

DEVELOPING QUR'ANIC EDUCATION THROUGH THE TSANGAYA SYSTEM: CHALLENGES OF SUSTAINABILITY AND CURRICULUM MODERNIZATION

Dr. Abba Alhaji Bukar PhD¹, DawiDala Mangari²

¹*Department of Arabic and Islamic Studies, Borno State university, Maiduguri (Nigeria).*

²*Department of Political Science Education, Kashim Ibrahim college of Education, Maiduguri (Nigeria)*

ABSTRACT

The Tsangaya system of education has been in existence, centuries prior to British colonizers, and it has been the source of moral and educational training, especially in KanemBorno where its people are predominantly Muslims .Before the coming of the British colonial powers, the system was well established . The Mais were in total support of it and every parent send their children/wards to Tsangaya to Quranic school.TheAlarammas or Tsamgaya proprietors were given the desired financial and moral support,. But after the British colonialist took over the mantle of leadership of Nigeria, they frustrated the system through denying the schools its usual scholarships and financial backing. Post-colonial governments of Nigeria also did not give the Tsangaya education a deserved attention, and that continued until the present time. This paper seeks to examine the possibilities of modernizing the curriculum of Qur'anic school in reflection reflection of the exigencies of current realities. There is a dire need for the adoption of the IQE Curriculum i.e. Integrated Qur'anic Education Curriculum. The package is intended to serve the purpose of integratingsangaya Qur'anic Education system into regular system. This is through the process of the integration of Elements of Basic Education into the Qur'anic Schools.

Key words: Allaramma,Tsangaya,Almajiri,Tsangaya.

1.INTRODUCTION

The Glorious Qur'anexplicitly encourages the pursuit of knowledge and education as well as extols the value of learning from experience. The position of knowledge in Islam is so great that the very first divine command in the very first revelation was READ; and was revealed to an unlettered person. Q 87:1-5) "says, *Read in the name of Your Lord who created. He created man from a clot (of blood). Read and your Lord is Most Bountiful*".

Allah, the Almighty, created worlds and human for a purpose as stipulated in the GloriousQur" an: "*I have only created jinn and mankind that they may serve Me*" (Q 31 :56).

Similarly, in Islam, the process of education started from the first man created on earth. Adam (AS) when Allah the Almighty taught him names of things, as the Holy Q 2 : 31 says:

"And he taught Adam the names of all things".



This marks the first Islamic approach to human knowledge and education. Generally, this suggests that the Glorious Qur'an has the term and concept of education. The most well-known names given to the revealed message are the Qur'an and the *Kitab* (Book). The Qur'an is derived from *Kataba* (wrote) hence both names are linked to educational concept. The Glorious Qur'an is a divinely revealed book of Allah, a guiding light and a book of knowledge for Muslims. The Qur'an was revealed to man to get educated by following the path of Allah, learn from its chapters and verses, its examples and observe Allah's commands. Q 20 123-127 says: *"But when there come unto you from Me a guidance, then who so followeth my guidance, he will not go astray nor come to grief"*.

The Glorious Qur'an is therefore the complete book of knowledge and the book of goodness. The Prophet (PBUH) says *The best between you is the one who studied the Qur'an and taught it to others*" (Transmitted by Bukhari and Muslim). The Holy Prophet further says, *"Knowledge or wisdom is a lost property of a Muslim; he recovers it when he finds it"*.

Islam therefore urges man to learn and continue to seek knowledge for the development and progress of mankind. Mankind is commanded to learn to get educated in order to know about his Creator (Allah), about his creation, including man himself and life as a whole both here in this world and hereafter. Islam enjoins good and forbid evil. Islam respects man as best creatures and encourages him to learn and gain knowledge. Allah, the Almighty created mankind to worship with the aid of knowledge. The Glorious Qur'an states that: *"I have created jinns and mankind that they may serve me"* Qur'an Chapter 51 verse 66.

Islam therefore clearly sanctifies knowledge and creates keenness for it among believers. Knowledge is not only recommended duty for a Muslim but its acquisition is also obligatory one for every faithful Muslim from the cradle to the grave

2. DEFINITION OF THE TERM TSANGAYA

According to Dahiru Umar^[1] The original meaning of the word sangaya in kanuri has been lost. Though some scholars are of the opinion that the word could be derived from the (colloquial) Arabic *musanghi* meaning those waiting to learn or to be given food. Its establishment goes back to the period of Mai Ali Gaji d. 909 AH/1503 AD who encouraged and promoted scholarship and the search for knowledge.

