

**The Educational Literary Text and the Construction of National Identity  
Awareness  
An Analytical Approach to Selected Texts from the First-Year Middle-School  
Arabic Language Textbook**

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**Abstract:**

Since the formation of the learner represents the foremost aspiration of our educational system, pursued through educational curricula as embodied in the school or instructional text, the contents of these literary texts seek to construct awareness of Algerian national identity in its three dimensions: Amazighity, Islam and Arabness, together with the history and culture shaped through them. Through such texts, learners become acquainted with their national identity, which, in turn, fosters a sense of belonging to the homeland. On this basis, this study adopts a descriptive and analytical approach to examine the contents of literary texts, both prose and poetic, through the domains of oral comprehension and production (a listening-based activity) and written comprehension (a reading-based activity). The study draws on the Arabic language teaching materials prescribed for the first year of middle-school education.

**Keywords:** literary text; education; awareness; national identity; middle-school stage.

**Introduction**

In the light of educational reforms in the Algerian school, the educational literary text, whether spoken or read, has become the foundation of the teaching process in Arabic language instruction, owing to the cognitive, pedagogical, and axiological dimensions it carries. This text is not an end in itself, but rather a means of developing the learner in various respects, particularly by consolidating national belonging, strengthening the components of Algerian Arab-Islamic-Amazigh identity, and connecting the learner to his history, heritage, and national values.

Since the development of the learner is the fundamental objective of the teaching process, the educational system has attached importance to the axiological dimension within the curricula. In the domains of oral and written comprehension, Arabic language as a subject constitutes an important field for consolidating these values through educational texts, which provide learners with opportunities to acquire, employ, and reinforce them in various situations.

To clarify and support this proposition, this research paper seeks to answer the following problematic question: What role does the educational literary text play in constructing awareness of national identity in the individual learner through the Arabic language textbook in the first year of middle school education? Are the contents of these educational literary texts sufficient to fulfil this function?

To achieve the aforementioned objectives, we relied on the descriptive method, using its procedural tools of observation and analysis of the content of the school textbook's literary texts. Emphasis was placed on the illuminating expressions that carry the dimensions of national identity. We also demonstrated the role of the teacher in elucidating these expressions for the learner, so that he may easily infer from them their axiological significance.

The significance of this study may be highlighted as follows:

**Theoretical significance:** establishing the teaching process on the literary text as a point of departure and a source of knowledge and values. From it, the learner receives the prescribed knowledge in reading, rhetoric, and spelling, and his linguistic and cognitive repertoire develops.

**Practical significance:** it lies in the axiological charge with which the literary text is richly endowed, and in its evident role in constructing awareness of national identity, since these educational texts entrench the dimensions of national identity in the learner, who takes pride in them and embodies them in his daily life.

## **1. Algerian Belonging and the Dimensions of National Identity**

We may perhaps find no eloquent expression that conveys the being of the Algerian nation as Imam Abd al-Hamid Ibn Badis represented it in his statement: “We believe that the Algerian nation exists and has been formed in the same way as all other nations have been formed. It is still alive, and has never ceased to be so. This nation has a brilliant history, as do all nations of the world. This Algerian nation is not France . . . nor does it wish to become France . . . and it can't become France, even if they were to naturalise it.”<sup>1</sup> Algeria thus possesses a distinctive national identity that French colonialism was unable to efface. National identity is defined as the set of material, moral, and intellectual qualities that distinguish a given society and includes culture, values, traditions, and rights, with culture regarded as the basis of human distinction and humanity.<sup>2</sup> Through this definition, the dimensions of Algerian national identity may be identified as follows:

### **1.1. The Amazigh Dimension**

The Amazigh language was constitutionalised in Algeria as a national language and subsequently elevated to the status of an official language, with steps taken towards its generalisation in education, although its everyday use remains limited to certain regions and is not widespread among the majority of the population. The paragraph also indicates that most of the leaders of the kingdoms and emirates in the Maghreb during the Middle Ages were Amazigh.<sup>3</sup>

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<sup>1</sup>Mohamed Souidi, Introduction to the Study of Algerian Society: A Sociological Analysis of the Most Important Aspects of Change in Contemporary Algerian Society (Algiers: University Publications Office, n.d.), 35.

