

**TITLE PAGE**

**CHALLENGES ON THE DEVELOPMENT OF ALMAJIRI  
SYSTEM OF EDUCATION IN BIRNIN KEBBI METROPOLIS**

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## **APPROVAL PAGE**

This project work has been read and approved as meeting one of the requirement for B.A.ED Islamic Studies of the Department of Educational foundation Usmanu Danfodiyo University Sokoto.

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## **DEDICATION**

This project is dedicated to our parent Malam Salihu Yanhaya Jega, malam Abubakar Tanko Besse, Malama Fatimatu Sahilu Jega, malama Aishatu Abubakar Tanko Besse, we also thank the Almighty Allah who has empowered and covered us with the ability to pursue Degree program in B.A (Ed) Islamic studies successfully.

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## **TABLE OF CONTENT**

Title page-----	i
Approval/certification page-----	ii
Dedication -----	iii
Acknowledgements-----	iv
Table of Contents -----	v
Abstract -----	viii

### **CHAPTER ONE: Introduction**

1.1 Background of the Study-----	1
1.2 Statement of Problems-----	3
1.3 Objectives of Study-----	6
1.4 Research Questions-----	7
1.5 Significance of the Study-----	7
1.6 Scope and the Limitation-----	8
1.7 Operational Definition of Terms-----	9

## **CHAPTER TWO (Review of Related Literature)**

2.1	Introduction-----	11
2.2	Conceptual Framework-----	12
2.3	Historical development of Almajiri system of Education-----	16
2.4	Philosophy of Almajiri Education-----	19
2.5	Problem of Almajiri education -----	23
2.6	Review of Related Empirical Studies -----	25
2.7	Summary and Uniqueness of study-----	29

## **CHAPTER THREE**

### Research Methodology

3.1	Introduction -----	31
3.2	Research Design-----	31
3.3	Population-----	32
3.4	Sample and Sampling Techniques-----	32

3.5	Research Instrument-----	33
3.6	Validity of Research instrument-----	33
3.7	Reliability of research instrument -----	33
3.8	Method of Data Collection-----	34
3.9	Method of Data Analysis-----	35

#### **CHAPTER FOUR**

4.1	Data Analysis and the presentation of finding-----	36
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#### **CHAPTER FIVE**

5.1	Summary/Conclusion and Suggestion -----	45
5.2	Recommendations-----	50
	References -----	54

## **ABSTRACT**

The focal point of this study is to know the “challenges on the development of Almajiri system of education in Birnin Kebbi metropolis” . in the case of this research the work is arranged in five chapters chapter one deal with the background of the study, statement of research problems, objectives of study, research questions, significance of the study, scope and delimitations, operational definition of terms, chapter deal with Review of related literature, introduction, conceptual frameworks, philosophy of Almajiri system of education, Historical development of Almajiri system of education, challenges on the development of Almajiri system of education in Birnin Kebbi metropolis problems of Almajiri education, review of related empirical and the summary and uniqueness of the study. Chapter three deal with the research methodology, introduction research design, population sample and the sampling techniques, research instrument validity of instrument, reliability of instrument, method of data collection, method of Data analysis, chapter deal with the data analysis and the presentation of finding while chapter five dealt with summary, conclusion, recommendation.



## **CHAPTER ONE**

### **1.1 BACKGROUND TO THE STUDY**

Almajiri refers to a person who migrates from the luxury of his home to other place or to popular teaching in the quest for Islamic knowledge. It is hinged on the Islamic concept of migration which is widely practiced especially when acquisition of knowledge at home is either inconvenient or insufficient. Imam Shafi’I is the greatest proponent of migration for seeking knowledge which he said is nothing unless it is mind and transported away from its soil. He summarized everything in two verses. Emigrate from your home in quest of excellence, good manners and friendship with famous. Shafi’I himself was born in Gaza. He travelled almost the entire middle east seeking in knowledge until finally he settles in Egypt.

With the coming of Islam to Hausa land in 14<sup>th</sup> century. Qur’anic education started and wage of Sokoto jihad was

carried out in the early 19<sup>th</sup> Century. Qur'anic school in Hausa land are usually located in mosque or the urban centers than the rural areas. Generally there are two types of Qur'anic teachers stay in one place and educate the children in the locality in which they live.

In this system of learning Qur'anic schools of Almajiri are usually entrusted in the care of learned person "Malam" were it is hoped that they would have the necessary concentration and learning atmosphere. Abraham and Canhan (1978) noted that toward the end of 19<sup>th</sup> century when movement of people in the northern Nigeria in particular became less dangerous.

Alamin (1987) emphasis the Islamic learning started in the "Malam" settlement were the student and their teachers gathered to make Qur'anic lessons. When the British conquered Sokoto in the year 1903 and subsequently introduce the western types of education, Qur'anic schools continued even through the colonial government deal not to finance such schools.

The public continues to support the Qur'anic education because of its religious and moral importance, even after independence the Qur'anic school were not receiving adequate government assistance, so that the pupils and the teachers had to depend on their efforts. Thus in the case of the Almajiri school, the teacher mostly depend on Wednesday fees which is called (Kudin narba) and also some depend on Saturday fees which is called (Kudin assabar) from the parent of the inhabitants pupils, while the inigrates so help Malams in serving the domestically at you area of study world general views to continental level, to national level, to state level, and your specific place of conducting the research.

## **1.2 STATEMENT OF THE PROBLEM**

The fall of the Almajiri education system in 1904, the British invaded and colonized the northern Nigeria territories and took central of the treasury. They killed and disposed those emirs who resisted the foreign rule, while those who were traditional rules used only for indirect rule. The British

also refused to recognize the Almajir education system as an important education system and deliberately abolished its state funding arguing that, they were mere religious schools. Book (meaning western education) was introduced and found instead.