The system has produced rulers, religious reformers judges, administrators, clerics and scholars and a sequence of men literate in the Arabic language^[2].

Tsangaya originated in the reign of Mai Ali Gaji (1503 C.E) who encouraged and supported the establishment of such centers in many areas for the spread of literacy. The prominent of such centers include *Kukawa*, *Geidamand* *Damaturu*. These centers produced a number of experts in the writing and recitation of the Qur'an. The Mai supported and generously financed these Qur'anic schools and their scholars. It influences the Qur'anic school system in Bornu which spread to the neighboring Hausa states.



The word *Almajiri* is an Hausa word emanated from an Arabic word “*Almuhajirun*” meaning the Emigrants. It refers to a person who migrates from his home to other places in the quest for Islamic knowledge.

During the pre-colonial era, the **Tsangaya** (Traditional Qur’anic school) system was established under the KanemBorno empire as a comprehensive system of education for the memorization of the Glorious Qur’an and the learning of Islamic principles, jurisprudence, values and theology. The **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 while maintaining contacts with the mallam to provide food and other necessities of the child as he studies. It is mainly practiced in northern part of Nigeria.

At the time of its inception, the tsangaya school as well as the *Almajiris* were held with high esteem, because during those days, the schools knows nothing about begging and the pupils no longer begs on the street. they help the teacher on the farm, gather some firewood from the bush which was normally used as a light during the night class and some to be used by the teacher’s wife for domestic use as all pupils try to do something to please their teacher in order to get reward and blessings from the Almighty Allah. In those days teachers were regarded as parent and teachers also considers them as his children and therefore tries to inculcate in them the ability to understand the importance of staying with each other. Some of the teachers also sent their children to other tsangaya schools to seek for knowledge under different teachers and some do teach their children at their own school among his pupil and therefore treats them equal in all aspects and sometime even favour his students above his children. The community on its part on its parts provides support and care by means of gifts and Zakat donations these has impacted positively in sustaining the system and contributing to its growth and popularity be it food, clothing, cash etc.

The system then, has produced many prominent Islamic scholars, judges, clerks, and society leaders in the northern part of the country, with the passage of time, today the structure has been changed from its original purpose. Parents now enroll their children and abandon them relying on the society to cater for them, With the increasing level of poverty and economic adversity. Deplorably, the condition at becomes unbearable for both the teachers and the learners.

Almajiri became overwhelmingly oppressive for the Mallams. Most of these children are exposed to different forms of problems at a tender age been deprived of material and emotional support, they roam about the streets barefooted and dirty, begging for alms and food in the streets, mosques, motor parks, residence, markets etc, They are everywhere and at times, they cause traffic hazards. This is why today the name “*Almajiri*” has several definitions in the minds of many Nigerians. One can now think of how to describe the system and which path the *Almajiris* are taking considering the fact that even the name has generated another meaning for itself because they became a burden as well as a nuisance.

Today in Nigeria, *Almajiri* is a general name given to both a student and destitute (beggar), but the fact is that in the present day northern Nigeria, *Almajiris* (students) only begs for alms and food during school free days or at a school break time, unlike the destitute who begs endlessly. The *Almajiri*’s time for class starts immediately after the dawn



prayer for the recitation and memorization of the Glorious Qur'an. They close for the morning around 7:30am and disperse into the streets, some stay behind after class to complete an assignment such as inscribing some verses of the Glorious Qur'an on a small wooden slate known in the Hausa language as "**Allo**" (pupil's writing slate in the tsangaya school). However, after expiration of the free time they will all return back to the tsangaya for afternoon and evening classes. Whereas, there exist other destitute children who primarily reside on the street. They are homeless, they sleep under the bridge, in the market and unsecure places, this set of children were sent by their parents to beg around towns and cities in the guise of *Almajiris* under the care of nobody. Reasons behind such act by parents were due to high rate of poverty in the family to take care of essential needs such as provision of school fees, clothing, shelter, food and other needs. It is thought provoking to emphasize here that the commonly proverbial idea of parents love towards their children has been put to question in this respect. With the increasing number of out of school children and street begging in the country, if nothing is done will be a threat to development of the nation in no small circumstances.

