

TSANGAYA SYSTEM OF EDUCATION IN CONTEMPORARY NIGERIA: CHALLENGES AND WAY FORWARD (A STUDY OF JIGAWA, KATSINA, SOKOTO AND ZAMFARA STATES)

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Abstract: This paper examined tsangaya system of education in contemporary Nigeria: Challenges and way forward with a special focus to Jigawa, Katsina, Sokoto and Zamfara. The study is primarily based on quantitative research. A descriptive survey research approach was employed to carry out this study. The study's population and sample size are 405 and 252 respectively. A total copies of 252 questionnaires were distributed to teachers of the sampled schools in Jigawa, Katsina, Sokoto and Zamfara states. Out of the 252 copies of questionnaire, 231 copies were retrieved by the respondents, 6 of which were discarded because it was not properly answered. Hence, only 225 copies of questionnaire were correctly answered and analyzed upon, which represents a response rate of 89 percent. Stratified random sampling techniques was adopted in selecting Almajiris schools for the study. The results revealed that insufficient funding by the government to ensure effective implementation of the Almajiri and Tsangaya system of education is one of the major challenges facing the Almajiri system of education. Moreover, there is no enough accommodation in the existing Almajiri schools such as classes, hostel/rooms, office(s), toilets, bathrooms, laundries and recreational facilities. The study recommend the need for the government to provide sufficient fund to ensure effective implementation of the Almajiri and Tsangaya system of education. Furthermore, the Federal and State Government should provide good accommodation in the existing Almajiri schools, including classes, hostel/rooms, office(s), toilets, bathrooms, laundries and recreational facilities to the Almajiri pupils. The government should also include vocational skills in the school system to enable for pupils to have some means of earning a living.

Keywords: tsangaya system, education, school system, Almajiris schools, Almajiri pupils.

1. INTRODUCTION

The word *Tsangaya* literally means Qur'anic learning centre popularly known as "Makarantan Allo" in some societies. It is usually a locally built shed at the outskirts of the town, where the teaching and learning of Qur'anic education is observed. Shehu (2006) explained that tsangaya system of education involves entrusting of children (usually between the ages of seven to fifteen) by parents to a Mallam (learned person /teacher) for the memorization of the Glorious Qur'an. The system has been in existence in northern Nigeria prior to the emergence of the British colonialists. He further observed that *Tsangaya* Schools have their roots in some of the African countries, such as; Timbuktu (in Mali), Ghana, Senegal, Chad and Niger Republic.

Abdulqadir (2003), Hoechner, (2013) and Jungudo (2014) described that the *tsangaya* system of education dated back to the 11th century, when the strong Islamic empire of Borno took charge of Qur'anic literacy, under the ruler ship of El-Kanemi. Seven centuries later, another Islamic state was founded in Sokoto, through Usman Danfodio revolution, establishing Islamic laws and teaching of the Holy Qur'an. The above two empires established what is presently known as the Almajiri educational system. The Danfodio revolution brought some improvement in the teaching and learning of the Almajiri schools, through establishing an in-Spector ate of Qura'nic literacy.

Similarly, Pantami (2019) opined that the Hausa word Almajiri (Plural Almajirai) is derived from the Arabic Almajiri (Plural Almuhajirun) which means one of the companions of Prophet Muhammad (S.A.W) who accompanied him from Mecca to Medinah during his Hijira (Migration). The Arabic word Al-muhajir, therefore had a special religious connotation in the early period in Islam. It meant a scholar who migrated from his home to another community in search of knowledge. Up to date a pupil undergoing Islamic Religious training is called Almajiri in the Hausa language, hence the Almajiri system of education. The schools are found mostly in the Northern parts of Nigeria with just a few in the southern part of the country (Fafunwa, 1977). The *tsangaya* school sys-tem was funded by the then state treasury and the state zakat funds paid by individuals, and was under the control of the Emirs' System of Administration during the pre-colonial adminstation before the coming of the British. Since Islam encourages giving charity to student to take care of their welfare, the community as well had supported the Almajiris most of whom came from faraway places to enroll in the *tsangaya* schools. In return, the Al-majiris offered services such as; laundry, cobbling, gardening, weaving, sewing etc. as charity to the community that contributed to their wellbeing; hence they reciprocated the kind of gestures the society offered to them. However, in todays situation the Almajirai live in harsh conditions under which learning becomes extremely difficult. This phenomenon incident of Almajiri Education system constitutes a major menace in Nigeria, and Sokoto in particular. Therefore, this research work intends to investigate the problem and menace of the system with a view to proffer recommendations while highlighting these menaces.