With loss of support of support from the government and the helpless emirs, the almajiri system thus collapsed like a pile of cards. The responsibility of the almajiri was taken over by the local scholars who deemed it a moral and religious duty to educate these pupil for the sake of Allah. Although there was scarcity of founds and over whelming number of pupils of cater to for the system continued to flourish with the support of the immediate community and begging was still not a norm instead they restored to worsen by the belief that the western education (Boko) was of the Christians European origin and therefore anti-Islamic. It bred the fear that a child with western belief will eventually lose his Islamic identity and embrace vices that negates the values and principles of Islamic as alcoholism. Fornication,

semi naked dressing, partying abandoning the prayer, fasting, zakat e.t.c this predicament I often reflected in the grievance vented out at those attending the western schools as echoed in a popular Almajiri song “Dan Makarantar Bokoko bakaratu ba Sallah, sai Yawan Zagin Malam meaning’ oh student of western education, you do not learn, the Qur’an and you do not pray, except to be mocking the teacher”.

The pupils now left almajiri together with their malam’s having no financial support resorted to beginning and other menial jobs for survival. Shehu (2003) asserts that almajiranci was a form of child abuse because it exposed the children to labour work at tender age. Normally children between to age of seven and twenty even below their malam’s cannot feed nor promote the necessities of life for them. Therefore, they embark on begging or labour work in order to survive or earn their living. Inadabawa (1992) observed that the concept of culmajiri has undergone some

transformation overtime in the twentieth century; it is seen as 'bara' that is (begging) by the Qur'anic school pupils.

### **1.3 OBJECTIVES OF THE STUDY**

The broad objectives of this study is to examine the factors (social economic, legal and cultural) affecting the development of almajiri system of education in Birnin Kebbi metropolis.

(1)To find out parent of the pupils provides foods, housing accommodation and medical care and other basic need for their children.

(2)To identify the traditional Qur'anic school exposes the children to child abuse and juvenile delinquencies or petty crimes.

(3)To identify the traditional Qur'anic school exposes the children to child abuse and juvenile delinquencies or petty crimes.

(4)To find out whether food and other basic needs are considered the greatest challenges of the Qur'anic school.

(5)To find out whether the rich Muslims in our society gives out Zakat to the poor.

#### **1.4 RESEARCH QUESTIONS**

The following research questions were generated to guide the conduct of study.

1. Does parent of the pupils provide foods, housing accommodation and medical care and other basic needs for their children?
2. Does child begging in our society attributed to the Qur'anic school pupils only?
3. Does the traditional Qur'anic school exposes the children to child abuse and juvenile delinquencies or petty crimes?
4. Does rich Muslim in our society give out Zakat to the poor?

5. Does lack of food and other basic needs consider the greatest problem of the Qur'anic school?

### **1.5 SIGNIFICANCE OF THE STUDY**

This research will be significance in many ways; it will provide information on the almajiri pupils and their malams as how to solve their problems without booking outside for help. The significance of this study is from the fact hat it will also provide information on the almajiri system of education and their socio-economic contributions to the cities development of the Nigeria. The Almajiris can go back to their homes and made to engage in other meaningful ventures, because the problem of almajiri is a concerned to all, be it as not only embarrassing to the socio-political of the north, but also to the image of Islam and own leaders as whole. The outcomes of this project will be significance.

### **1.6 SCOPE AND DELIMITATION**

This research work will cover the area of challenge on the development of Almajiri system of education in Birnin



Kebbi metropolis. It represents the scope of the research work.

It is limited to some selected Islamiyya schools in Birnin Kebbi local government:

- a- Makarantar Malam Umar Malisa Rafin Atiku.
- b- Makarantar malam Umar Chiye Birnin Kebbi
- c- Makarantar Malam Bala Sarkin aiki Makerargandu.

The schools are so selected to enable for a wider coverage of research study.

### **1.7 OPERATIONAL DEFINATIONS OF TERMS**

Originally, the word “almajiri” was borrowed from the Arabic word “al Muhajirun” which means “the emigrants”. In Hausa language, the word “al-majiri” is variously used to mean a student, a beggar or destitute and more often than not, it is used to refer specifically to young person who immigrate from their town and village to mostly urban centers in search of Qur’anic/Islamic knowledge.

A Qur'anic school refers to a non-formal and less structural types of Islamic educational Institution commonly referred to a "Makarantar Allo "or Tsangaya" or "ile-kewu". It is the basic or elementary level of the Islamic education system. Some Qur'anic school, such as the neighbourhood schools are sedentary with some of the pupils attending primary schools as well, while some others which teachers (Malam's) and their pupils (almajiri) are itinerant.

Qur'anic schools are found in all part of Nigeria. Where Muslim live. But the more traditional Qur'anic are more prevalent in the northern states, especially in rural and sub urban areas of the country. The curriculum of Qur'anic schools is very narrow and limited to the reading and memorization of the Qur'an. Subjects on the meaning of the Qur'an, hadith, fiqh and others are found in the il and Islamiyyah schools.

