



Arabic For Special Purpose in Nigeria: A Case of Heath-Workers' Perceptions on the Usefulness for Communication and Healing

By

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Abstract

This study looked into the usefulness of Arabic in hospital settings, focusing on three areas: addressing locations within the hospital, communication through Arabic loan-words and Arabic recitations and supplications from the Qur'an and Hadith in healing. A descriptive survey was conducted at Muslim Hospital in Kishi, Oyo State, Nigeria with 124 staff members including doctors, nurses and other health workers. Data was collected through a 15-item questionnaire validated by experts with a reliability coefficient of .78 obtained through Cronbach's alpha statistics. The findings showed that health workers see Arabic as useful for addressing locations within the hospital as Arabic inscriptions help in navigation and beautify the hospital. Similarly, Arabic loan-words facilitate communication with commonly used phrases like "Assalaamualaykum" and "Jazakumul-Lahu khairan". Arabic recitations and supplications from the Qur'an and Hadith are also recognized for their role in healing and well-being. T-test analysis showed no significant gender difference in the perceived usefulness of Arabic for navigation, communication and healing. This is contrary to previous studies that suggested gender-based language preference in healthcare settings. Based on these findings, the study recommends that Arabic inscriptions and Qur'anic verses be formally integrated into hospital signage to improve accessibility and create a spiritually supportive environment. Training programs should also be introduced to equip health workers with basic Arabic skills for better communication and patient interaction. Future research should extend beyond Kishi to explore the implication of Arabic in healthcare services across different regions.

Keywords: Arabic Language; Yoruba Language; Linguistic Theories of Loan-words; Healthcare Communication, Islamic Healing.

Introduction

Language is regarded as the major tool of communication that facilitates mutual understanding between speaker and audience. Especially, Arabic language which is not only a religion language but also serving as media of communication to achieve the goals of business, politics, medication, educational instruction and all social activities. For decades, Arabic has functioned as an important language in communication for effective healthcare delivery (Al-Shamsi et al., 2020). It is on the record that medication is a trend trough which Arabic gained popularity in the world. The spiritual ingredients of the Holy Qur'ān enrich it and make it healing material. Many chapters and verses of the Holy Qur'ān and traditional sayings of the Prophet top combat evil spirits, fever, pains, head and stomach aches, ease of labor etc (Al-Qaḥṭāni, 2024). Traditional Arabic and Islamic medicine combines different therapeutic methods based on

Qur'anic and Hadith teachings that include Arab traditional medicine through herbal treatments and dietary advice as well as spiritual medicine practices. The practice of these methods depends heavily on Arabic because this is the language in which the Qur'an was revealed. Muslim hospitals in Kishi accept Qur'anic verse recitation in Arabic both as a religious practice and as medical therapy. The research conducted by Sayed et al. (2022) demonstrates that Qur'anic recitations produce psychological and physiological healing effects because many patients link these interventions with soothing relief. The language plays a key role by healing patients through its religious and medical treatment integration (Rahman & Hasan, 2020).

Furthermore, Arabic had served as recording language of Greek medicine during the Medieval age. Its vocabularies exist in the science and medical dictionaries up till today. The use of Arabic in Nigeria follows all the trends of language usage. It is used as mother tongue, second language and third language as well as foreign language. As a first language, Arabic is the first language (L1) or mother-tongue (MT) of Shuwa tribe, the nomadic people known as Baqqārah in Dikwa, Konduga, Ngala and Bama Local Governments of Borno State and some areas of Yobe State of Nigeria. Perhaps, these people are the descendants of Arabs reported by Abubakre (2004) that they migrated from Damascus to Kanem-Brono during the time of Caliph °Umar bn °Abdul-°Azīz around 718 to 719 (100 AH). Despite this, Nigeria Policy on Education addresses Arabic as a foreign language (FL) and adopts as a second language (L2) to be taught to the learners in the Basic and Post-Basic schools as a alternative of elective subjects (FGN, 2014). Arabic also serves as a third language (L3) to anybody in the country who learns it in addition to a second language of his choice for religious, academic, commercial or any other social goals. Furthermore, it is the medium of instruction in every Arabic and Islamic school across the country. Generally, Arabic is in the race of domination among the world Languages and it is becoming necessary for every people in the globe to learn it at least either for religious or commercial purposes. There is no doubt that Arabic is the fastest growing language in the world as a result being the major medium of Islam which is the most spreading religion. Presently, hardly there a country in the continents of world where Islam has not penetrated with Arabic as compulsory language worship (Abdul-Hamid, 2024).