1.1 Statement of the problem

Tsangaya Education, also known as the Almajiri System, is one of the issues that has gotten a lot of attention in educational policy debates, academic discourses and con erences, and even political pronouncements and programs. In the last one and a half decades, these have been seen. As a result, nothing new or unusual would be revealed regarding this issue. Moreover, lack of enough and qualified manpower, poor administration and management, poor funding that leads to the provision of food, health facilities, additional class rooms and hostels accommodation, participation and performance in public examinations, and lack of accreditation that leads to serious challenges in the labor market and society at large are all believed to be factors that contribute to serious challenges in the labour market and society at large. The *tsangaya* and almajiri education systems in these four states were in desperate need of inquiry, and the researcher set out to find a long-term solution (Shehu, 2002).

1.2 Objectives of Study

1. To highlight the challenges associated with Almajiri and Tsangaya Education Systems in jigawa, katsina, sokoto and zamfara states.
2. To suggest possible solutions on Almajiri and Tsangaya Education systems in jigawa, katsina, sokoto and zamfara states.

2. LITERATURE REVIEW

There are many studies conducted in Tsangaya System of Education. However, the few studies selected are reviewed below.

Oyinloye (2019) conducted an empirical study on Mainstreaming Peace Education into Almajiri Integrated Model Schools Curricula in the Federal Capital Territory, Abuja, Nigeria. This study is aimed at evaluate the curriculum of the Almajiri integrated model schools in Abuja, Nigeria's Federal Capital Territory for the content of peace education. The main objectives of this study are to assess the current curriculum of the Almajiri Model Schools for the content of peace education and find out for the five years of its existence the measures the federal government put in place for the Almajiri to imbibe a culture of peace. The study shown that there is a 32% content of peace education in the school curriculum.

The interview results also revealed that civic education should be added to the Almajiri integrated curriculum, strategies for Almajiri education should be regularly reviewed, a regular census of Almajiri schools is needed, as well as the mobilization and sensitization of the general public. The study suggested that religious orientations, seminars, and conferences should be organized from time to time to clarify the misinterpretation and misunderstanding associated with Almajiri and the Almajiranci system. There is also need for the federal government to improve the provision of basic social amenities in rural areas, as this will drastically reduce the migration of the Almajirai to cities. The government also need to improve the condition of public schools by providing adequate infrastructure and adequate qualified teachers. Finally, employment opportunities should be provided for the graduates to educate students of Almajiri Quranic Schools.

Aliyu and Umar (2019) Spatial Characteristics of *Almajiri* Schools in Kano Metropolitan Area: Physical Planning Implications. The study sampled 252 schools representing 5% of the population of the schools in the area. One Almajiri from each of the sampled schools was administered structured interview. Teachers (Malams) of the sampled schools provided useful information about the 'Almajiri' system. The results of the study revealed that Almajiri school system are spatially unorganized, siting is not based on planning standards and activity points within the school premises are haphazardly located without any informed decision. Space use, structures as well as environmental and sanitary characteristics are below the minimum requirement, consequent on which far reaching physical planning implications are evident. The study therefore, recommended that an effective integration of the system cannot be achieved without understanding the physical planning effects of the spatial dimensions of the system and the development of space standards to address its peculiarities. This could be achieved by developing a synergy between the operators of the system and policy makers.

Oyewumi (2018) carried out an empirical study on Almajiri Phenomenon: Implication for Educational Development and Social Sustainability in Nigeria. The objective of this paper is to examine the causes and consequences of the almajiri phenomenon with a view to making policy recommendation. The study used both primary and secondary data. The study discovered that education is an instrument of liberation which can provide a better, meaningful and robust future for the almajiris labelled as the most disadvantaged in terms of quality and accessibility to formal education. The paper recommended that stakeholders in education should support and recognize the system, provide jobs, infrastructural facilities in schools and embark on aggressive mobilization, sensitization and enlightenment campaigns against the consequences of almajiri phenomenon.