Every child has the right to education, Without education, children are denied the opportunity to develop their full potentials and play. The word *Almajiri* is a Hausa word emanated from an Arabic word "*Almuhajirun*" meaning the Emigrant. It refers to a person who migrates from his home to other places in the quest for Islamic knowledge.

During the pre-colonial era, the Tsangaya (Traditional Qur'anic School) system was established under the KanemBorno empire as a comprehensive system of education for the memorization of the Glorious Qur'an and the learning of Islamic principles, jurisprudence, values and theology. The 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 while maintaining contacts with the mallam to provide food and other necessities of the child as he studies. It is mainly practiced in northern part of Nigeria At the time of its inception, the tsangaya school as well as the *Almajiris* were held with high esteem, because in those days, the schools knows nothing about begging and the pupils no longer begs on the street. they help the teacher on the farm, gather some firewood from the bush which was normally used as a light during the night class and some to be used by the teacher's wife for domestic use as all pupils try to do something to please their teacher in order to get reward and blessings from the Almighty Allah, in those days teachers were regarded as parent and teachers also considers them as his children and therefore tries to inculcate in them the ability to understand the importance of staying with each other. Some of the teachers also sent their children to other *tsangaya* schools to seek for knowledge under different teachers and some do teach their children at their own school among his pupil and therefore treats them equal in all aspects and sometime even favour his students above his children. the community in its parts provides support and care by means of gifts and Zakat donations these has impacted positively in sustaining the system and contributing to its growth and popularity before food, clothing, cash.

The system then, has produced many prominent Islamic scholars, judges, clerks, and society leaders in the northern part of the country, with the passage of time, today the structure has been changed from its original purpose. Parents



now enroll their children and abandon them relying on the society to cater for them, With the increasing level of poverty and economic adversity. Deplorably, the care of the *Almajiri* became overwhelmingly oppressive and burdensome for the *Mallams* teacher. Most of these children are exposed to different forms of problems at a tender age been deprived of material and emotional support, they roam about the streets bare footed and dirty, begging for alms and food in the streets, mosques, motor parks, residence, markets etc, They are everywhere and at times, they cause traffic hazards. This is why today the name “*Almajiri*” has several definitions in the minds of many Nigerians. One can now think of how to describe the system and which path the *Almajiris* are taking considering the fact that even the name has generated another meaning for itself because they became a burden as well as nuisance to the society Today in Nigeria, *Almajiri* is a general name given to both a student and destitute (beggar),but the fact is that in the present day northern Nigeria, *Almajiris* (students) only begs for alms and food during school free days or at a school break time, unlike the destitute who begs endlessly.

The *Almajiri*’s time for class starts immediately after the dawn prayer for the recitation and memorization of the Glorious Qur’an. They close for the morning around 7:30am and disperse into the streets, some stay behind after class to complete an assignment such as inscribing some verses of the Glorious Qur’an on a small wooden slate known in the Hausa language as “Allo” (pupil’s learning material in the tsangaya school). However, after expiration of the free time they will all return back to the tsangaya for afternoon and evening classes. Whereas, there exist other destitute children who primarily reside on the street. They are homeless, they sleep under the bridge, in the market and unsecure places, this set of children were sent by their parents to beg around towns and cities in the guise of *Almajiris* under the care of nobody. Reasons behind such act by parents were due to high rate of poverty in the family to take care of essential needs such as provision of school fees, clothing, shelter, food and other needs. It is thought provoking to emphasize here that the commonly proverbial idea of parents love towards their children has been put to question in this respect. With the increasing number of out of school children and street begging in the country, if nothing is done will be a threat to development of the nation in no small circumstances. Every child has the right to education, without education, children will be denied the opportunity to develop their full potentials and play productive roles in the society.

3.ENROLEMENT AND ADVANCEMENT PATTERN IN THE TSANGAYA SYSTEM OF EDUCATION

Mode of enrolment into the Tsangaya depends on its type.

1. In one type admission is through either of the following three ways; (I) Gardi (Young adult) comes along with his students and seeks permission from the Alaramma (the overall teacher of the Tsangaya) to be admitted;
- (II) Students enroll themselves individually;
- (III) Parents from different areas enroll their wards into the school before the teacher leaves his town and takes off.