Arabic Culture across Multilingualism of Kishi People in Nigeria

Kishi is the major town in Irepo Local Government of Oyo State. It is an ancient town of Yoruba kingdom of Old-Oyo Empire being in existence since the reign of Alaafin Oranmiyan. The town has two historical cultural backgrounds of Ibaruba as fore-father and Yoruba as ground mother. Kilisi yeruma from whose name the town gained its' title was an Ibaruba man. He was a prince of Nikki- Borgu of Dahomey who came for hunting in Kishi. He met some people and Yoruba hunters from old Oyo-Ile and settled with them. Because of his bravery and strongness, he was made the leader of the community for protection against the rebels. Fortunately, Kilisi-Yeruma got married to Adaasobo, a daughter of Alaafin. Consequently, Kishi became multicultural city of Ibaruba and Yoruba languages. However, Yoruba superseded Ibaruba and become the community's lingua franca because of their mother tongue influence and contact of the majority of the people who patronised the area (Raheem, 2001; Odewumi, 2001). Presently, Kishi is a multilingual community with about sixty-five 65 languages of different tribes who reside in the town for commercial, farming and other social activities. Yoruba still maintains it position as the major language in the community. Arabic Language also exists in Kishi as a language of Islam and its' education which is the religion of the majority of the people of the community apart from Christianity and idol worshipping which are also practicing by some.

The use of Arabic Language is more than religious function. It is known as a dictionary source of many African languages such as Yoruba and Ibaruba (Borgu), perhaps this could be a result of the historical relationship of the tribes with Arabs. It is on the record that the word “Yoruba” was etymologically derived from يعرب (Yaʿrab) i.e. Yaʿrab bn Qaḥtān, the grandfather of Arabs (Abdul-Hamid, 2021). Also, if the terms Yoruba and Ibaruba are properly examined, it could be noticed that there are similarities in the both in terms of some letters. Therefore, it could not be a wonder if Arabic words are found in the two languages.

Linguistically, the existence of Arabic loan-words in Yoruba could be analysed through different linguistic theoretical perspectives such as the Borrowing Theory of Haugen (1950); The theory of Language Contact of Weinreich (1953); the Linguistic Nativist Theory of Chomsky (1957) and the Hymes’ Sociolinguistic Theory of (1974). Haugen (1950), propounded that loan words are adopted in a language to fill lexical gaps. These were classified into loan words; loan blends and loan shift. Weinreich (1953) and developed further by Thomason and Kaufman (1988), examines the outcomes of language contact, including lexical borrowing, phonological transfer, and syntactic influence. In the Yoruba context, prolonged interaction with Arabic primarily through Islam, trade, and education facilitated the adoption of numerous Arabic terms. From a cognitive perspective, Chomsky’s (1957) Linguistic Nativist Theory indicates that such borrowing is constrained by Universal Grammar, as speakers naturally adapt foreign input to fit the innate rules of their native language. Yoruba’s phonological adjustment of Arabic words shows how internal linguistic competence guides the assimilation of new lexical items. Hymes’ (1974) Sociolinguistic Theory offers a broader cultural explanation, saying that borrowing is shaped by social context and communicative function. Arabic words in Yoruba are often tied to specific domains like religion, law and education, reflecting the role of sociocultural motivations and functional needs in language change. All these theories show that the incorporation of Arabic loanwords into Yoruba is not just a linguistic process but a socially embedded and cognitively mediated phenomenon. Examples of Yoruba with Arabic origin include:

	Yoruba	Arabic Source	Meaning
1	Iwaju	الوجه (Al-wajh)	Fore-front
	Furo	الفرج	Private part
	Ori	الرأس	Head
	Idi	الدبر	Button
	Olohun	الله (Allah)	God
	Baale	بعل (Baʿl)	Head of the House
	Oore	الخير	Goodness
	Alubosa	البصل	Onion
	Alaafia	العافية	Well being
	Tunfulu	الطفل	Baby
	Alimun	الموت	Death

	tu		
	Aaye	الحي	Living word
	Aye	الحياة	Life
	Laluuri	الضروري	Necessary/Unavoidable
	Wakati	الوقت	Time/period
	Aleebu	العييب	Blemish
	Anfaani	النفع	Benefit
	Asiri	السر	Secret
	Aara	الرعد	Thunder
	Suuru	الصبر	Patient
	Abere	الإبر	Needle