Babajo (2018) conducted a study on predicaments of Almajiris Children of the street in Kano State Nigeria. The *Almajiris* comprise teenagers of 14 to 17 years of age, the Hausa tribe in north-western zone of the country are the dominants. This study examines the predicaments of the children of the street in northern Nigeria known as *Almajiris*. Majority of the *Almajiris* came from extremely poor families who do not have the means to support their children. To bear with the hardships, the family would send them to Qura'nic boarding school known as *Tsangaya* to survive on their own without provision of food and accommodation. Hence, the study aimed at investigating the *Almajiris* state of social, economic and psychological distress in their strife to survive in isolation. In the course of conducting this study, a qualitative method using in-depth interviews, focus group discussions and observations were employed. A total of 23 informants who are the significant stakeholders of *Tsangaya* Schools were consulted. These participants consist of the *Almajiris*, and those who are familiar with, or to some extent deal with the *Almajiris*, namely the parents of the Almajiris, teachers of the Qur'anic schools, former *Almajiris*, people living with the *Almajiris*, and government officials. Data collected from the interviews and the focus group discussions were analyzed thematically using Nvivo software. The study revealed that the *Almajiris* suffer the absence of parental care, malnutrition, hunger, destitution, lack of shelter and harsh treatment from the public. The study recommended that the government and the community should work together to improve the lives of the *Almajiris*. Towards that end, the study proposed a framework named "Tsangaya Framework" which suggests a team work from the community trustees and the government agencies to finance, regulate and execute an action plan capable of improving the well-being of the *Almajiris*.

Thomas (2017) Parental Neglect and Juvenile Delinquency of Almajirai in Kano State, Nigeria. This paper examines the relationship between parental neglect and juvenile delinquency of almajirai in Northern Nigeria. The study discovered that polygamy was a contributory factor complicating the issue of parental neglect, a situation where people marry as many as four wives and produce scores of children they could hardly cater for, only to be dumped in almajiri school

which is free, to fend for themselves, and in the process engage in juvenile delinquency. The paper recommended that polygamy should be discouraged, and parental neglect should be criminalized.

Mashema and Kawu (2017) examined the Integration of Traditional Islamic Education Schools with the Western Education Schools Model: A Case Study of Azare Tsangaya Model Boarding Primary school. The study aims at integration of the traditional system of Qur'anic schools to the western model system of education. This study examined this school with a view to assess the success of the integration programme. Hence, the study formulated an open minded questionnaire for both the traditional and model Tsangaya teachers to enable researcher gather the information required and a percentage method was used for the analysis. Twenty teachers were drawn from both the Azare Tsangaya Model Boarding Primary School and other Qur'anic Schools in Azare town as sample for the study. Finally, the result has shown that most of the teachers are aware of the integration process and the Government has made various efforts to integrate the two systems. It was recommended that, the current integration drive should be seen as genuine and purposeful educational endeavor that must not only be supported, but should be incorporated within the mainstreams of our educational policies.

Umar and Abdulkarim (2014) conducted an empirical research on the Menace of Almajiri System of Education in Sokoto. The aim of this study is to examine the menace socially, religiously and morally and to explore solutions for the menaces. Descriptive survey method was adopted in the course of conducting this study. The population of the study consist of all Teachers/Maliams, and the Students/Almajirai of Sokoto South Local Government. The study employed purposive sampling techniques to select the sample area from the three parts of the local government area which includes Rijjar Doroua, Tudun Wada and Aliyu Jodi. The study revealed that the Almajiri system today is deplorable not only are these children left to cater for themselves at a tender age, the injustice they face on a daily basis is too horrible, often times they are either killed in accidents or easily succumb to any seriously endemic diseases or epidemics with no one to care for them or given them medicinal attention. A lot of Almajiri fall victims of ritual killers and are often times killed or maimed. They live in desperation, hunger, object poverty and therefore becomes prey to anti-social vices such as religious ethnic and political clashes. They neither attain the full essence of Quranic education not the practical skills required to earn a living for themselves as a result they became a burden and a menace to society. The study recommends the need for the northern states should put their head together through Northern Governors Forum to tackle this phenomenon.