## **CHAPTER TWO**

### **Review of related literature**

#### **2.1 INTRODUCTION**

The issue of Almajiri has remained worrisome in the minds of Northern elites. This is because the practice has been a source of embarrassment to the region. The concept of Almajiri came as a result of prophet Muhammad's migration from mecca to madina. In Hausa land the term Almajiri I could take any of the following formsi any person irrespective of gender who begs for assistance on the street or from house to House as a result of some deformity or disability, children between the age of seven and fifteen who

attend informal religious school. according Muhammad (2010); the concept of Almajiri education in Nigeria started in the olden days when the quest to acquire knowledge was prevent especially the Qur'anic knowledge by the Muslim there were no laid down procedures or channels to adopt in obtaining such except the unconventional way of handing over words to a supposedly teacher know as Mallam.

## **2.2 CONCEPTUAL FRAMEWORK OF ALMAJIRI**

### **SYSTEM OF EDUCATION**

Almajiri is derived from Arabic word “ Almuhajiri which means an emigrant or traveler. It is being used to described the moving Qur'anic students in west African specially Nigeria. The almajiranci is an educational system that is primarily Islamic. Abdulraham cannon (1978) noted that toward the end of 19<sup>th</sup> century when movement of people in Northern Nigeria in particular became less dangerous. The costum become increasingly wider spread for a Mallam (teacher) to take his school on a four during the try season. This suggest that the movement of the almajiri is seasonal.

## **QUR'ANIC SCHOOL SYSTEM ALMAJIRANCI**

In the Qur'anic school system Almajiranci are usually entrusted in the care of learned person "mallam" where it is hoped that they would have the necessary concentration and learning atmosphere. The Qur'anic school are usually found in or outside mosques or any other convenient place especially built for that purpose.

Allamin (1987) emphasis that Islamic learning in the "mallam" settlement were the student and their teachers gathered to take Qur'anic lessons. Both boys and girls start the Qur'anic education at the age of six to seven the attendance to the almajiri learning is through the boarding student go for Bara (Begging or alms) in the locality so as to feed themselves.

In this system learning, it was based on two main objectives the intellectual and moral training of the pupil. The intellectual objectives is restricted objectives is restricted to expose them to reading and writing of the Qur'an. As for the boarding students their enrollment is mostly aimed at

producing future mallams and professional in various field such as Hadith, fiqh, sirah.

The second objective of the Almajiri's system of education is the provision of moral development of the pupils which include the teaching of goof habits and manners.

The boarding type, five months are utilized for active activities and seven begin at the commencement of dry season after farm harvest, the weekly academic routine is five days i.e Saturday, Sunday, Monday, Tuesday, Wednesday are been used for concentration by the pupils on the contents of their slate (Allo) so that they can understand it properly. Thursday or Friday are used for break. While the students are on break lecture are conducted in some case for the adults by the mallams.

The Almajiri system syllabus comprises of the lower and the advanced level studies. It involves five stages and every newly admitted students must initiate his studies from the beginning and may stop at the end of the elementary state. These stages comprises of the following:

- (1) Babbaku stage: Pupils are taught about Arabic alphabets and their identification. These are written on wooden slate (Allo) and the pupils are expected to differentiate the alphabets within few number of week.
- (2) Farfaru stage: In this stage, the pupils are trained on the Arabic vowels. It is more difficult than the first stage and requires longer time for their mastery.
- (3) Zube stage: This sub same leading, reading and writing of the glorious Qur'an, the Qur'an is written by the pupils portion to portion until the finishes it and master the art of writing and recitation without mistake. This mark the end of the elementary level.
- (4) Haddatu stage: The boarding students continue with advanced syllabus. At this stage the student memorizes the Qur'an gradually until he finally commits all to memory.
- (5) Satu stage: In this stage the students learn how to write the portions of the Qur'an from memory. Until he writes out a complete Qur'an from his memory on the

sheets of papers before he can be recognized as Hafiz (Memorizer of Qur'an).

Payment of fees in Almajiri Schools as pointed out by Fafunwa (1974) is either in cash or in kind. There is no fixed amount in the schools and it varies from teacher to teacher. In some part of Northern Nigeria, the fees are paid to the teachers on weekly basis some collect some amount of money such as N500 or even more. During one of Muslim festivals some teachers may also received gifts such as meet, grains cooked foodstuffs, piece of cloth etc.

It is to note that the charging concepts of Almajiranci is in accordance with the ideology of the writers. In the Islamic concept, Muslims are obliged to seek for knowledge as mentioned earlier with evidence from both the Qur'an and the prophetic sunnah. The prophet (S.A.W) himself used to teach his followers and used to send teachers to the new converts. The Muslims Armies used to have teachers among them solves and whenever the Muslims conquer a place they



established mosques and schools as Islam could not be practice without knowledge.

### **2.3 HISTORICAL DEVELOPMENT OF ALMAJIRI SYSTEM OF EDUCATION**

The word “Almajiri” is derived from Arabic word ‘Almuhajirun’ migrants. It refers to a traditional method of acquiring and memorizing the Glorious Qur’an in Hausa/Fulani land where boys at their tender ages are sent out by their parents or guardians to other villages, towns or cities for Qur’an education under knowledge Islamic scholar called Mallam. According to Bambale (2003) Almajirai (plural of Almajiri) are categorized in to three classes.

(1)Gardi (Adult)

(2)Titibiri (adolescent) and

(3)Kolo (an infant)

The Gardi (adult) engage in some labours-intensive services for a mean of livelihood while the kolo (infant) and Titibiri (adolescent) bed for alms/food.