Some Arabic loans in Yoruba Language

The Use of Arabic for Addressing Places in the Muslim Hospital in Kishi

Kishi Muslim people regards Arabic as their third language (L3) and it is necessary for every Muslim child to learn apart from their mother-tongue (Yoruba) and the national language (English). The socio-cultural functions of Arabic in the community cannot be trivialised as It vocabularies have become part of their daily communication. For example, Igbeyawo which means wedding marriage is now better understood as 'aqdun-nikah; Isinku which means burial is now Janāzah; Isomoloruko (naming ceremony) is been referred to as 'aqīqah etc. It is also used to address some of their houses, motorbikes, vehicles and public centres. Inscripting Arabic being employed in offices signposting as well as orientation signs in hospitals is another area of concern . Multilingual inscriptions, in which Arabic takes a part, in hospitals, make navigation for the patients and the visitors simpler and thereby increase access to healthcare has been discovered. It also adds to the value of aesthete and culture (Mustafa & Abubakar, 2022).

Principle Rooms within the Muslim Hospital

Hospital Entrance (Entrance to the Hospital) – مدخل المستشفى (Madkhal al-Mustashfā)

Reception – الاستقبال (Al-stiqbaal)

Waiting Area – إنتظار المادة (Minṭaqat al-Intizār)

Prayer Room (Masjid) – مسجده (Masjidah, Ghurfat al-Ṣalāh)

Cafeteria – الكافتيريا (Al-kāftīrīyah)

Medical Departments & Wards

_section of out patient department (OPD) – قسم العيادات الخارجية (Qism al-‘Iyādāt al-Khārijyah)

Inpatient Department – قسم الداخليين (Qism ad-dukhuliyin, Mursal)

GGmphHÉtalE RunhE- gaHufaṭ aṭ-Ṭawā(ER)

Intensive Care Unit (ICU) – UNIT ديدع مبيع (Wihdat alanhia Merkoasah)

Pediatrics Ward – جناح التكبير للأطفال (Janāḥ al-Takbīr al-viewer child 1)

Surgical Ward-Jenah al jirahah (Janāḥ al-Jirāḥah)

Maternity Ward – Women's Ward – جناح الأمومة – ...

isolations Wing – جناح العزل (Janāḥ al-‘Azl)

Ward Psychiatry – جناح الطب النفسي (Janāḥ aṭ-Ṭibb an-Nafsī)

Specialty Clinics & Units

Consultation Room – CL: غرفة الاستشارة (Ghurfat al-Istishārah)

Private Clinic - عيادة شخصية (‘Iyādāt al-Asnāna’, Dār al-Jadal al-‘Aklī)

Department of Orthopedic (Qism Jirāḥat al-‘Iẓām)

Physiotherapy Room –Physical Therapy Room (Ghurfat al-‘Ilāj at-Ṭabī‘ī)

Wihdat Ghasl al-Kulā, Dialysis Unit (Dialysis Unit)

Burn Unit – Department of Burns Unit (Wihdat al-Ḥurūq)

Medical Stations & Support Rooms

Operating Theater – غرفة الاجراح and Far East.

Radiology Department –Section of Radiology (Qism al-Ash‘a‘ah)

Laboratory – المختبر (Al-Mukhtabareh)

Blood Bank – بنك الدم (Bank ad-Dam)

Pharmacy – الصيدلية (AS/s-Ṣaydāliyyah)

Medical Records Room – غرفة-السجلات-الطبيعية (Ghurfat as-Sijillāt at-Ṭibbiyyah)

Other Essential Areas

مكتب الطبيب (Maktab at-Ṭabīb)

Nurse’s Station – محطة الممرضات (Maḥaṭṭat al-Mumarridāt - image / Doe Zantijn, flickr.com)

Ambulance Bay – Savafat Ambulans (Savafat Amsil-Asad)

Wihdat at-Takhalluṣ min an-Nifāyāt at-Ṭibbiyyah – Medical Waste Disposal Unit (MDU)

Purpose of the Study

This study intends to investigate the usefulness and the use of Arabic Language for communication and healing in the Muslim Hospital, Kishi, Oyo State. Specifically, it investigates:

1. Health-workers’ perceived usefulness of Arabic for addressing places in the hospital.
2. Health-workers’ perceived uses of Arabic loan-words for communication in the hospital.
3. Health-workers perceived usefulness of Arabic recitation and supplication from Qur’an and Hadith for healing in the hospital.
4. The gender significant difference of health workers’ perceived usefulness of Arabic words for addressing places in the hospital.
5. The gender significant difference of health workers’ perceived usefulness of Arabic loan-words for communication in the hospital
6. The gender significant difference of health workers’ perceived usefulness of Arabic recitations and supplications from Qur’an and Hadith for healing in the hospital.