2.1. The Challenges of Tsangaya School System

The *Tsangaya* (Almajiri) schools in Nigeria required urgent attention by the government, parents and community. The schools housed thousands of almajiris who are always tagged as out-of-school children. Some of these children are isolated from their parents at their early age, where they are brought into a new environment without basic needs of life such as food, shelter, health facilities and toilets among others.

Children (Almajirai) beg for food on the streets or from house to house. They have no hostel to sleep, neither a place for normal conveniences. Abubakar and Babajo (2020) and (Kwando, 2010). described the major challenges facing *tsangaya* schools in Northern Nigeria.;

1. Lack of Support: There is inadequate number of buildings meant for their school system, shortage of food, shelter and health facilities. As a result of this, the Almajiri pupils are roaming about the street picking contaminated leftover food from the garbage.
2. Parents' deprivation: These are pupils whose parents stay hundreds of kilometers away from the school. They neither communicate with their children nor their teachers regarding the welfare of their children and progress of their studies.
3. Overpopulation: Numerical growth of these *Almajiri* per *Mallam* and *Qur'anic* centres makes it difficult for *Mallam* to control them as this will drastically leads to congestion and engenders poor environmental conditions, health hazard and insecurity among others.
4. Lack of payment of salary: Though imparting knowledge in this type of schools are voluntary, meant to seek Allah's reward in this world and hereafter. This, however, has some negative effects on the pupils because *Mallams* may not fully concentrate on the teaching process, as he may attend to other businesses like farming, trading etc. to get means of survival for himself as well as his family. This is why they engage *Almajiri* in farming, hawking, begging and other forms of child labour.

5. Inadequate number of newly constructed model *tsangaya* schools in the area, lack of maintenance of the existing *tsangaya* schools, non-regular payment of salaries and allowances, improper medical facilities, absence of feeding programme, poor supervision of the existing schools and number of staff, lack of specific budget for the system, absence of proper seminars, workshops and training among others.

6. In most of the Almajiri schools there is no organized or formal procedure of pupil's enrollment unless the unconventional method of handing over pupils to the teacher, who would then continue to oversee the academic development of the pupils.

7. Almajiri pupils consume all kinds of food, fresh or stale which make their lives very susceptible to various illness and diseases, like stomach ache, diarrhea, cholera etc.

2.2. Stages and Pedagogies in the Tsangaya

Bukar and Mangari, (2020) explained seven stages which students pass through and each has its distinct pedagogy. These stages are as follows:

2.2.1. The Mimicking: This is the beginning stage that a student will pass through. In this stage, a newly admitted child usually listens to the recitation of others. Eventually, he gets used to the rhythm of a particular recitation and starts mimicking. Each student will be observed by carefully Malam and as soon as he notices that the child starts mimicking the recitation of others he moves him to the next stage.

2.2.2. The Biyawa stage.

In this stage the student will read after the teacher. He is taught the opening phrases of the Qur'an first. The teacher reads to the student part by part so that the student can easily read after him. For example; *A'udhu---Billahi---MinashShaitanir---RajimiBismillahi---ArRahmani---Ar Rahimi---* The following is the arrangement of the Suwar according to which the teacher follows in teaching the student at the Biyawa stage: SuratulFatihah; SuratunNas; SuratulFalaq; Suratullkhlis; SuratulMasad; Suratun Nasr; SuratulKafirun; SuratulKauthar; SuratulMa'un; Suratu Quraish; Suratul Fil. This usually takes weeks or even months to complete the above suwar. It is because the teacher read to the child bit by bit and once in a time. Reaching the end of Suratul Fil signifies the end of this stage. At this stage, the teacher asks the child's father to buy an **Allo** (wooden plate) for him in preparation for the next stage (Abdulqadir, 2003).

2.2.3. The Babbaku Stage.

This is the stage where the use of Allo begins. All of the letters are contained in the above mentioned eleven Suwar (plural form of Surah) are written boldly on the student's **Allo**, one after the other. The words are written without the accompanying vowels and the student is taught only by the letters.