Almajirci is the activities in which Almajiri (pupils/student) of traditional Qur'anic (schools) get involve during the process of acquiring Qur'anic and Islamic education it is an educational system that is primarily Islamic. According Alkali (2001) Almajira is a some formal system of Qur'anic education in which children mostly boys are sent by their parents to take up residence with Islamic mallams for instruction in the Qur'anic and other Islamic texts. They further explain it is originated from Arabic root word Almuhajirun which means "immigrant" this is an allusion to the time of prophet Muhammad (S.A.W) when the people of Macca migrated to madina. Traditionally children would be sent to places for away from the parent where they would begs for alms or serve in their teachers farms as a means of compensation for their religious education and upbringing.

Ayuba (2009) indicate that Almajirci practice is religiously, legitimad since the prophet (S.A.W) was reported

to have advised Muslims to travel in search of knowledge even up to china it is said in a Hadith.

This is the reason why Islamic scholars travel and migrate to different part of the world in search of knowledge with students, but right from the initial stage begging was not a virtue of this practice as the prophet of Islam that brought the Qur'an and knowledge of Islam discourage begging. As the prophet says that: it is better for a believer and cut firewood in the bush and sell than begging.

Ibrahim (2010) observes that Islam encourage people to seek knowledge but does not in any way promote begging or allowing children to be wandering on empty stomachs under guise of searching for Qur'anic education. Now the public introduce Islamiyya schools with conducive environment.

#### **2.4 PHILOSOPHY OF ALMAJIRI EDUCATION**

One cannot discuss the Almajiri system of education without given reference to the spread of Islam and Islamic scholarship in Nigeria. Islam came into savannah region of

West Africa in the Sannah century A.D. The spread of Islam to Savannah region of West Africa can equally be linked with commercial activities established in the north Africa (Fafunwa, 1974). Trade commerce also pave the way of introduction of the new element of material development with naturally followed the introduction of literacy and for which part of the sudan where they became famous in centuries to come.

Islam was first accepted by the kenem rulers who went on pilgrimage to mecca. They had contact with scholars through correspondence with Tinisia in the magrib and a lot of commercial and intellectual or education development came to exist. Kenem Borno became center of learning where famous scholars form various learning centers came. Islamic schools were modeled after those found in other Muslims countries. The Almajiri system of education in Nigeria particularly here Birnin Kebbi needs reformation with regard to the teachers. This left them poor and uncharted for they mainly depend on charity. The pupils in the Almajiri system

of education also ream about begging instructed. The pupils in the system were neglected and exposed to serious economic and social hazard. Which have negative implications on their educational well-being psychological feelings and future expecting. This is based on the following premises.

Liberal (Western philosophy of education within the concept of modern type of education is socialistic and individualist. This is because modern liberalism is predicted on an assumed. Connection between freedom, reason and morality, (Jonathan, 1995; 49) Islamic philosophy of education on the other hand, is rested on a relationship between belief faith and the Kano. They were the tanners and shoe and bags maker in the old Sokoto empire. The cap weavers and toilers in Zaria city were said to be Almajiris.

Muhammad (2010) explained that many people criticize and condemn the system, of Almajiri education due to some problems associated with it. The condemnation is not in

relation to they type of knowledge received by the pupils but due to some identified problems in it which include:

(1)Inadequate provision of feeding: The almajiri migrates without adequate provision for feeding, clothing, shelter, and essential human needs.

(2)Over population

(3)Lack of payment of salary

(4)Age: Pupils in Almajiri system of education are under assed.

(5)Method of discipline: The method of discipline in Almajiri school is not help in changing the pupils for better.

Also Sule (2002) Lamented that in Northern Nigeria the problems of Almajiri were manifested in various forms of social explosion like.

(1)Mai-tatsine crisis

(2)Yan daba phenomenon

(3)Area boys

(4)Y'an Kaukar Amarya incidences

(5)Boko Haram.

He continues to say that Almajirci became a perfect excuse for some parents to reduce the burden of rearing children and that the almajiri phenomenon provided the grounds for recruitment of masses of muslims children into all sorts of anti-social activities, mostly turned into beggars hawkers and wanderers. The almajiri were made to live in sorry state of learning and most of them live in condition of poor health mal-nutrition and squalor.

## **2.5 PROBLEMS OF ALMAJIRI EDUCATION**

The goal of the system of education as they are from original content the recent practice has change to shallow are not aimed training them for specific skills or trade poor academic environment, absolute curriculum over population, unqualified learning materials are some problem Muhammad (2001:5) stated the following as some the evils associated with the system.

The waste of human resources to the fact the future of many of them is permanently ruined. It exposes the children to various vices and criminals activities with detrimental consequence to the society. There are no defined policies in the curriculum.

Pupils under the Qur'anic education every learner must learn at his own state. Similarly the system trains the student to be able to face the challenges of life. This achieved by introducing the children to search of food for his survival even at early age, but according to one of the researchers criticized the system as follows:

Pupils of Qur'anic school find it difficult to get employment after living school since the country favoured western type of education. The teachers have no job and security since has no salary and they only depend of charity from the parent of his pupils.

While the other researcher has agreed with what the researcher state above. This is according to Idris and Abdulqadir (2003) stress that the almajiri system of



education as practice today in Nigeria is a complexly bastardized system compared to the form and condition under which the system was operating, and its output during the pre-colonial period. The system has been face, especially with the coming of the British, it present pitiful state; during the pre-colonial era, begging of was never attached and also the pupils were not involved of doing such kind of jobs before they could eat.

On the other hand, Galadanci (1993;01) brings out his opinion than Qur'anic school his existed since pre-colonial times, and vocational majority of the scholars who wrote on the Qur'anic schools did not give attention to the Almajiri types of school. fafunwa (1974) informed us about the age of entry; the place where education takes place; the type of knowledge and skills imparted in detail.