In another type, temporary migrants known as '*Yan ci-rani*', contact the teacher, introduce themselves individually and gain admission.

In another type: *Gardi* (Young adult) comes as a temporary migrant and eventually settles with his family. He begins to teach some children enrolled into his school and along with whom he came from his hometown. Gradually, children from neighboring houses are admitted. The Age at Which a Child is enrolled according to the Islamic system of child upbringing when a child is weaned character building and ethical training begins. The basis upon which a child is enrolled into MakarantarAllo at a very tender age is a tradition of the Prophet, in which he is reported to have said: "Every child is born pure in nature. (It is by virtue of the orientation he receives from) his parents (that they) turn him into a Jew or a Christian or a Pagan."^[3] Perhaps, it is in compliance with this hadith that a child is enrolled into the resident Tsangaya at the age of four or five and in some areas, as earlier as when a child begins to babble (Amuda, 2011; Ilori, 1981).

4. STAGES AND PEDAGOGIES IN THE TSANGAYA

There are basically seven stages which students pass through and each has its distinct pedagogy. These stages are as follows:

4.1 The Mimicking

This is the beginner 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. The Mallam observes each student carefully and as soon as he notices that the child starts mimicking the recitation of others he moves him to the next stage.

4.2 The Biyawa stage.

This stage is characterized by the student reading 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 latter can easily read after the teacher. 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; SuratulIkhlas; SuratulMasad; Suratun Nasr; SuratulKafirun; SuratulKauthar; SuratulMa'un; Suratu Quraish; Suratul Fil. This usually takes weeks or even months to complete. It is because the teacher read to the child bit by bit and once in a time. It is only when he is satisfied when the student masters and memorizes a portion that he recites for the next portion. Reaching the end of Suratul Fil signifies the end of this stage. The teacher asks the child's father to buy an **Allo** (wooden plate) for him in preparation for the next stage^[4].

4. 3 The Babbaku Stage. The use of Allo begins at this stage. 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. It begins with the following: a. **Alu** (ا)



b. **Ambaki** (ع)

c. **Wau** (و)

d. **Zal** (ذ)

This makes up the word *A'udhu* (أعوذ)

The arrangement of the *Suwarin* which only letters are taught is similar to that of the *Biyawastage*. Whenever the teacher becomes satisfied when the student has learnt and memorized the written portion he asks him to wash it away at a specified area reserved only for washing away writings of the Qur'an. The washed away portion is not poured in the gutter or in any dirty area for this is regarded as belittling and stampeding over the sanctity of the Qur'an.

4.4 The *Farfaru* Stage

This is advancement of the *Babbakustage* 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* comes *Suratul Fil*. It then goes on and on down to *Surah al-Nas* which is the end of this stage.

4.5 The second *Biyawa* Stage (*Haddatu*).

The student have been acquainted 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. *Basmalah* and a verse or two in *Surah al Fatihah* are written on the *Allo*. The teacher recites each word and the student reads after him two to three times. He 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 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 must thereafter be asked to go and wash off the memorized portion (*wanki*) so that new portion could be written for him by the teacher. Sometimes students use sandpaper (*Samfefa*) to polish and smoothen their *Allo* and at the same time brighten it.

4.6 The *Rubutu* Stage.

This is the stage at which the student starts writing for himself and no longer relies on the teacher for that. This is because by this time the student can read without stuttering. When the student must reach *Suratul A'la* the second

Biyawastage, the student must be asked by the teacher to acquire a five *hizb* copy of the Qur'an (The Qur'an is divided into thirty sections- *Juz'* – and sixty sub-sections – *Hizb*) which is an indication that the student must academically mature to write for the student self must under the guidance of the teacher. Henceforward the teacher only shows him the portion of the student must write and the student should copy the specified portion on his *Allo* from his 5 *hizb* copy of the Qur'an. The student must then come to the teacher and learns the new portion. After the student learns all the *Suwarin* the 5 *hizb* copies are permitted by the teacher to obtain the 10 *hizb* copies, then the 15 *hizb* and finally the 20 *hizb* one. The student is expected to have learnt and mastered the writing skill.