2.2.4. The Farfaru Stage.

This is advancement of the Babbaku stage but it is on a higher degree. The student is taught by the correct pronunciation of each letter along with its accompanying vowel. the previous stages, the student here begins with the Basmalah and it usually goes as follows: **BA, da wasalikasaitace BI, BIS ta dauri SIN** This roughly means „Letter **B** plus vowel **I** plus letter **S** is pronounced as **BIS**' After the Basmalah then Suratul Fatihah it then goes on and on up to Suratul Fil which is the end of this stage.

2.2.5. The second Biyawa Stage (Hadda).

The student in this stage are familiar and conversant with the pronunciation of letters without and with vowels is now introduced to the correct recitation of the Qur'an, word by word. The teacher recites each word and the student reads after him two to three times. The student will be left to go and recite the learnt area loudly several times until he masters and memorizes it. He then comes and reads before the teacher after which the next area is read out for him. The teacher points to each word with his finger when he reads it and the student points to it with Tsinke (toothpick). When the entire written portion is memorized by the student, then the student comes to the teacher and conducts a memory test, which is called Hadda. The teacher withdraws the allo and holds it away from the sight of the student while the latter reads out the withheld portion from memory. The student must prove to the teacher that he has really memorized the written portion.

The student will be thereafter asked to go and wash off the memorized portion (wanki) so that new portion could be written for him by the teacher.

2.2.6. The Rubutu Stage.

This is the stage at which the student starts writing for himself and no longer relies on the teacher to write for him. This is because, at this level the student can confidently read without stuttering.

The student in this stage is expected to have learnt and mastered the writing skill.

2.2.7. The Zurfus (Advanced Stage).

The word Zurfus technically means going deep in the learning of the Qur'an. This is the stage at which the student is allowed for the first time to hold the complete copy of the Qur'an and henceforth use it for writing on his Allo. The student is asked firstly by the teacher to go and perform ablution. The student should be told to hold it in such a way that the first Surah, Al- Fatihah, by the right and the last Surah, al Nas, is by the left. This is how a student is introduced to the ethics of holding the complete copy of the Qur'an. The teachers role here is only to show him where a Surah begins and where it ends. It is therefore left to him to write more or less. The teacher reads the written portion for him and makes sure he learns and memorizes it before proceeding to another portion. Reaching this stage indicates that the student is on his way to graduation (Sauka), which is the eighth and final stage.

3. METHOD

Quantitative research is basically for this study. In order to conduct this research, a descriptive survey research approach was used. The population and sample size of the study are 405 and 252 respectively. A total of 252 copies of questionnaires were administered to the teachers of the sampled schools in Jigawa, Katsina, Sokoto and Zamfara states. Out of the 252 copies of questionnaire, 228 copies were retrieved by the respondents out of which 3 were discarded because it was not properly answered. Hence, only 225 copies of questionnaire were correctly answered and analyzed upon, which represents a response rate of 89%. This study used simple random sampling technique. The research instrument used for data collection in this study was a questionnaire. The study employed descriptive statistics such as tables, percentages which were used to present and analyze the data.

4. DATA PRESENTATION AND ANALYSIS

This section is basically concerned with the analysis of the responses obtained from the instrument administered using frequency tables and percentages. The following tables show the detailed distribution of the questionnaires that were distributed to the teachers.

Table 1: Almajiri's Teachers Demographic characteristics

| Gender | Frequency | Percentage (%) |
|------------------------|------------------|-----------------------|
| Male | 225 | 100 |
| Total | 225 | 100.0 |
| Marital status | Frequency | Percentage (%) |
| Married | 133 | 59.2 |
| Single | 92 | 40.8 |
| Total | 225 | 100.0 |
| State of Origin | Frequency | Percentage (%) |
| Jigawa | 55 | 24.4 |
| Katsina | 55 | 24.4 |
| Sokoto | 57 | 25.2 |
| Zamfara | 58 | 26.0 |
| Total | 225 | 100.0 |