Research Questions

1. What is the health workers’ perceived usefulness of Arabic Language for addressing places in the hospital?
2. What is the health-workers perceived usefulness of Arabic loan-words for communication in the hospital?
3. What is the health-workers’ perceived usefulness of Arabic recitations and supplications from Qur’an and Hadith for healing in the hospital?

Research Hypotheses

- H₀₁: There is no significant difference of health-workers’ perceived usefulness of Arabic words for addressing places in the hospital based on gender.
- H₀₂: There is no significant difference of health-workers perceived usefulness of Arabic loan-words for communication in the hospital based on gender (male and female).
- H₀₃: There is no significant difference health-workers perceived usefulness of Arabic recitations and supplications from Qur’an and Hadith for healing in the hospital based on gender (male and female)

Methodology

This study was a descriptive survey conducted to describe health-workers' perceptions on the usefulness of Arabic for communication and healing in the Muslim hospital, Kishi, Oyo state, Nigeria among 124 staff including three doctors, nurses and other workers of Muslim Hospital, Kishi. A questionnaire contained fifteen items was used to collect data from the respondents. The first 5 items (1-5) were used to illicit information about the respondents' perceived usefulness of Arabic for addressing places in the hospital; the second 5 items (6-10) were used draw information on the perceived uses of Arabic loan-words for communication in the hospital; the third 5 items were used to investigate the respondents' perceived usefulness of Arabic recitation and supplication from Qur'an and Hadith for healing in the hospital. The instrument was validated by two experts in Arabic and English in Al-Hikmah University, Ilorin. A test-retest of two weeks interval was used to test the reliability of the instrument and the result was subjected to Coronbach alpha statistics. A reliability coefficient of .79 was obtained. Therefore, the instrument was assumed reliable.

Results

Answers of the Research Questions

Research Question 1: What is the health workers' perceived usefulness of Arabic Language for addressing places in the hospital?

Table 1: Frequency, Mean and Standard Deviation Output for: 'Health workers' perceived usefulness of Arabic Language for addressing places in the hospital'

S/N	Item	SA	A	D	SD	Mean	Std.D	Remark
1.	Arabic Language is good for addressing offices and places in the hospital.	15 (12.1)	20 (16.1)	38 (30.6)	51 (41.1)	2.39	.899	Negative
2.	Arabic inscriptions facilitate easy contact with words and offices in the hospital.	11 (8.9)	22 (17.7)	36 (29.0)	55 (44.4)	2.56	.886	Positive
3.	Arabic inscriptions beautify the walls of the Hospital.	65 (52.4)	20 (16.1)	34 (27.4)	5 (4.0)	3.28	.879	Positive
4.	Health-workers with knowledge of Arabic perform better in the Hospital.	13 (10.5)	20 (16.1)	51 (41.1)	44 (35.5)	3.10	.927	Positive
5.	Health-workers with knowledge of Arabic are admired by the patients for their prayers and fortifications in the Hospital.	20 (16.1)	59 (47.6)	32 (25.8)	13 (10.5)	2.11	.913	Negative

Source: Field work, 2025

Table 1. shows that out of the 5 items, items 3rd, 4th and 5th were positively perceived by the respondents. Since most of the mean values of the items are greater than the criterion value of 2.5, it is therefore concluded that respondents perceived Arabic Language useful for addressing places in hospital.

Research Question 2: Do health-workers perceived usage Arabic loan-words for communication in the hospital?