<sup>2</sup>Ahmed Ben Naoumane, National Identity: Facts and Fallacies (Bordj El Kiffan, Algeria: Dar al-Umma, n.d.), 29.

<sup>3</sup>See Amer al-Baghdadi, “The Amazigh Component in National Identity,” Sawt al-Ahrar Online, accessed December 27, 2021, <https://www.sawtalahrar.dz>.

### **1.2. The Islamic Dimension**

Algeria is a state with an Islamic identity, since Islam has been considered one of the most important constituents of the Algerian people since its arrival in the first century AH. It became deeply rooted in the hearts of Algerians, even during difficult periods, and became an essential element in the formation of their strength and identity in the Islamic West.<sup>4</sup>

### **1.3. The Arab Dimension**

The Arabic language is the third pole constituting the Algerian personality, since “the triad composed of language, religion, and culture represents the fundamental reference and the psychological boundaries of the group and its basic personality.”<sup>5</sup> The presence of a language among its people in their daily and scholarly uses is evidence of the strength of the nation, and the reverse is also true. Therefore, “preserving it the language means ensuring the survival of the society that uses it, while weakening it is a weakening of the personality of those who speak it. Pride in it is not pride in the language itself but rather pride in the culture that this language embraces and in the civilisation that it represents.”<sup>6</sup>

Arabic is the official language most widely used in Algeria and is one of the features of Algerian authenticity. “This language, Arabic, soon spread in Algeria until, after fourteen centuries of Islam’s life, it became the national language of the Algerian nation.”<sup>7</sup>

### **1.4. The Cultural Dimension**

Culture is a broad concept encompassing everything acquired collectively by a group's members, including values, knowledge, forms of expression, and the various activities that result from the acquired cognitive system.<sup>8</sup>

#### **The Historical Dimension**

A shared history is one of the most important points of reference in determining the identity of a group, since identity is rooted in its history and in the events, heroes, traditions, and myths it carries, in addition to political and social life, behavioural patterns, and inherited norms that influence the present and organise society.<sup>9</sup>

These five dimensions are among the most important dimensions constituting national identity and Algerian belonging. This is what we shall attempt to unveil through the literary texts distributed across the two domains of oral comprehension and production and written comprehension.

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<sup>4</sup>Abdelmalek Mortad, “The Authenticity of the Algerian Personality,” *Al-Asala*, no. 8, Ministry of Original Education and Religious Affairs, May-June 1972, 225.

<sup>5</sup>Mohamed Salah al-Hermassi, *An Approach to the Problematic of Identity: The Contemporary Arab Maghreb* (Damascus: Dar al-Fikr, 2001), 27-28.

<sup>6</sup>Mohamed Abd al-Shafi al-Qousi, *The Genius of the Arabic Language* (Rabat, Kingdom of Morocco: Publications of the Islamic Educational, Scientific and Cultural Organisation, ISESCO, 1437/2016), 223.

<sup>7</sup>Mortad, “The Authenticity of the Algerian Personality,” 220.

<sup>8</sup>Alex Mucchielli, *Identity*, trans. Ali Watfa, 1st ed. (Damascus: Dar al-Wasim for Printing Services, 1993), 27.

<sup>9</sup>Mucchielli, *Identity*, 23.

## 2. Analysis of the Study Corpus: The Sample

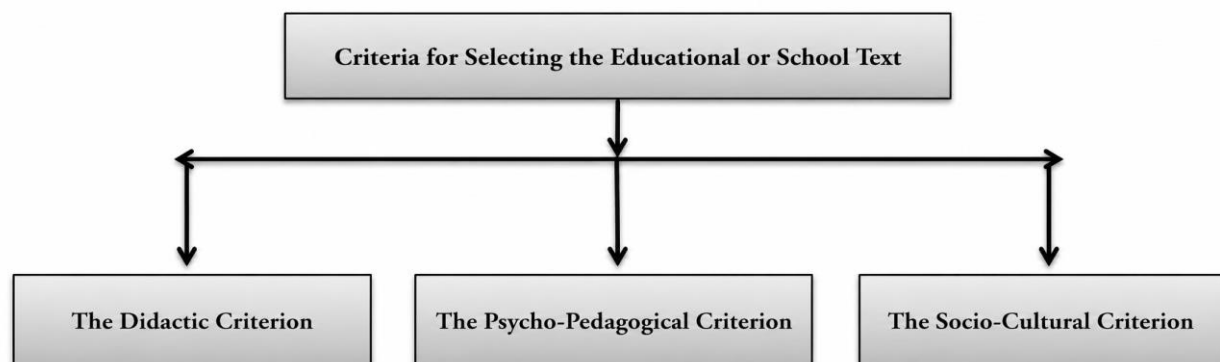
### 2.1. The Educational Literary Text: Nature and Purpose