4.7 The *Zurfi* The advanced Stage.

Zurfi is the Hausa equivalent for deepness. It 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 teacher's 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. Full explanation on graduation will come later as it comprises a lot of things

5. CHALLENGES OF TSANGAYA QUR'ANIC EDUCATION IN NIGERIA

Before we discuss some of the challenges faced by the *tsangaya* Qur'anic school, it will be good to make a sort of a historical flashback at the position of the system under the rulers of KanemBorno as an example. Throughout the history of Quranic Education in KanemBorno, the task of Educating the Society in Islamic doctrines, in accordance with the teaching of Quran, became the Sole responsibility of the Ulama (Malamwa). While the Mais (rulers) strongly encouraged Ulama, Scholars to establish centres of Islamic Education (Sangaya), which attracted various Scholars from within and outside KanemBorno. Sangaya Quranic School, is headed by the founder, who should be a learned, to the status of Sayinna or Goni. Teachers, Paramount and visiting Ulama, were also settled within the vicinity of the Sangaya, including both elementary and advanced level students.

The founder, as head of the intellectual Community, he presides over *DARASE* (reading circle) for advanced students, while his representative looked after the elementary and preliminary students. Their feeding and other basic needs were Solely the responsibility of the founder, the Mai (ruler) and the larger community, through the various forms of alms (*Sada'a*). In Borno tradition, each and every average household should prepare and send food, to the Sangaya, free of charge, for the sake of Allah. The Sangaya settlement also seriously and actively engaged in farming activities to supplement the efforts of the community. Normally the number of Moronji, is



rendering to the heaps of ashes surrounded by elementary students reading during the night and early in the morning, with fire burning in the middle to give light for easy identification for their written wooden State^[9]. Generally, the firm foundation of the intellectual pursuit and strong culture of scholarship and learning was laid on a solid ground due to the activities of the Ulama and encouragement by the rulers. Especially the SamnoMallamwabe, the annual conference of the renown Ulama from within and outside KanemBorno. The Ulama gathered annually to deliberate and discuss on various issues of common interest, presentation of books and papers written on various subjects. Adopt terms and terminologies to be used in Tafsir of the Quran and or disputations on various Islamic knowledge, etc.

The appointment and conferment of titles to individual Ulama who excelled in knowledge of Quran/Tafsir, Jurisprudents etc, as Goni, Wali, Imam, Liman, Shettima etc. The tradition which is practice to date in many Mallamtisettlements e.g. Kauwa settlement at Baga, GoniSanda settlement at LawantiFə laiya of Ngurno, Monguno Local Government to mention but a few.

6. COLONIAL LEGACY.

This started with the invasion of the British colonial powers. When they captured the territories they killed those emirs who refused to willingly surrender to the British colonial army, some emirs were deposed. Consequently, the emirs lost the powers to control their territories and accepted the new terms of reference to serve the colonial powers as figure head traditional rulers. The control of the *Almajiri* school system was also lost, eventually the funding of the *Almajiri* system was stopped on the basis that the schools were religious bodies and therefore they deserve no funds from the government^[3].

Abdulqadir^[6], pointed out that when the Tsangaya system could not gather support from the colonial powers, the people of the community and the disabled emirs, the system collapsed. The British colonial powers introduced their formal education and funded it accordingly. The *Almajiri* pupils and their teachers were forced to look for other means of survival whereby they resorted to begging and doing other menial jobs to survive. This reason is without doubt the beginning of the present predicament of the *Almajiri* system of education in Nigeria.

7. ABSENCE OF SOCIAL ATTENTION

Kabir^[7], observed that the fundamental problem facing the Tsangaya pupils is the absence of food, indecent accommodation and health facilities, as well as parents deprivation, some of whose parents stay hundreds of kilometers away from the school. *Almajiri*'s consolation is embedded in the belief that all tragedies encountered during this school system would amount to exalted rewards in the hereafter (Heaven).

8. LACK OF SUPPORT

Also amazing is the fact that, under this system, one teacher can register 100-200 pupils under his custody with no support from the government, parents or the society, and has no plan for food, shelter or health care facilities. Under



this condition, the only alternative option left for them, is to take to the streets. *Almajiri* system has been relegated and abused, to the extent that the pupils roam the street picking remnants of contaminated leftover food from the garbage.

Muhammad^[8] and Out^[9] argued that most of the *Almajiris* are dropped at their boarding school without provisions; their parents gave them puny stipend that would hardly last for a week, but expected them to live in the school for years. This is what is gradually exposing them to child abuse, secret cults, health hazards and other sort of social vices. Hoechner^[10] supported the view and laments that, since the parents of the *Almajiris* are dominantly poor, they used to feel relieved by sending their children to the *Almajiri* boarding school where the children struggle to take care of themselves.