Table 2: *Frequency, Mean and Standard Deviation Output for: 'usage of Arabic loan-words for communication in the hospital'*

S/N	Items	SA	A	D	SD	Mean	Std.D	Remark
6.	Greetings in Arabic Language by saying: “assalaamualaykum” is common to people in the hospital.	26 (21.0)	59 (47.6)	29 (23.4)	10 (8.1)	2.14	.868	Negative
7.	It is habitual to say: “ Waalaykums-Salaam” when one greets: “assalaamualaykum” in the hospital.	46 (37.1)	45 (36.3)	27 (21.8)	6 (4.8)	2.75	.852	Positive
8.	“Bismillah” is usually said to begin a work in the hospital.	26 (21.0)	49 (39.5)	44 (35.5)	5 (4.0)	2.73	.837	Positive
9.	“Al-hamdulil-alah” is habitually said to thank the Almighty Allah for a success in the hospital.	32 (25.8)	44 (35.5)	39 (31.5)	9 (7.3)	2.76	.923	Positive
10.	“Jazakumul-Lahukharan is said to express appreciation to others in hospital.	44 (35.5)	51 (41.1)	23 (18.5)	6 (4.8)	2.73	.818	Positive

Table 2 indicates that out of the 5 items (6-10), only the 6th item was perceived negative. Since the mean of all the responses are greater than the criterion value of 2.5 except the 6th item, it is therefore concluded that respondents agreed on the use Arabic Language loanwords for communication in the hospital.

Research Questions 3: What is the Health-workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital?

Table 3: *Frequency, Mean and Standard Deviation Output for: 'Health-workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital'*

S/N	Items	SA	A	D	SD	Mean	Std.D	Remark
11.	Recitation of chapters and verses from the Holy Qur'an in Arabic are useful for healing and protection in the hospital.	39 (31.5)	52 (41.9)	17 (13.7)	16 (12.9)	2.44	.886	Positive
12.	Supplications from Hadith are useful for healing and protection in the hospital.	30 (24.2)	59 (47.6)	23 (18.5)	12 (9.7)	2.57	.964	Positive
13.	"audhubil-Lah....." is a common statement when one is scared in the hospital.	59 (47.6)	49 (37.6)	9 (6.5)	7(5.6)	2.75	.898	Positive
14.	"Allahuakbar" is said when there is a surprise in the hospital.	32 (25.8)	59 (47.6)	20 (16.1)	13 (10.5)	2.11	.913	Negative
15.	"innaalil-Lahi wainnaailayhi r-raaji'uun is a common statement when one passes on in the hospital.	40 (32.3)	40 (32.3)	38. (30.6)	6 (4.8)	2.89	.904	Positive

Table 3 shows that items 11th, 12th, 13th and 15th were perceived positive and the mean of all the responses are greater than the criterion value of 2.5 and therefore it is agreed that health-workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital.

Hypotheses Testing

HO₁: *There is no significant difference of health-workers' perceived usefulness of Arabic word for addressing places in the hospital based on gender.*

In testing this hypothesis, the mean scores of the male and female health-workers perceived usefulness of Arabic words for addressing places in the Muslim Hospital, Kishi were computed and compared using the t-test statistical technique at 0.05. The output is shown in Table 4.

Table 4: A t-test showing the statistical difference in the health-workers' perceived usefulness of Arabic words for addressing places in the hospital based on gender.

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Area of Specialization	N	X	SD	Df	t-value	Mean Difference	P-value (2-tailed)	Remark
Male	73	3.05	.899	123	2.52	2.09	0.06	Accepted
Female	51	2.93	1.003					
Total	124							

*Significant at $P < 0.05$

The table 4 above shows that the t-calculated value 2.52 is greater than the obtained p-value 0.06. Since the p-value is greater than the significance level (0.05), the null hypothesis is accepted. Therefore, gender does not affect perceived usefulness of Arabic words for addressing places in the Muslim Hospital, Kishi.

HO₂: *There is no significant difference between male and female health workers' on the use of Arabic loan-words for communication in the hospital*

In testing this hypothesis, the mean scores of the male and female health-workers perceived uses of Arabic loan-words for communication in the hospital. were computed and compared using the t-test statistical technique at 0.05. The output is shown in Table 5.

Table 5: A t-test showing the statistical difference in the health-workers' perceived usefulness of Arabic loan-words for communication in the hospital in the hospital based on gender.

Area of Specialization	N	X	SD	Df	T	Mean Difference	P-value (2-tailed)	Remark
Male	73	3.08	.857	123	2.66	2.007	0.091	Accepted
Female	51	2.68	1.45					
Total	124							

*Significant at $P < 0.05$

The table 5 above shows that the t-calculated value 2.66 is greater than the obtained p-value 0.091. Since the p-value is greater than the significance level (0.05), the null hypothesis is accepted. Therefore, gender does not affect health-workers perceived uses of Arabic loan-words for communication in the hospital in the Muslim Hospital, Kishi.