The school contributes to the formation of learners' identity and the strengthening of their national belonging through the teaching process, as it works to transmit cultural heritage, including its values, customs, beliefs, and laws, so that the learner acquires them and reflects them in their behaviour within society.<sup>10</sup> The teaching process is built upon three poles: the teacher, the learner, and the curriculum. The latter is embodied in the teaching materials in the school textbook; here, we specifically refer to the literary text, in accordance with the requirements of our research paper.

#### 2.1.1. The Nature of the Literary Text

The literary text is defined as a vessel of literary heritage, both ancient and modern, and is used to develop learners' linguistic, intellectual, expressive, and appreciative skills. It also includes national, pan-national, and universal values and is selected to reflect the development of heritage and its trajectory across different ages.<sup>11</sup> Given the importance of literary text in the teaching process, it is necessary to refer to the criteria for selecting this text. Dr Abdelmalek Mortad identified these criteria in three standards<sup>12</sup>, which we clarify through the following diagram:

**Figure 1: Criteria for Selecting the Educational Text according to Abdelmalek Mortad**



The process of selecting texts is based on three fundamental criteria: the socio-cultural criterion, which requires that texts be consistent with the learner's culture and environment; the psycho-pedagogical criterion, which focuses on values and appeal in texts; and the didactic criterion, which requires that texts be appropriate to learners' level of understanding to ensure their comprehension and assimilation.<sup>13</sup>

<sup>10</sup>Souad Abdel Karim al-Wa'ili, *Methods of Teaching Literature, Rhetoric, and Composition between Theory and Practice*, 1st ed. (Amman, Jordan: Dar al-Shorouk for Publishing and Distribution, 2004), 40.

<sup>11</sup>Abd al-Fattah Hasan al-Bajja, *Methods of Teaching the Arabic Language and Its Literature*, 1st ed. (Beirut: Dar al-Kitab al-Jami'i, 2001), 353.

<sup>12</sup>See Abdelmalek Mortad, "Reading between Theoretical Constraints and the Freedom of Reception," *Al-Hadatha*, no. 4, 49.

<sup>13</sup>*Ibid.*, 49.

### 2.1.2. The Purpose of the Literary Text

The text confirms that the selection of literary texts in curricula is based on educational objectives and on linguistic and cognitive content, in addition to other functions, such as consolidating information and entrenching behaviour and knowledge. Texts have also come to vary according to their fields of use; there are legal, religious, literary, scientific, and educational texts.<sup>14</sup>

The literary text aims to refine the soul and develop taste and sensibility. It also contributes to the refinement of the intellect through the human, moral, and aesthetic values it carries. It is also a source of pleasure and linguistic enrichment, as well as reflecting diverse historical, psychological, and social cultures.<sup>15</sup>

### 2.2. The Presence of the National Dimension in the Literary Text within the Arabic Language Curriculum for the First Year of Middle-School Education

The presence of the literary text in the Arabic language curriculum is embodied in two domains: oral comprehension and production, and written comprehension. One of the objectives of the school textbook is to enable the learner to attain a set of aims, the most important of which are:<sup>16</sup>

- mastery of listening, speaking, reading, and writing competencies;
- the construction of the intellectual, psychological, and social personality;
- The inculcation of religious, moral, national, and human values.