Similarly, Mukhtar (1996) paid more attention to informed Minzamiyya school type and the problems it faced; which included among others; lack of skilled teachers, lack

of encouragement from the community, lack of facilities and insufficient fund.

## **2.6 REVIEW OF ELETED EMPIRICAL STUDIES**

The Almajiri system of education exist since the time of Prophet (S.A.W) different scholars from different field of studies have wrote many project articles and comment on Almajiri system of education, Auwal (1992) thus “Almajiri” is used to refer to the entire social institution of migrant Islamic scholars or the state of being an almajiri (student). A Qur’anic school refers to a non formal and less structural type of Islamic educational institution commonly referred to a Makarantar Allo or Tsangaya Auwal (1992).

There are some review of related empirical studies on Almajiri.

### **System of Education**

- 1) Professor Idris A. Abulkadir 9/10/2015 during 21<sup>st</sup> convocation lecture on Almajiri system of education in

Nigeria describe Almajiri system of education in Nigeria as incomplete system he add that there is no provision for the system he called on federal government to provide enough budget for the system under ministry of education.

2) Uren Majau 2013 tk. Almajiri system: silent child abuse in Northern Nigeria he described Almajiri system of education as illegal Islamic education system especially in this time where traffic everyday around towns in Northern Nigeria. Because finally the children win end up in the street.

3) Leadership News Nig/344016/fgs-almajir a Feb 2014-The Almajiri system of education is the federal government Almajiri system of education working?

The articles described federal governments Almajiri system of education as politics is not working smoothly.

(4)Almajiri education programme in Nigeria. (USA, UNESCO) 2012 described system as unprepared they promise to

contribute in the system to boost the Almajiri system of education.

(5) Alamin (1987) Present articles in the articles he tarced the challenges of Almajiri system of education, poverty and lack of awareness are the reasons why some percent send their children for begging.

(6) The National commission for mass literary adult and non-formal educational and unicelf initiative. The national commission for mass literacy Adult and non-formal education (NMEC) in collaboration with unicief commenced Qur'anic schools integration programme in ten states in 1998 (bauchi, Gombe, Jigawa, Kano, Katsina, Kebbi, Sokoto, Taraba, Yobe, and Zamfara) using non-formal education approach.

(7) National council on education (NCE) at Enugu in 2001. There were 584 Qur'anic schools with 78,463 learners enrolled in the programme in the ten states C51, 028 males and 27,435 females Oyin Lola, 2005).

(8) Universal Basic education (UBE) initiative plan to integrate certain basic element of UBE programme into

Qur'anic schools in 2002. The aims UBEC Qur'anic integration were: examples.

(a) To integrate elements of basic education into Qur'anic schools without interfering with goals of the Qur'anic school system with a view to improving the learners capacities.

(9) The Northern Educational Research

Project (NERP) Arewa House initiative in collaboration with the Educaitional trust fund (RTF) initiate Qur'anic/tsangaya schools integration programme. A survey of Qur'anic schools in three Northern states were conducted (Borno, Kano, and Sokoto). Dukku 2005. When we look all the article, comment programmes organized to solve the Almajiri system of education in Nigeria or to integrate it with conventional education still there are many challenges facing the Almajirin system of education due to their population and carelessness of the federal government, traditional rulers and parents of the children.

## **2.8 SUMMARY AND UNIQUENESS OF STUDY**

Almajiri education system is important and basic to every Muslim in the world. In this system of learning, it based on two main objectives, the intellectual and moral training of pupils. The intellectual objectives are restricted to exposed them to reading and writing of the Qur'an. The second objectives of the Almajiri system of education is provision of moral development of the pupils which include teaching of good habit and manners.

Apart from being responsible for the literacy of hundreds of millions of our children over a span of the countries more importantly, the Almajiri system is the only turies more importantly, The almajiri system is the only one day known is the Muslim world that retained the reproduction of the Qur'an in writing direct memory without looking at any copy. An alamma studiously write entire Qur'an portion by portion, chapter by chapter, verse by verse, beginning with all its consonants, then he return to add all its vowels, then its full stops and commas, dilations and nunnation, and so many little things that vary from page

to page. He does all these without single mistakes and despite abundant minute differences in many verses or portion that appear similar, yet Usman Taha can only place a copy of the Qur'an and copy from it one word after another. But Nigerian Alammass who reproduces it direct from his memory may not even be sure of next meal, but never bothered since he is used already to such hardship his early days as Balla-kollo, Tittibiri or Gardi.

## **CHAPTER THREE**

### **RESEARCH METHDOLOGY**

#### **3.1 INTRODUCTION**

This chapter present the methodology adopt in conducting this research work explaining the methods use in the collection of data and the methods or procedure obtained.

### **3.2 RESEARCH DESIGN**

This research work provide a description of the data collect, it tell us the nature of the group being studies.

This research is descriptive in nature due to the only analysis and describe data without intemperance when a segment elect from the use of the study. Descriptive statistics uses methodologies for summarizing data with averages, percentage graph e.t.c.

### **3.3 POPULATION**

The population of this study consist of the both Almajiri pupils is their Mallams (Teacher) the rest of the public within Birnin Kebbi metropolis. According to Wikipedia the free encyclopedia. A population is a summation of all the organisms of the same group or species, which live in a particular geographical, our work focus on 3 Almajiri school total student of 300.



### **3.4 SAMPLE AND SAMPLING TECHNIQUE**

The study was conducted for Almajiri system of education in Birnin kebbi metropolis. The sample population for this study includes the almajiri pupils and their mallams O “Immigrants” (teachers) Random Sampling techniques was use to select forty respondents from the public within Birnin Kebbi metropolis so as to give each equal chance of being picked and have inclusive research work.