| Major Occupation | Frequency | Percentage (%) |
|---|-----------|----------------|
| Teaching Quranic School | 202 | 89.6 |
| Farming | 8 | 3.6 |
| Trading | 15 | 6.8 |
| Total | 225 | 100 |
| Do you stay permanently in one location | Frequency | Percentage (%) |
| Yes | 212 | 94.4 |
| No | 13 | 5.6 |
| Total | 225 | 100.0 |
| If no how often did you move? | Frequency | Percentage (%) |
| Quarterly | 9 | 71.4 |
| Yearly | 4 | 28.6 |
| Total | 13 | 100.0 |
| Did you own a house? | Frequency | Percentage (%) |
| Yes | 94 | 41.6 |
| No | 131 | 58.4 |
| Total | 225 | 100.0 |
| If No where do you leave? | Frequency | Percentage (%) |
| Rented house | 47 | 35.6 |
| Others specify | 84 | 64.4 |
| Total | 131 | 100.0 |
| Do you live with your pupils in the same house? | Frequency | Percentage (%) |
| Yes | 21 | 9.2 |
| No | 204 | 90.8 |
| Total | 225 | 100.0 |

Table 1: continued

| If no why? | Frequency | Percentage (%) |
|--|-----------|----------------|
| No space | 173 | 84.6 |
| Stay in School | 31 | 15.4 |
| Total | 204 | 100.0 |
| How many times a day does you engage your pupils in reading/study? | Frequency | Percentage (%) |
| Twice | 183 | 81.2 |
| Thrice | 42 | 18.8 |
| Total | 225 | 100.0 |
| Do you allow your pupils to engage in begging? | Frequency | Percentage (%) |
| Yes | 225 | 100 |
| Total | 225 | 100.0 |
| If Yes why? | Frequency | Percentage (%) |
| For food | 225 | 100 |
| Total | 225 | 100.0 |

| Do the parents of your pupils visit their children? | Frequency | Percentage (%) |
|--|------------------|-----------------------|
| Yes | 21 | 9.2 |
| No | 204 | 90.8 |
| Total | 225 | 100.0 |
| If Yes how often? | Frequency | Percentage (%) |
| Monthly | 6 | 30.4 |
| Quarterly | 15 | 69.6 |
| Total | 21 | 100.0 |
| Do you receive any support from Government or NGOs? | Frequency | Percentage (%) |
| No | 225 | 100 |
| Total | 225 | 100.0 |

Table 1 depicts that all the 225 Almajiris' teachers across the four states are male.

Table 1 depicts that 133 Almajiris' teachers representing 59.2% are married and the remaining 92 Almajiris' teachers representing 40.8% are single.

Table 1 depicts that 55 (24.4%), 55(24.4%), 57(25.2%) and 58(26.0%) of the Almajiris' teachers from Jigawa, Katsina, Sokoto and Zamfara states were respectively selected.

Table 1 depicts that 202(89.6%), 8(3.6%) and 15(6.8%) of the respondents have as their major occupation teaching quranic school, farming and trading respectively. This indicates that majority of the respondents only teach in the quranic school.

Table 1 shows that 212 respondents representing 94.4% do stay permanently in one location and remaining 13(5.6%) move from location to another. Out of these 13 respondents who move around, 9(71.4%) of them move quarterly and the remaining 4(28.6%) move yearly.

Table 1 indicates that 94 (41.6) respondents owned a house and the remaining 131(58.4%) did not own any house. Out of these 131 pupils' teachers who do not own a house, 47(35.6%) rented their houses where they live and the remaining 84(64.4%) specified other places (especially family house) where they live.

Table 1 shows that 21(9.2%) pupils' teachers live with their pupils in the same house, while 204(90.8%) respondents do not live with their pupils in the same house. Out of 204 respondents who do not live with their pupils, 173(84.6%) stated that there was no space to accommodate their pupils and the remaining 31(15.4%) said that their pupils stay in the school.

Table 1 indicates 183(81.2%) of the respondents engage their pupils for readings two times a day and the remaining 42(18.8%) engage their pupils three times a day.

Table 1 also indicates all the 225(100%) teachers interviewed allow their pupils to go for begging. All of them said that they allow their pupils to beg so that they can food to eat.

Table 1 shows 21(9.2%) of the respondents said the parents of their pupils do visit them, while 204(90.8) of them said that the parents of their pupils do not visit them. Out of the 21 respondents visited by the parents of the pupils, 6(30.4%) said that they visit them monthly and 15(69.6%) said that they visit them quarterly.

Table 1 indicates that all the teachers 225(100%) do not receive any support from government or NGOs.