#### 2.2.1. The Domain of Oral Comprehension and Production

The learner engages with educational texts through the domain of oral comprehension and production. This domain aims at “refining the sense of hearing and employing correct language at the oral level.”<sup>17</sup> By referring to the *Teacher’s Guide for Arabic Language for the First Year of Middle-School Education* and the *Annual Plan for Learning and Its Implementation Mechanisms for the Arabic Language Subject* (July 2021), we find that the school literary text with national dimensions is present. This presence may be read according to the following table:

Learning Sequence	Title of the Text	Author	Targeted Competencies	The Finest Statement in the Appreciation of the National Text
Love of the Homeland <sup>18</sup>	A Red Line from Yesterday	Merzak Bagtache ( <i>Birds at Noon</i> )	Takes pride in and appreciates the components of Algerian identity.	“He bent over the notebook to write on it: From our mountains arose the voice of the free, calling us,

<sup>14</sup>Mohamed Miftah, *Questioning the Concept of Text* (Oujda, Morocco: Publications of the Faculty of Arts and Humanities, Mohammed I University, 1997), 5.

<sup>15</sup>Al-Wa’ili, *Methods of Teaching Literature, Rhetoric, and Composition*, 42.

<sup>16</sup>Mahfoud Kahoual and Mohamed Boumechât, *Teacher’s Guide to Arabic Language: First Year of Middle-School Education* (Algiers: Mofem Publishing, n.d.), 23.

<sup>17</sup>Ibid., 22.

<sup>18</sup>See *Teacher’s Guide to Arabic Language: First Year of Middle-School Education*.

				calling us to independence.”
Great Figures of Humanity	Muhammad al-Bashir al-Ibrahimi	Omar Ben Guina ( <i>Algerian Personalities</i> )	Becomes acquainted with Algerian figures who played a major role in serving and defending the homeland.	“That independence of which he once said: it is a paradise that can only be crossed by means of a bridge of sacrifices.”
Nature	Nature and Man . . . !	Ahmed Reda Houhou	Discerns one of the landmarks of the Algerian personality and the traits by which it is characterised.	“Ali, the young rural man, who was sitting on a hill watching his sheep grazing from afar, while playing his flute with all his might.”

The domain of oral comprehension and production in middle school education includes eight literary texts distributed across learning sequences, with Algerian texts at 37.5 per cent to strengthen national identity. The text is studied twice over two weeks: the first session is devoted to listening, discussion, and the extraction of values, while the second session is devoted to oral production or the presentation of a similar text, thereby helping to entrench values and enable learners to internalise them.

The text “A Red Line from Yesterday” by the Algerian writer Merzak Bagtache, included in the sequence “Love of the Homeland”, carries a symbolic title that combines sacrifice and martyrdom through the word “red”, and an indication of a past historical time through the phrase “from yesterday”. The text highlights national values linked to Algeria’s history and struggle, through expressions that reflect the spirit of resistance and love of independence.<sup>19</sup> Through discussion, the learner must answer the following two questions:<sup>20</sup>

- What did Murad take out of his schoolbag? What did he write?

The learner’s answer includes words indicative of national identity, such as “our mountains”, “the voice of the free”, and “independence”, which reflect the connection of the text to national values. The paragraph affirms that national identity is not merely knowledge to be memorised, but rather awareness, behaviour, and an orientation to be acquired and strengthened through institutions of socialisation, especially the school, which is regarded as an essential element in consolidating national unity and social cohesion.<sup>21</sup>

The second text in the sequence “Great Figures of Humanity” presents Sheikh Muhammad al-Bashir al-Ibrahimi as a prominent Algerian national figure, a symbol of patriotism and service to

<sup>19</sup>Kahoual and Boumechât, *Teacher’s Guide to Arabic Language*, 98.

<sup>20</sup>Ibid., 98.