A total of forty (40) questionnaires were distribute twenty (20) twenty to Almajiri pupils ten (10) to their mallam and ten to the rest of publics in order to ascertain challenges on the development of Almajiri system of education in Birnin Kebbi metropolis.

### **3.5 RESEARCH INSTRUMENT**

The research verbally posed question to the respondent who are living in Birnin Kebbi metropolis for their respond to the questions the research ask, in the application of

questionnaire to individual respondents which all of the work collected.

### **3.6 VALIDITY OF THE RESEARCH INSTRUMENT**

This has to do with extent to which the instrument serves the purpose of which it has been designed. To ascertain this validity of the research instrument we use our project supervisor and experts in test and measurement have certified the instrument to be valid.

### **3.7 THE RELIABILITY OF INSTRUMENT**

Refer to which the research instrument measure whatever it is meant to measure in a consistency of the research instrument was measure objectively at the first time while also applying the same technique for second time. This will help to know weather it is reliable by using the same result with first one many education research work were conducted using the very consistent and provide reliable out comes and reasonable decision through unbiased investigation of given problem.

### **3.8 METHOD OF DATA COLLECTION**

In the process of doing this, the researchers employ same method to gathered information needed. One of the methods is using questionnaire and interview. This is so because some of the respondents are laterate who have enough knowledge of Almajiri system of education, while in the other way the researchers employed oral intervies because they know some people cannot read or write especially the pupils and some mallams.

The questionnaire shall be administered, and the second method it will be administered, and though face to face interaction on the Qur'anic teachers and Almajiri (pupils).

### **3.9 METHOD OF DATA ANALYSIS**

In analyzing the data retrieved from the questionnaire issued to the respondents the researchers adopt the use of descriptive using frequency tables and in order.

Statics which involves analyzing the data using frequency tables and in order percentages study the degree of responses from the respondents.

## **CHAPTER FOUR**

### **4.1 DATA PRESENTATION AND ANALYSIS**

This chapter pre-occupied itself with the data analysis base on the information gathered from the respondents. The researchers will also in this chapter present data collected in

the course of their investigation analysis and interpret the data from a clear understanding of the research work.

In this course of investigation on this research work the researchers produces (40) copies of questionnaire which were randomly distributed to Muslim members most especially the teachers, form the traditional Qur’anic school and some selected pupils; (10) questionnaire to the teachers while (30) to the pupils.

Bellow tables show the detailed distribution questionnaires among members of the Muslims in the area where the schools are located and numbers of respondents for the interviewed in each of the traditional school.

**Table 4.1:** Illustrating Questionnaires distribution and retrieval for each traditional schools.

S/N	Name of School	Number of questionnaire	Number Retrieved
1.	Makarantar Mallam	15	15

	Umar malisa Rafin Atiku Birnin Kebbi		
2.	Makarantar Malam Umar Chiye Birnin Kebbi	10	10
3	Makarantar Malam bala sarkin Aiki makerarawandu Birnin Kebbi	15	15
	Total	40	40

**Table 4.2:** Illustrate number of respondent interviewed in each of traditional schools selected.

<b>S/N</b>	<b>Name of school</b>	<b>Number of questionnaire</b>	<b>Number retrieved</b>
1.	Makarantar	15	15

	Malam umar Malisa rafin Atiku Birnin kebbi		
2.	Makarantar Malam Umar Chiye birnin kebbi	10	10
3.	Makarantar Malam Bala Sarkin aiki makerar Gwandu Birnin Kebbi	15	15
	Total	40	40

**Table 4.3**

Is it the parent of the pupil provide food, housing accommodation and medical care and other basic need for their children.

Number of Respondents and percentage by the teachers

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	4	40%
NO	6	60%
Total	10	100%

The table above shows that 40% of the respondents admitted that parent provide the basic necessities for their children when ever they enrolled to the schools while 60% who parent did not provide the basic necessities for the children. Therefore inability for the parent to support and provide the basic like food, shelter and other contributed to the failure of Qur'anic education.

**Table 4.4:** Does the problem of child begging in our society attributed to the Qur'anic school pupil only.

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	7	70%



NO	3	30%
Total	10	100%

The above tables shows that 70% of the respondents testify that the problem of child begging is attributed to the Qur'anic almajiri schools pupils, while 30% acknowledge the fact that it is the path toward acquisition of Islamic religion knowledge.

**Table 4.5:** Does the rich Muslim in our society give out zakat to the poor?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	2	20%
NO	8	80%
Total	10	100%

The above table has demonstrated that 80% accept that the rich men do not usually give out Zakat to the need people, while 20% respondent agreed that Zakat is give to the poor people.

**Table 4.6:** Did you agree that traditional Qur’anic school exposes the children to child abuse and Juvenile delinquencies or petty crimes?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	6	60%
NO	4	40%
Total	10	100%

It has observed in the table above that 60% respondent that traditional Islamic school practice today is very possible to be responsible to child abuse, Juvenile delinquencies and this can result to petty or small stealing on our streets. While 40% hold the view that it expose the pupils to certain training that will prepared them to be better tomorrow.

Number of respondent and percentage of the pupils **Table 4.7:** Do pupils of Almajiri school bring conflict in our society?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	7	23%
NO	23	77%
Total	30	100%

The table above shows that 23% of the respondents agreed that pupils of Almajiri school bring conflict in our society, while 77% of the respondents disagreed.

