

Perception of Parents Towards Almajiri Education Programme in Adamawa Central Senatorial Zone Adamawa State, Nigeria

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Abstract

The perception of parents towards Almajiri education programme in Adamawa State Nigeria was examined. The specific objectives of the study were to examine the perception of parents on Amajiri educational module; the perception of parents on the Amajiri education funding and the perception of parents on inclusion of secular education subjects in the programme. Data were collected from 300 households in seven local government areas and 24 villages were selected through multi stage random sampling techniques. Structured questionnaire and oral interview were used to collect data from heads of the households and teachers of the sangaya. The results hold that poor funding, inclusion of secular subjects as well as poor management and feeding of almajiri students were the major parents' reason for not totally welcoming the programme as indicated by 47, 32 and 21 percent of the respondents respectively. In line with findings of results, it is recommended that proper funding should be made which will include feeding of almajijis and their teachers, a conducive atmosphere for teaching and accommodation of the almajiris will be provided and language of the environment should be used as model of instruction.

Keywords:

Almajiri, Education,
Sangaya, Parents,
Perception

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Background to the Study

The word Almajiri is derived from the Arabic “Almuhajirun”, meaning an emigrant. It usually refers to a person who migrates from the luxury of his home to other places or to a popular teacher 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 also extended even to business and a number of things. He likened it to a precious stone which he said is nothing unless it is mined and transported away from its soil. He summarized everything in two verses:

“Emigrate from your home in quest of excellence, and travel for in travel there are five benefits: relief from sorrow and earning a livelihood, then knowledge, good manners and friendship with the famous”.

Shafi'i himself was born in Gaza. He travelled almost the entire Middle East seeking for knowledge until he finally settled in Egypt. Danfodio travelled to Niger to learn from Sheikh Jibril. (Bakari, 2019).

The Almajiris constitutes the largest group of out-of-school children in Nigeria. Numbering over 9Million (sources 2010 Ministerial Committee on Madrasah); this segment of Nigerian population poses tremendous challenges to attainment of Education for All (EFA) and Sustainable Development Goals (SGDs) as well as other notable international conventions and protocols. To neglect this group does not only deny them of their Fundamental Rights but also their innate potentials would remain largely untapped and this may eventually jeopardize the country's pursuit of her home-grown technological development and economic transformation. Almajiri is a system of Islamic education practiced in northern Nigeria. Almajiri derives from an Arabic word, rendered "al-Muhajirun" in English literal translation, meaning a person who leaves his home in search of Islamic knowledge. This system of education started in Nigeria in a town named Kanem-Borno, which had a majority of its rulers widely involved in Quranic literacy. More than 700 years later, the Sokoto caliphate was founded by a revolution based on the teachings of the Qur'an. Sokoto caliphate and Borno caliphate started running the Almajiri system together. During this pre-colonial era, students used to stay with their parents for proper moral upbringing. All the schools available then were in a close proximity with the immediate environment of the students. Inspectors were introduced to go round the schools and after inspection they report to the Emir of the province all the matters regarding the affairs of the school. The schools were funded by the community, parents, zakah, sadaqqah and sometimes through the farm output of the students.

The year 1904 brought a new twist to the almajiri system of education, as the British invaded the northern part of Nigeria. During the invasion most Emirs were killed and others were deposed. The remaining emirs lost controls of their territories; this resulted also in the loss of fundamental control of the almajiri. Boko was introduced, boko meaning western education. The British abolished the state funding of almajiri schools. With no support from the community, Emirs and government, the system collapsed. The

teachers and students had no financial support, so, they turned to alms begging and menial jobs for survival (Wikipedia 2010)

A report by the National Council for the Welfare of the Destitute (NCWD) approximated the number of current almajiri to 9million. The system now lacks things like good teachers and basic amenities like proper clothing and shelter. Most of the almajiri do not graduate and are left with the option to do menial jobs. Between December 2010 and May 2015, the Goodluck Jonathan administration embarked on the Almajiri Education Programme which saw to the construction and equipment of almajiri schools across the state of Northern Nigeria. The Jonathan administration schools programme is a very good initiative and attempts to address the Almajiri problem but the idea was not built with sustainability background in terms of funding and administration of the schools. Thus, in order to reduce inequality and provide access, the Federal government set up a Committee on Implementation of Almajiri Education Programme and charged it with the responsibility of ensuring that this more than 9million Almajirai are integrated into the UBE Programme. This is without prejudice to their acquiring a sound mastery of Qur'anic Knowledge. Indeed, the programme will equip the Almajiri pupils with knowledge and vocational skills that will enable them integrate into the Nigerian society and ensure realization of their potentials (Abdulqadir, 2018)

(James 2012 as cited in Onitada 2015). The traditional Quranic school systems commonly known as sangaya schools are almost old as the history of Quranic revelation. A National committee on the implementation of almajiri education in universal Basic Education (UBE) scheme 2010. The frame work titled *Strategies plan for action and operation guidelines* was developed. The committee developed models of Almajiri schools to be constructed (Daily trust 2013). The wisdom behind the integration is:

- i. To strengthen the ability of the learners to read, write and memorize the glorious Qur'an in a conducive learning atmosphere and to introduce secular subjects into Qur'anic school's system thereby making the product literate, numerate and equipped them with manipulative and survival skills in the modern system to meet the goals of education for all (EFA).
- ii. To eradicate Almajiri method of involving teenage children into street begging, hard labour, unhygienic condition, social vices and also.
- iii. To provide an adequate and qualitative instructional materials in both Islamic and secular subjects (Yushau et al., 2013 as cited in Bakari, 2018).