<sup>21</sup>Mahdi Mechta, “Manifestations of the Elements of National Identity in the Texts of Arabic Language Textbooks at the Secondary Level: A Reading of Third-Year Secondary-School Textbooks,” *Journal of Humanities* 32 (June 2021): 8.

the homeland. The selection of this figure aims to highlight his stature and to appreciate his role in supporting the liberation revolution and valuing independence, which he described as the fruit of great sacrifices.<sup>22</sup> The text highlights Sheikh Muhammad al-Bashir al-Ibrahimi's recognition of the greatness of independence as a precious gain whose value must be understood, whose sacrifices must be known, and which must be preserved. It also points to his interest in patriotism during the early years of independence and his writings on the events of that period, despite the short time he lived after liberation, which reflects the distinctiveness of his intellectual presence during that stage.<sup>23</sup>

The seventh sequence, "Nature", deals with a literary text by Ahmed Reda Houhou that highlights the relationship between man and nature through the character of the young rural man Ali, who embodies the authenticity of Algerian society.<sup>24</sup> The text evokes a tranquil rural scene of sheep grazing and flute playing, thereby foregrounding the cultural and social dimensions of rural life in Algeria. The text highlights the authenticity of rural Algerian people and the beauty of their land. It also reflects the importance of land as a matter of life or death for the individual, the group, and the nation. It evokes the suffering of peasants during the colonial period, especially after laws were enacted that destroyed collective land ownership, thereby threatening the existence of tribes and leading to their gradual extinction.<sup>25</sup>

It is clear from the analysis of the literary texts in the domains of oral comprehension and production that the Arabic language curriculum in middle school education is keen to consolidate elements of national identity, especially the values of love of the homeland and its defence. It also seeks to instil in learners an awareness of the importance of independence and an appreciation of the symbols of the homeland and those devoted to it.

### **2.2.1. The Domain of Written Comprehension**

The domain of written comprehension is the second domain that proceeds from the text in building knowledge and values. It aims to provide the learner with "reading skills, comprehension, study, and discussion. Through it, the learner enriches his linguistic repertoire, engages his thought in discussing its intellectual structure, and acquires ideas, values, and behaviours."<sup>26</sup> Among the literary texts included in the Arabic language textbook that refer to the values of identity with reference to Islam, Arabness, and Amazighity are those shown in the table below:

<b>Learning Sequence</b>	<b>Title of the Text</b>	<b>Author</b>	<b>Targeted Competencies Supporting National Identity</b>	<b>The Finest Statement in the Appreciation of the Text</b>

<sup>22</sup>Kahoual and Boumechât, *Teacher's Guide to Arabic Language*, 105.

<sup>23</sup>See Marzouk al-Omari, "Patriotism in the Thought of al-Bashir al-Ibrahimi," *Al-Mi'yar* 3, no. 6, Emir Abdelkader University of Islamic Sciences, Constantine, Algeria, published June 7, 2003, 187.

<sup>24</sup>*Ibid.*, 137.

<sup>25</sup>Mostefa Lacheraf, *Algeria: Nation and Society*, trans. Hanafi Ben Aïssa (Algiers: Casbah Publishing, 2007), 95.

<sup>26</sup>Kahoual and Boumechât, *Teacher's Guide to Arabic Language*, 22.

Family Life <sup>27</sup>	A Letter to My Son (p. 26)	Ahmed Sahnoun	Realises that the protection of the homeland can only be achieved through the pursuit of knowledge and diligence in acquiring it.	“When shall I see you as an example of resolve and determination? And as a shield for Algeria, repelling every aggression.”
Love of the Homeland	Love of the Homeland Is Part of Faith (p. 32)	Imam Sheikh Abd al-Hamid Ibn Badis	Becomes aware that the perfection of faith lies in loving one’s homeland and its people, and in serving them sincerely.	“It is part of faith to love the one who has done good to you; and who has done good to you as your homeland has?”
Love of the Homeland	The Redemption of Algeria (p. 40)	Hanafi Ben Aïssa	Realises that the responsibility of protecting the homeland is the responsibility of all its members, men and women alike.	“I caught up with Makhlouf, who was waiting for me at the bend in the street, and we had by then approached the police station. Makhlouf said: Open the box, Zohour; hand me a bomb; hide here behind the wall.”
Love of the Homeland	The Patriot (p. 44)	Muhammad al-Salih al-Siddiq	Becomes acquainted with the qualities of the righteous patriot and seeks to embody these qualities in his reality.	“The true righteous patriot is the one who is passionately attached to the love of his homeland and sincerely sings of its historical glories.”
Love of the Homeland	November (p. 42)	Sulayman Djawadi	Becomes acquainted with the glories of his homeland and pauses at the sites of these glories.	“And the Aures bears witness for us that we, noble, stood firm; there we killed and were killed, and from it came to us the glad tidings.”
Great Figures of Humanity	Massinissa (p. 66)	Mubarak al-Mili	Becomes acquainted with one of the components of his national identity	“He did not cast his people into wars out of delight in the breadth of power, nor did he attend to his own person and neglect the affairs of his