**Table 4.8:** Does parent of the pupils provide food, medical care and other basic needs for their children?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	6	20%
NO	24	80%
Total	30	100%

The above table shows that 205 of the respondents accept that parent provide the basic needs for their children, while 805 who parent did not provide the basic necessities for the children. Which will contribute to the failure of Qur'anic school success.

**Table 4.9:** Does government has the ability to end begging?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
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Yes	27	90%
NO	3	10%
Total	30	100%

The table above indicate that 90% of the respondents agreed that the government has the ability to end begging in our society while the remaining 10% does not agreed.

**Table 4.10:** Does the Qur’anic school provide vocational skills to the children?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	1	3%
NO	29	97%
Total	30	100%

The above table shows that 97% of the respondent, response that the Qur’anic school does not provide any vocational skills to the children while 3% response that it will provide vocational skills.

**Table 4.11:** Does begging motivate pupils of almajiri school to learning?

<b>Respondent</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	5	17%
NO	25	83%
Total	30	100%

In this table 17% of the respondent accept that begging motivate pupils of Almajiri school to learned while 83% said that begging does not motivate pupils to learned.

## **CHAPTER FIVE**

### **5.1 SUMMARY, CONCLUSION AND RECOMMENDATION**

Summary of major findings from the data analysed in chapter four the researchers have found out that the majority of the almajiri pupils are adolescent which makes it difficult for them to depend on themselves to satisfy their needs. They are mostly found washing plates in hotels for which they receive nothing except the remnant of food left by the customers, while those that dispose refuse to receive very little payment either five naira or ten naira. Although the almajiri pupils come from different states, neighboring villages and town in kebbi state. Which make it easy for them to travel home whenever they are in serious difficult. Those who come from place like Niger and Kaduna state suffer much if they are in difficulties such almajiri pupils usually beg drivers or passengers at the motor parks to carry them or pay of then to go home.

Similarly the almajiri pupils living in areas where their schools are located and able to rush school whenever lesson resume. Their begging is also restricted to the words in

which their schools are located or the word that are next to them.

Majority of the Almajiri pupils get their food through begging. Therefore they have to eat what they get without choice. They usually eat different types of food while begging. This food usually consist Tuwon shinkafa, Tuwon Masara, and Tuwon Dawa with different types of soup.

All these are taken to school. here the food brought by different Almajiri pupils will be collected together and separated by types to produce one types for each and the Almajiri pupil eat together whenever they like.

The qur'anic teachers also take part in the dinner by choosing the types of food they would like to eat.

The almajiri have serious accommodation problems since the Qur'anic school do not have hostels. They sleep not on beds but on mats and paper boxes. There are no bed sheets and pillows. The areas where learning takes place are also

congested while pupils are not arranged in rows but they sit any how within the school area.

The parents of almajiri pupils do not give them sufficient money and provisions. Majority of them receive only millet and some money which is not sufficient to last throughout the term. One of them Abdul-Aziz who came from kano said his father did not give him anything because he is poor. Any Almajiri who become sick must face serious problem because he cannot terat himself and he cannot go out to beg Although their teachers and their colleagues do assist the sick one's, what they could give is usually small. In some cases the sick one's are left to death.

This study also found out that they are some cases of missing and death (through accidents) among the almajiri pupils. Those missing pupils are hardly recovered and their teachers rely on local informants to find out where about of such pupils. They do not report such cases to either (Kebbi, Radio, television, NTA) or local news papers in Birnin Kebbi or even to the police. Some student however simply get away



from their school and end up at beer percours, brotbels motor parks, market's in full where they become attendants and partners.

Another major finding is that, the school do not provide vocational skills. Therefore the pupils suffer from unemployment when they graduate. Majority of them graduate as Qur'anic teachers and would depend on their pupils for their needs, or engage in form work or trading. The time table of the Qur'anic school in dominated by recitation of the Glorious Qur'an and three breaks, daily to allow pupils to go begging in the morning, afternoon, and evening.

It has also been discovered that Almjiri pupils face difficulty when bathing and washing. They generally depended on public taps and wells for water and the public soap or money to by soap. Majority of them could wash and bath only on Friday and they are usuallu used their begging bowls to fetch water to bath near the public taps. And some borrow bucket when they want wash their clothes to enable then wash the dirty ones with out only difficulty. Those with

single set would them wash their shirt and caps first and after one day would wash the trousers. But those with two sets would simply use one set and wash the dirty set. Also the study has found out that the almajiri pupils or their parent or both are responsible for paying the Qur'anic teacher ten (10) of the respondent said that teachers depend on pupils for payment while the almajiri pupils pay for food, clothes in full which they begged from the public. But the remaining fifteen (15) pay in cash through their parents while the pupils pay in kind by tating is the major source of revenue earning in the Qur'anic school system. Although twelve of them (12) said they entered into begging on their own while nine (9) of them said they were instructed to beg by their teachers our conclusion is hat the Qur'anic teachers are responsible for encouraging begging by the Almajiri pupil. This is because in the day has a long break which permits begging. The public also contributed in the begging by not offering food, to them like soap with accommodation to the almajiri pupils.

Finally, the study has found that the major problem in which the almajiri pupils are facing in Birnin kebbi during interviews was about the problem of food, money soap, accommodation as well as disgrace from the public. But as we have observed that they also face other problem such as tattered clothes, lack of shoes, sweaters during cold season toiletries and medical care furthermore, the almajiri pupils are exposed to social ill found in urban center's crimes, alcoholic drinks, cigarettes, dangerous drugs, prostitutes, gambling, road accident and pollution from dirty drainages, gutters and carbon-dioxide from vehicles.