Table 2: Descriptive statistics of the Almajiri's Teachers Demographic characteristics

| | | Minimum | Maximum | Mean | Standard deviation |
|---|--|---------|---------|----------|--------------------|
| 1 | Age of the respondent | 19.00 | 60.00 | 35.3760 | 11.30956 |
| 2 | For how long have you been in the system | 5.00 | 30.00 | 16.8320 | 8.93595 |
| 3 | How many pupils do you have | 34.00 | 1500 | 344.2000 | 207.01633 |

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Table 2 presents the summary statistics of the quantitative variables. It indicates that ages of the pupils' teachers across the states visited range from 19 years to 60 years. On average, their age in years is 35 and standard deviation is 11. This indicates that there is wide range of age among the pupils' teacher since the standard is bit high. Similarly, the teachers' duration in these schools ranges from 5 to 30 years. This means some of them have in their various schools as long as 30 years. On average, a teacher in these schools spent 17 years and the standard deviation is about 9 years which indicates wide variability in the ages of these teachers.

Table 3: Almajiri's Teachers' perception about Tsangaya System of Education

| In your opinion do you think is possible to formalize this system of education? | Frequency | Percentage (%) |
|---|------------------|-----------------------|
| Yes | 184 | 81.6 |
| No | 41 | 18.4 |
| Total | 225 | 100.0 |
| Is there sufficient funding to ensure effective implementation of the model Almajiri educational system? | Frequency | Percentage (%) |
| Yes | 9 | 4.0 |
| No | 216 | 96.0 |
| Total | 225 | 100.0 |
| Are funds available to the Almajiri schools judiciously utilized? | Frequency | Percentage (%) |
| No | 225 | 100 |
| Total | 225 | 100.0 |
| Are teacher in Almajiri schools adequately remunerated? | Frequency | Percentage (%) |
| No | 225 | 100 |
| Total | 225 | 100.0 |
| Are most of the Almajiri schools adequately funded in terms of school uniform? | Frequency | Percentage (%) |
| No | 225 | 100 |
| Total | 225 | 100.0 |
| Are instructional materials provided for Almajiri School? | Frequency | Percentage (%) |
| Yes | 24 | 10.7 |
| No | 201 | 89.3 |
| Total | 225 | 100.0 |
| Have Almajiri pupils reduced roaming about due to public enlightenment? | Frequency | Percentage (%) |
| Yes | 13 | 6.0 |
| No | 212 | 94.0 |
| Total | 225 | 100.0 |

Table 3: continued

| What are challenges facing Almajiri and Tsangaya system of education? | Frequency | Percentage (%) |
|--|------------------|-----------------------|
| Lack of facilities poor funding | 225 | 100 |
| Teachers lack adequate training | 60 | 26.8 |
| Poor implementation of government policies | 223 | 99.2 |
| Inadequate curriculum | 9 | 4.0 |
| Total | 225 | 100.0 |

Table 3 indicates 184(81.6%) of the respondents opined that it is possible to formalize Almajiri system of education, whereas the remaining 41(18.4%) opined that it is not possible to formalize this system of education.

Table 3 shows that 9(4.0%) respondents opined that there is sufficient funding to ensure effective implementation of the model Almajiri educational system. But the vast majority 216 (96.0%) of the respondents opined that there is no sufficient funding to ensure effective implementation of the model Almajiri educational system.

Table 3 indicates all the teachers 225(100%) opined that there was no judicious utilization of fund available to the Almajiri schools.

Table 3 indicates that all the 225 (100%) teachers opined that no adequate remuneration to teachers in the schools.

Table 3 indicates that all the 225 (100) teachers opined that most of the Almajiri schools were not adequately funded in terms of school uniform.

Table 3 indicates 24 (10.7%) teachers opined that instructional materials are provided for Almajiri School. But, the vast majority 201(89.3%) of the respondents opined that no instructional materials are provided for Almajiri School.

Table 3 indicates that 13 (6.0%) of the respondents opined that Almajiri pupils have reduced roaming about due to public enlightenment. But, the vast majority 212(94.0%) of the teachers opined that Almajiri pupils have not reduced roaming about due to public enlightenment.