<sup>27</sup>See Mahfoud Kahoual and Mohamed Boumechât, My Book in Arabic Language: First Year of Middle-School Education, 2nd ed. (Algiers: Mofem Publishing, 2017), in the contents of the domain of written comprehension and the literary text.

			belonging to the Amazigh dimension.	nation. He preserved his capital and worked for its advancement and fortification, bringing to it people of knowledge and art from among foreigners; under his rule, it became a city of knowledge, beauty, and prosperity.”
Morality and Society	Verses from Surat al-Hujurat (p. 72)	The Noble Qur’an, Surat al-Hujurat (10, 11, 12, 13)	Becomes acquainted with the teachings of his Islamic religion concerning dealings with others and the behaviours to which a Muslim must adhere in his relations with others.	“The believers are but brothers, so make reconciliation between your two brothers and fear God, so that you may receive mercy.”
Festivals	The Birth of Muhammad, peace and blessings be upon him (p. 118)	Muhammad al-Hadi al-Senoussi al-Zahiri	Becomes acquainted with the life of his Prophet and with his radiant Islamic history.	“Your crescent, among the crescents, has not disappeared, and your day, among the days, is one of spacious glory. And your month, among the months, is like a beacon of light from whose gleams the meteors shine.”
Nature	The Beauty of the Desert (p. 146)	Emir Abd al-Qadir	Takes pride in the beauty of the nature of his homeland and works to protect it and make it known through modern means of communication.	“O you who excuses a man who has become infatuated with urban life, and who blames the lover of the Bedouin life and the desert.”
Health and Sport	Horse Riding (p. 154)	Muhammad Rachidi	Becomes acquainted with one of the landmarks of our authentic Arab personality, namely the sport of horsemanship.	“Horse riding loves me, and loves the land of my homelands.”

The domain of written comprehension comprises 24 educational texts distributed across 8 sequences. The literary text of a national character is present at a rate of 41.66 per cent, that is, the equivalent of ten texts out of twenty-four. This is a considerable presence, given that the curriculum includes four principles to which we referred at the beginning of this research paper.

About the analysis of literary texts bearing national content in its multiple dimensions, the table above shows that the literary text is present in both its prose and poetic forms:

The two texts address important national values in the curriculum. The first text, by Ibn Badis, links faith to love of the homeland and affirms the homeland's favour upon the individual and the obligation of sincerity towards it. The second text highlights the concept of sacrificing oneself for the homeland through a revolutionary narrative that shows the roles of both women and men in the struggle for freedom, while emphasising the prominent status of Algerian women in the liberation struggle and their contributions to defending the homeland and disseminating its values.<sup>28</sup>

The text "The Patriot" by Muhammad al-Salih al-Siddiq presents a definition of the true patriot: one who loves his homeland and takes pride in its historical glories and identity, without any sense of inferiority. The text affirms that love of the homeland, when deeply rooted in individuals' souls, leads to pride in national belonging and in the honour of being affiliated with it.<sup>29</sup>

The text "Massinissa" by Mubarak al-Mili deals with a prominent historical figure in pre-Islamic Algeria and highlights his role in the prosperity of his kingdom through his concern for knowledge and urban development, the fortification of the state, and the attraction of scholars, which made it a centre of civilisation. The text aims to foreground the greatness of Algerian history and to consolidate the learner's attachment to their roots and civilisational authenticity.