9. CURRICULUM MODERNIZATION

The survival of any nation depends on the quality of the education of its citizens. Therefore, no meaningful development can take place if majority of a nation future leaders do not receive holistic education for one reason or the other. The need for modernizing the curriculum of Qur'anic school is a reflection of the exigencies of current realities. There is a dire need for the adoption of the IQE Curriculum i.e. Integrated Qur'anic Education Curriculum. The package is intended to serve the purpose of integrating Tsangaya Qur'anic Education system into secular system. This is through the process of the integration of Elements of Basic Education into the Qur'anic Schools. This is not with the intention of supplanting the system and normal operation of the Tsangaya system but rather to enrich the curriculum offerings which should result in widening their horizon, prepare the children for better functioning in the modern society but more importantly preparing them for mainstreaming into formal Basic Education School structure.

The specific objectives of IQE Curriculum is to provide the following

i) basic literacy and numeracy skills for learners of the Qur'anic schools

ii) post literacy education for learners in Qur'anic Schools

iii) necessary knowledge to those who complete this program to be mainstreamed into the formal system

iv) provide pre vocational skills that will assist them in their day to day activities. Make them able to fend for themselves and which in long run will minimize street begging.

10. STRUCTURE OF THE IQE CURRICULUM

The IQE Curriculum designed by a technical working Groups from NMEC/UNICEF, Arewa House/ETF and UBEC. The working group selected contents of the curriculum for Harmonized curriculum package that would be simple down to earth and learner friendly to enable them with a good quality grounding in Basic Education.

This curriculum is designed for a three (3) year duration and is broken into two stages as follows:



Stage One: it will last for one year (Equivalent to Primary 1-3 of formal schools). This stage is made up of two basic subject: Literacy in the Language of the Immediate Environment and Numeracy. While Arabic and Foundation the learners are also to be introduced to Basic Environment Concepts.

Stage Two: it will last for two years (Equivalent to Primary 4-6 of formal school).

This stage is made up of two groups of subjects. These are:

1. English Language and Mathematics on the one hand and, Basic Science, Health Education, Life Skills and Social Studies on the other.

2. Pre-Vocational skills to prepare the mature learners for the world of work.

At the end of this stage, learners are free to further their education by mainstreaming to JSS or JIS or to acquire Vocational Skills for functional living.

11. IMPLEMENTATION OF THE CURRICULUM

Qur'anic school are of two types. The first consists of the settled clientele who mostly attend Qur'anic Schools and Formal School system simultaneously. The second group consist of the children from various places who only attend Qur'anic Schools and survive through begging and other menial jobs. The curriculum is designed specifically for the second group, i.e. the children popularly known as the *Almajiri*.

Also, other *non-itinerant children* not enrolled in formal schools would also benefits from this curriculum.

10.1 Number of periods and lessons

This curriculum is to run alongside the existing Qur'anic School programme. Although a minimum number of contact hours have been prescribed in this document, the curriculum is to be implemented at the discretion of each Qur'anic School proprietor.

A minimum of four (4) contact hours per week and a total of seventy-eight (78) lessons per session are required for the effective implementation of this curriculum.

10.2 Methodology

This curriculum is based on a participatory and exploratory method of teaching. It is therefore recommended that **learner centered methods** should be used in implementing the curriculum. Also, while using this curriculum, **facilitators** should as much as possible make use of Islamic concepts to back up their teachings, so as to provide a solid base for quality assurance in Qur'anic Schools.

10.3 Facilitators and Training

Owing to the novel nature of this programme, there should be intensive capacity building of Facilitators/Teachers who will implement this curriculum.

10.4 Facilitators Guides

This simplified harmonized curriculum produced with support from UNICEF Kaduna 'C' field office would require the production of Guides to ensure effective implementation.



10.5 Language of Instruction

It is recommended that the Language of the immediate Community should be the language of instruction at Stage One. While English as well as the Language of the Immediate Community should be used at Stage Two.