Table 3 indicates that all the 225 (100) teachers opined that the main challenge facing Almajiri and Tsangaya system of education is lack of facilities poor funding, 60(26.8%) teachers opined that the main challenge facing Almajiri and Tsangaya system of education is teachers' lack adequate training, 223(99.2%) teachers opined that the main challenge facing Almajiri and Tsangaya system of education is poor implementation of government policies and 9(4.0%) teachers opined that the main challenge facing Almajiri and Tsangaya system of education is inadequate curriculum.

Table 4: Teachers' possible solutions to the challenges being faced by Almajiri and Tsangaya system of education?

| Possible solutions | Frequency | Percentage (%) |
|---|------------------|-----------------------|
| Government, wealthy individuals and parents should help system through proper funding | 81 | 36.0 |
| Provision of water and electricity to schools | 60 | 26.8 |
| Constructions of classrooms | 36 | 16.0 |
| Giving money to teacher and food to students | 48 | 21.2 |
| Total | 225 | 100.0 |

Table 4 summarizes teachers' possible solutions to the challenges being faced by Almajiri and Tsangaya system of education. Table 4 indicates that 81(36.0%) teachers called for government, wealthy individuals and parents' interventions by ensuring proper funding of the system. Whereas 60(26.8%) of the teachers opined that provision of

adequate water and electricity to schools is the possible solutions to these problems. 36(16.0%) of the respondents suggested the constructions of more classrooms as the possible solution to these challenges and last but not the least 48(21.2%) of the respondents opined that giving money to teachers and food to students can solve the problems.

5. DISCUSSION OF FINDINGS

The followings findings were drawn from the study:

- (1) It has also been discovered that Almajiri pupils face difficulty when bathing and washing. They generally depended on public taps and wells for water. Majority of them could wash and bath only on Friday and they are usually used their begging bowls to fetch water to bath near the public taps. And some borrow bucket when they want to wash their clothes.
- (2) This study also found out that teachers do not receive any support from government or NGO's
- (3) That there is no enough accommodation in the existing Almajiri schools such as classes, hostel/rooms, office(s), toilets, bathrooms, laundries and recreational facilities.
- (4) The study also reveals that there is no adequate remuneration to teachers in the schools
- (5) That teachers allow their Almajiri pupils to go for begging so that the can get food to eat.
- (6) Another major finding is that, majority of Almajiri pupils do not engage in any income activity,
- (7) It was also reveals that there is no sufficient funding by the government to ensure effective implementation of the Almajiri and Tsangaya system of education.
- (8) That monitoring and supervision promotes effectiveness and efficiency of government policies on Almajiri and Tsangaya system of education.
- (9) That Almajiri schools have not been provided with social amenities like water and electricity.

6. RECOMMENDATIONS

The following recommendation if well harnessed and implemented would/might prosper a lasting solution to the problems facing the Almajiris and Tsangaya system of education.

- (1) The government should provide sufficient fund to ensure effective implementation of the Almajiri and Tsangaya system of education.
- (2) There should be provision of good accommodation in the existing Almajiri schools, including classes, hostel/rooms, office(s), toilets, bathrooms, laundries and recreational facilities to the Almajiri pupils. The government should also include vocational skills in the school system to enable for pupils to have some means of earning a living.
- (3) The wealthy members of the public should assist the teachers and pupils in supply of basic needs and medical care. Those who have large unoccupied building should release to the teachers and pupils for accommodation.
- (4) The parents of the Almajiri pupils should make adequate provisions of food, money, and clothes to their children. Before they send them out, they should they should keep some money with the Qur'anic teachers which could be used when sickness occurs. Moreover, they should not send their children to every far places. As much as possible, the teachers and pupils should remain in any part of their local government areas.
- (5) The government at all level should consider the education of Almajiri child as a fundamental human right and be an integrated part of the current universal basic education programme in the country.
- (6) The government is expected to pay some allowances to the teachers so as to be able to buy some basic needs.
- (7) The Almajiri pupils are encouraged to engage in any income activity so as to improve their standard of living.
- (8) Public enlightenment: Government in collaboration with the religious leaders the traditional leaders and NGOs should embark on public campaign against child begging. TV and Radio programme should be carried out to inform communities and societies on the negative implication of street begging; also strengthen punishment should be place for perpetrators of the acts.

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