The text highlights the importance of Qur'anic discourse in the curriculum, particularly through verses from Surat al-Hujurat, to train learners to rely on the revealed text in building their creed and morals. It also emphasises the role of the family, the school, and religious education in the upbringing of the child, through the inculcation of moral values and upright conduct in the early stages of life, thereby contributing to the formation of his personality and behavioural rectitude.<sup>30</sup>

Poetry is defined as an affective expression that arouses feelings and emotions rather than abstract facts. It is characterised by a linguistic style that relies on figurative imagery, which distinguishes it from other prose forms.<sup>31</sup> Given the capacity of the poetic text to embody meanings, move emotions, and stimulate interaction between the recipient and the text, patriotism, in its various dimensions, crystallised in five poems, all of which belong to purposeful Algerian literature. These national dimensions may be read as follows:

- The poem "A Letter to My Son" by Ahmed Sahnoun seeks to entrench national values in learners' souls through a semantic lexicon linked to resolve, Algeria, and its defence. It

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<sup>28</sup>See Belhassen Bali, *Algerian Women during the War of Liberation, 1954-1962*, trans. Sari Ali Hikmat (El Biar, Algeria: Thala Publications, 2014), 8.

<sup>29</sup>See Kahoual and Boumechât, *My Book in Arabic Language*, 44.

<sup>30</sup>See Ibrahim al-Zaki, "Religious Education and Its Role in Developing Moral Values," *Juhayna News*, published February 4, 2018, accessed January 3, 2022, <http://www.juhaina.in>.

<sup>31</sup>Mohamed Mandour, *Literature and Its Arts*, 5th ed. (Egypt: Nahdet Misr for Printing, Publishing, and Distribution, 2006), 26.

affirms that the protection and elevation of the homeland are achieved through knowledge and diligence, as these constitute the basis of the strength and progress of nations in the modern age.

- The poem “November” by Sulayman Djawadi foregrounds a semantic lexicon that reflects the events of the liberation revolution in the Aures region and the steadfastness, sacrifices, and glad tidings of victory that accompanied them. The text affirms the pioneering role of the Aures as an essential part of Algeria’s history and revolution, and argues for introducing learners to these historical regions as part of their national identity.
- The poem “The Birth of Muhammad, peace and blessings be upon him” celebrates the mercy gifted to humanity and highlights the importance of the Prophet’s birth as a pivotal event in the history of the Islamic nation, while calling for adherence to the Islamic creed, emulation of the morals of the Messenger, peace and blessings be upon him, and understanding of his biography. The text also affirms the role of creed in building and advancing nations when it is properly invested.<sup>32</sup>
- The poem “The Beauty of the Desert” by Emir Abd al-Qadir celebrates the beauty of the Algerian desert and highlights the generosity and courage of its people, affirming that Bedouin life represents part of the authenticity of Algerian identity. The text also shows that Bedouins have inherited traditions and customs associated with the harsh living conditions of the desert.<sup>33</sup>
- The poem “Horse Riding” by Muhammad Rachidi highlights the authenticity of this sport as a cultural and historical heritage, since among the Arabs it was associated with strength, speed, and pride; poets took an interest in it, and it is mentioned in the Noble Qur’an in Surat al-Adiyat, 1–2. The text also reflects the status of horses in Arab culture and the Arabs’ interest in them across different ages.

Based on this analysis, we find that the school or educational text has ensured the presence of everything that represents the Algerian individual's belonging. Through engaging with these texts, the learner becomes acquainted with his Arab-Islamic-Amazigh identity and realises the necessity of adhering to it and embodying it in his daily life.

## **Conclusion**

By tracing the presence of the national text in Arabic-language materials for the first year of middle school, we have concluded that the literary text performs educational and pedagogical functions, including consolidating knowledge, entrenching upright conduct, and refining the learner’s personality culturally and socially. Texts with an identity-related dimension are also present at a considerable rate in the domains of comprehension and production, which contribute to the

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<sup>32</sup>Abdullah ibn Mohamed al-Ismaïl, “The Role of Creed in Education,” Alukah Network, published January 8, 2015, accessed January 3, 2022, [www.alukah.net](http://www.alukah.net).

<sup>33</sup>Ahmad Isbitan al-Shawwra, *Manifestations and Images of Bedouin Life in Pre-Islamic Poetry* (PhD diss., Mutah University, 2015), 19.

construction of the learner's national identity. These texts provide the teacher with an opportunity to strengthen national values through diverse teaching strategies.

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