconceptions and Refuting Specious Arguments," covering topics like fatwa (religious edict) in Islam, "Extremism and Takfir (excommunication)," "Al-Wala' wal-Bara' (Loyalty and Disavowal)," and "Tabdi' and Tafsir (declaring someone an innovator or a sinner)" (Anadolu Agency, 2021). This initiative represents a robust, well-considered, and comprehensive strategy by Algeria and its partners to combat extremism. It combines doctrinal reform with a practical, community-focused approach, taking into account the complex interplay between ideological, social, and economic factors. The guide's design, content, and proposed dissemination methods demonstrate a strong commitment to promoting moderation, unity, and a peaceful understanding of Islam, both regionally and internationally.

2.6. The Research Center Project for Intellectual Immunity

In response to the manifestations of hostility and hatred against Muslims, which have led to increased discrimination, marginalization, and exclusion, and in order to find civilized formulas to confront the phenomenon of systematic discrimination, Islamophobia, hatred, and intolerance, Algeria proposed, during the recent conference of the "Parliamentary Union of the OIC Member States" (PUIC), the establishment of a research center to enhance intellectual immunity against the rapid digital transformations facing Muslim societies. The aim is to launch a strategy for intellectual, electronic, and cyber cooperation among the Union's member states and to strengthen Islamic cooperation and solidarity (Parliamentary Union of the OIC Member States, 2023). The proposed Center for Intellectual Immunity Research is a forward-looking and vital Algerian initiative. It directly addresses the contemporary challenges facing Muslims worldwide, particularly Islamophobia and the negative impacts of digital transformation. By focusing on "intellectual immunity" and fostering close "cyber cooperation" among member states of the Organization of Islamic Cooperation (OIC), Algeria demonstrates its commitment to building resilience, promoting enlightened dialogue, and strengthening collective Islamic identity and solidarity in the digital age. It is a proactive measure that recognizes the battle for hearts and minds is increasingly being fought online.

Conclusion :

The task of developing an individual and forming a good citizen is intricate and complex, requiring an integrative perspective on what is taught from the earliest years. True investment is one that is long-lasting. While education may appear to be solely about the skills for a future job, its impact is broader and more critical, especially concerning ethics and identity. The real challenge facing Algerian education today is to produce a generation that is professionally competent and deeply rooted in its Muslim identity. The means to achieve this is to build a bridge between the cognitive and affective domains, raising a generation with clear and stable principles that do not expand or shrink with changes in time or place. This involves instilling in them comprehensive values and sound inclinations, provided they are blended with their scientific knowledge and used to achieve the noblest goals. Thus, we need not fear for them from the most complex problems they may face in their professional or personal lives.

Therefore, adopting integrative curricula in the Algerian education system requires strengthening the relationship between educational content and the content of the Holy Quran, especially concerning good morals and transactions free from any corrupting elements that indicate a lack of proficiency or deception. This can only be achieved through a series of measures, which we summarize as follows:

- Adopting an integrative mechanism between Quranic schools and formal schools.
- Not being content with making Quranic education optional, but integrating it as a formal education that culminates in a credential that values its worth. That is, awarding certificates with an affective dimension that assess the learner's personality in its ethical, emotional, and

relational aspects at the end of each phase, equivalent to the pedagogical certificates awarded at the end of each year.

- Revisiting Arabic language texts and returning to the writings of great scholars and reformers in Algeria, such as Sheikh Al-Wartilani, Sheikh Al-Maghili, and Abu Al-Qasim Saadallah.

- Working on modernizing Quranic schools and bringing them closer to formal schools.

- Integrating the E-Maqra'a platform into the educational platforms of both the education and higher education sectors. Valuing access to it and assigning homework through it at the end of each week to serve as a moment of spiritual reflection that regulates, refines, and fortifies the learner's soul to perform their duties correctly. This is especially important as we live amidst numerous virtual influences that negatively affect students' behavior and thinking, particularly in the absence of a collective awareness that encourages monitoring and caution among children and youth-a group easily led and directed into strange Western ideological currents. The absence of this awareness facilitates the penetration and even support of intellectual danger.

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