HO₃: *There is no significant difference between male and female health workers' on the perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital.*

In testing this hypothesis, the mean scores of the male and female health-workers perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital were computed and compared using the t-test statistical technique at 0.05. The output is shown in Table 6.

Table 6: A t-test showing the statistical difference in the health-workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital in the hospital in the hospital based on gender.

Area of Specialization	N	X	SD	Df	t-value	Mean Difference	P-value (2-tailed)	Remark
Male	73	2.68	.817	123	1.29	0.29	0.20	Accepted
Female	51	2.39	1.45					
Total	124							

*Significant at $P < 0.05$

The table 6 above shows that the t-calculated value 1.29 is greater than the obtained p-value 0.20. Since the p-value is greater than the significance level (0.05), the null hypothesis is accepted. Therefore, gender does not affect health-workers perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital in the Muslim Hospital, Kishi.

Discussion of Results

Health workers' perceived usefulness of Arabic language for addressing places in the hospital. The finding revealed the useful of Arabic language for addressing places in hospital as the use of Arabic inscriptions facilitate easier contact with wards and offices, and they also contribute to the beautification of the hospital's environment. In addition, health workers with knowledge of Arabic were perceived to perform better and be admired by patients for their prayers and fortifications. This corroborates Sayed et al. (2022) that confirmed the significance of Arabic on socio-cultural values.

Health-workers' perceived usefulness Arabic loan-words for communication in the hospital. It was found that health-workers positively perceived the use Arabic Language loanwords for communication in the hospital. This agreed with Salman (2021) who found the relevance of integration of Arabic loanwords in medical settings.

Health-workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital. This finding revealed that health-workers positively perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital. This is in line with **Rahman & Hasan** (2020) who foud that Qur'an recitations and supplications facilitate physical and spiritual well-being.

Statistical difference in the health-workers' perceived usefulness of Arabic words for addressing places in the hospital based on gender. This finding revealed that gender does not affect perceived usefulness of Arabic words for addressing places in the Muslim Hospital, Kishi. The finding was opposed to Bello (2021) who found that male and female workers that exhibit distinct preferences in healthcare environments for using Arabic in communication and healing practices.

Statistical difference in the health-workers' perceived uses of Arabic loan-words for communication in the hospital based on gender. It was found that gender has no significance difference in the health-workers perceived uses of Arabic loan-words for communication in the hospital in the Muslim Hospital, Kishi. This also opposed the finding of Bello (2021) who inferred the exhibition of distinct preferences in healthcare environments for using Arabic in communication and healing practices based on gender.

Statistical difference in the health-workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital based

on gender. This finding revealed that gender does not affect health-workers perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital in the Muslim Hospital, Kishi. This opposed Bello (2021) who saw the difference in the use Arabic in communication and healing practices based on gender.

Conclusion

Base on the above findings of the study, the following conclusion were drawn:

1. The health workers positively perceived the usefulness of Arabic language for addressing places in the hospital.
2. The health-workers positively perceived the usefulness Arabic loan-words for communication in the hospital.
3. The health-workers positively perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital.
4. Gender did not have significant difference on health workers' perceived usefulness of Arabic words for addressing places in the hospital.
5. Gender did not have significant difference of health workers' perceived usefulness of Arabic loan-words for communication in the hospital
6. Gender did not have significant difference of health workers' perceived usefulness of Arabic recitations and supplications from Qur'an and Hadith for healing in the hospital.

Recommendations

From the above finding and conclusion, it is obvious that this study signified the roles and benefits of Arabic Language in the healthcare services. Consequently, the study made following recommendations:

1. The hospital should formally use Arabic inscriptions and Qur'an fortification verses on the hospital signage and walls to aid accessibility and healing.
2. Health workers should be encouraged to learn basic Arabic Language for effective communication and supplication in the hospital.
3. Arabic-Training course should be organized to enhance the integration of Arabic-based spiritual therapy into healthcare services.
4. Further study should be conducted on the implications of Arabic in healthcare settings beyond Kishi community for more investigation about the use and the usefulness of Arabic Language for communication and healing.

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