10.6 Monitoring and Evaluation

Monitoring and evaluation should be undertaken at regular intervals. The said monitoring and evaluation would be carried out by a team of officers from United Nations Children's Fund (UNICEF), Federal Ministry of Education (FME), Universal Basic Education Commission (UBEC), National Mass Education Commission (NMEC), State Ministries of Education (SMOE), State Universal Basic Education Boards (SUBEBs) and State Agencies for Mass Education (SAME), Colleges of Education (COEs) and Colleges of Arts and Islamic Studies (CAIS) as well as Non-Governmental Organization (NGOs), Community Based Organizations (CBOs), such as Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) and Proprietors of Qur'anic Schools.

It is a fact that each Qur'anic School operates its own curriculum on a set of topics, objectives, content, learning activities, learning/instructional materials and evaluation procedures unique to its traditional design of Qur'anic education. These schools may continue to make use of their different curricula to teach the components of Qur'anic Education.

11. CONCLUSION

Having said that, it could be concluded that: (1) the Tsangaya system of Qur'anic education predated the western system in Nigeria; (2) A unique mechanism inherent in the system helps it to sustain through the ages; (3) The total neglect faced by the system from both the government and the public led to an immeasurable loss of human resource; (4) The schools are formal and are far away from being informal; (5) Begging and destitution are not an integral part of the system. They are rather circumstantial; (6) Acquisition and imparting of knowledge are considered to be acts of worship hence, a continuous exercise. They are not regarded as an occupation; (7) The predominant method in these schools, rote learning, is regarded to be more than a method of teaching but a virtue and a value; (8) It is not out of poverty that parents enroll their wards into these schools; it because of a substantial number of the students are children of the affluent; and (9) If given the proper care and attention it deserves, the system could help in entrenching and strengthening the spirit of self-reliance among Nigerians rather than always relying on government to provide employment. Bringing all this into light could help in realizing the potentials of home-bred systems of imparting knowledge based on people's cultures and traditions, instead of unequivocally attuning to the melody of change which entails disregarding all what is home-made and accepting, hood and sinker, an alien system of education which philosophy and worldview may be contrary to Islamic ethical principles.

Lastly, The harmonized curriculum on IQE for Qur'anic Schools is not a comprehensive document as regards the education of the Qur'anic Schools learners. Consequently, instructional manuals and learners' primers would need to be produced in the long run to support to the implementation of the curriculum. These would address and redress



the shortcomings that may be noticed in this curriculum. However, facilitators will be trained and retrained for effective use of this curriculum.

REFERENCE

- [1] Umaru Dahiru (1995) Qur'anic Studies in Borno : Developments in the twentieth Centuries. Published by Ed-linformServices.University of Maiduguri
- [2] Taiwo, F. J. (2013). Transforming the *Almajiri* Education for the Benefit of the Nigerian Society. Journal of Educational and Social Research, 3(9), 67.
- [3] Al-Bukhari, Ibn Ismail Muhammad *n.d Sahih Bukhari* (Arabic-English) Vol. 6, Hadith No. 466, Dar-al-Arabia
- [4] DR.Humphreys, S., Moses, D., Kaibo, J., & Dunne, M. (2015). *Counted in and being out: Fluctuations in primary school and classroom attendance in northern Nigeria*. International Journal of Educational Development, 44, 134–143. Retrieved from <https://ideas.repec.org/a/eee/injoed/v44y2015icp134-143.html>
- [5] GazaliK. A. Y. (2014),*The Role of KanemBorno Ulama in Quranic Education, before the colonial Rule in Nigeria*
- [6] Abdulqadir, I. A. (2003, February 14). The *Almajiri* System of Education in Nigeria Today Retrieved from Gamji News. www.gamji.com Assessed on 13th June, 2016.
- [7] Kabir, I. (2012, July 26). The *Almajiri* Phenomenon. Gamji online. Retrieved from www.gamji.com
- [8] Muhammad, R. (2013). *Teachers and Parents' Assessment of the Inclusive Education of the Almajiri and Education for All in Nigeria*. Journal of Resourcefulness and Distinction, 6(1).
- [9] Otu, J. O. (2006). Portrait of the *Almajiri*: A Study of their Daily Activities in Painting (Doctoral Dissertation, Submitted to the Department of Fine Arts Ahmadu Bello University Zaria.).
- [10] Hoechner, H. (2013). *Searching for Knowledge and Recognition: Traditional Qur'anic Students (Almajirai) in Kano, Nigeria*. Nigeria. French Institute For Research in Africa/IFRA.