## **5.2 RECOMMENDATION**

Based on the problems discovered and explained from the beginning of chapter one and now the researchers have come up with the following recommendations for the presents of the almajiri pupils; the Qur'anic teachers and the state government.

- 1- The parent of the almajiri pupils should make adequate provisions of food money and clothes to their children

before they send them out. They should also pay the adequate recommendation to the Qur'anic teachers to enable the teachers to live independent of the baggers, they should keep some money with the qur'anic teachers which could be used when sickness occurs.

Finally 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.

2- The Qur'anic teachers should pursue money earning activities such as petty treat trading Kabu-kabu, sewing in full. Using reliable agents. According to Gusau S.A (1990:171) Shehu Usmanu Danfodiyo is said to have discouraged, begging and had taught his people to work to satisfy their needs also they can seek the assistance of Islamic education trues and Jama'atul Nasril Islam in the provision of sleeping materials, building materials, medical care in full for themselves and their pupils to reduce dependence on the almajiri pupils.

They 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 the pupils in supply of basic needs and medical care. Those who have large unoccupied and or unoccupied building should release them to the teachers and pupils accommodation. We have also observed that there is large unoccupied (lap dated) building in somany areas at birnin kebbi, which nobody occupied them or use them.

(4) The government can build large compound in selected areas of the state equip them with water toilest, verandas seats, bedding and light in which could be given to the qur'anic teachers and pupils on temporary basis.

The government at all level should consider the education of the almajiri child as a fundamental human Right and be an integrated part, of the current universal basic education programme in the country. The government

can also pay some allowance to the teachers and the pupils so as to be able to buy some basic need.

However, the researchers have observed that the government is helping the almajiri pupils some times in such kinds of helping include, the government use to give in the almajiri pupils accommodation, and well considering of them during their reading of the glorious Qur'an.

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## APPENDIX I

### USMANU DANFODIYO UNIVERSITY, SOKOTO FACULTY OF EDUCATION AND EXTENTION SERVICES DEPARTMENT OF EDUCATIONAL FOUNDATION

#### QUESTIONNAIRE ON: CHALLENGES ON THE DEVELOPMENT OF ALMAJIRI SYSTEM OF EDUCATION IN BIRNIN KEBBI METROPOLIS

##### SECTION A: Personal Data General Information (Please tick and fill where necessary)

1. Name of Respondent
2. Age
3. Area
4. Category @ Almajiri pupil [    ]

##### Section B: research question:

(1) Does Qur'anic schools expose the children to child abuse?

NO [    ] Yes [    ]

(2) Do Qur'anic schools provide vocational skills to children?

NO [    ] Yes [    ]

(3) Do Qur'anic schools expose pupils to jurehile delinquency?

NO [    ] Yes [    ]

(4) Do Pupils of Almajiri Schools bring conflict in our Society? NO [    ]

Yes [    ]

(5) Do pupils of Almajiri's Schools have physiological need in Qur'anic

schools? NO [    ] Yes [    ]

(6) Do children have safety need in the Qur'anic School?

NO [ ] Yes [ ]

(7) Do pupils of Almajiri Schools have love and belongness need in the

Qur'anic Schools? NO [ ] Yes [ ]

(8) Are children treated with respect dignity and honour in the Qur'anic

school NO [ ] Yes [ ]

(9) Does begging have some physiological impact on children?

NO [ ] Yes [ ]

(10) Are the beggars in our society only? NO [ ] Yes [ ]

(11) Do children have some emotional impact when begging?

NO [ ] Yes [ ]

(12) Does begging motivate pupils of Almajiri Schools to learning?

NO [ ] Yes [ ]

(13) Does teacher (Mallam) collect Zakat for pupils of Almajiri schools

NO [ ] Yes [ ]

(14) Does Zakat assist pupils of Almajiri Schools? NO [ ] Yes [ ]

(15) Do rich Muslim give out Zakat to the needy NO [ ] Yes [ ]

(16) Does parent of the pupils provide food housing accommodation  
and

medical care and other basic needs for their children? NO [ ] Yes [ ]

(17) Does child begging in our society attributed to the Qur'anic school

pupil only? NO [  ] Yes [  ]

(18) Does lack of food and other basic needs consider the greatest problem of the Qur'anic school? NO [  ] Yes [  ]

(19) Does government has the ability to end begging?

NO [  ] Yes [  ]

(20) Does family planning help in reducing begging? NO [  ] Yes[  ]

**APPENDIX II**

**USMANU DANFODIYO UNIVERSITY, SOKOTO FACULTY OF EDUCATION  
AND EXTENSIONS SERVICES DEPARTMENT OF EDUCATIONAL  
FOUNDATION**

**QUESTIONNAIRE ON CHALLENGES ON THE DEVELOPMENT OF  
ALMAJIRI SYSTEM OF EDUCATION IN BIRNIN KEBBI METROPOLIS**

Section A. personal Data general information (please tick and fill where necessary).

**STUDENT QUESTIONNAIRE**

1. Name of pupil:
2. Age:
3. School:

Section B. Research Question:

1. Do pupil of almajiri school bring conflict in our society?  
Yes [ ] NO [ ]
2. Does Qur'anic School provide Vocaitonal Skills to children? Yes [ ] NO [ ]
3. Does parent of the pupils provide food, medical care and other basic needs for their children?

Yes [ ] NO [ ]

4. Does government has the ability to end begging

Yes [ ] NO [ ]

5. Did Qur'anic school provide vocational skill to the pupils?

Yes [ ] NO [ ]

6. Does begging motivate pupils of Almajiri school to learning?

Yes [ ] NO [ ]