Objectives of the Study

The specific objectives of the study were to:

- i. Examine the perception of parents/Teachers on Amajiri educational module;
- ii. Examine the perception of parents/Teachers on the Amajiri education funding
- iii. Examine the perception of parents/Teachers on inclusion of secular education subjects in the programme

Research Questions

The following questions were used to guide the research

- i. What is your perception on the almajiri educational module?
- ii. What is your perception on the funding of almajiri school's system?
- iii. What is your perception on the inclusion of secular subjects in the programme

Research Methodology

This study employed the use of survey design. The choice of survey design was considered most appropriate for measuring the attitude of large number of population. The population of the study was made up of 300 households of 24 villages in 7 local government areas of Adamawa State central senatorial zone. Multi-stage random sampling technique was used to select the required respondents for the study. The researcher developed a structured questionnaire to gather data from the members of the households and teachers of the sangaya/zawiya. The instruments were developed based on the objectives and research questions of the study which covered variables that contained in the research topic. The data was analysed through using descriptive statistics which includes percentages and Bar-chart distribution scale.

Findings and Discussions

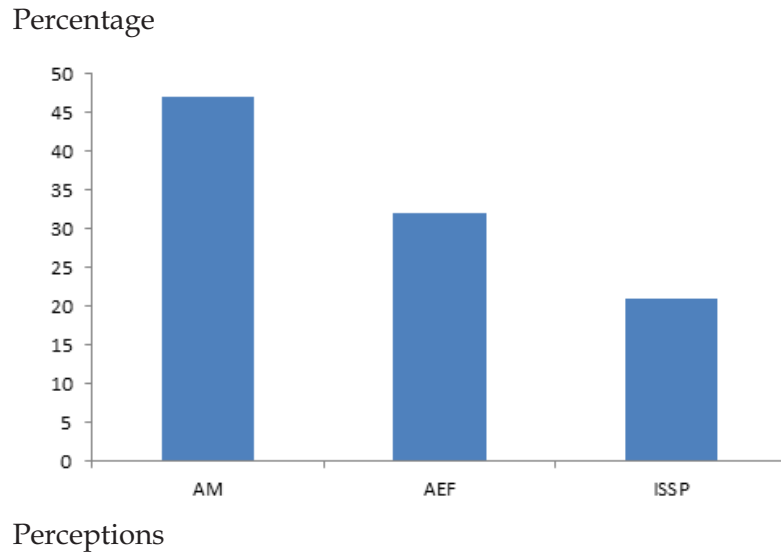
The findings of the respondents and percentages on Perception of Parents/Teachers on Almajiri educational module, almajiri education funding and inclusion of secular subjects in the programme were presented in the following table:

Table 1: Responds of the respondents and their percentages

SN	Perceptions of parents/ teachers	Respondents 300	Percentages of the respondents 100%
1	Almajiri education module	141	47%
2	Almajiri education funding	96	32%
3	Inclusion of secular subject in the programme	63	21%

The results of the study revealed that 141 respondents out of 300 of the total sampled population which constituted 47% disclosed that the nature of the Almajiri curriculum module which consist of contents on the subject area to be studied were the reason of not welcoming the programme and sustained it. Meanwhile the result also revealed that 96 of the respondents out of 300 total sampled populations which constituted 32% were of the opinion that the nature of funding of Almajiri education programme was designed not to carter a sustainable education programme. Therefore, the respondents collectively opined that the programme was designed for a part time based which would lack the channel of continuity. The findings of study also revealed that 63 of the respondents out of 300 of the total sampled respondents which also constituted 21% were of the views the inclusion of secular subjects in to the integrated almajiri school system were the strong reason of not accepting Almajiri education system in Adamawa central senatorial zone of Adamawa State.

Table 2: Conversions of the percentages of findings to Bar Chart Scale.



Key:

AM	Almajiri Education Module
AEF	Almajiri Education Funding
ISSP	Inclusion of secular Subject

Table 2 shows the presentation of the findings in to a bar chart which indicated the percentages of the respondents based on the perception of parents and teachers of the almajiri schools popularly known as sangaya school. The chart on the vertical shows the percentages of the respondents on their perceptions while the horizontal line represents the proportion of perception of the respondents

Conclusion and Recommendations

The issue of out-of-school children in general, and in particular, the Almajiri pupils in Nigeria, is a serious challenge to the international conventions (EFA and SDGs) entered into by the Nigerian Government. Therefore, the responses of parents and teachers to the Almajiris menace are in the right direction. The Commission reiterates the need for continuous political will on the part of the State Governments for the success of this programme. Adequate facilities should continue to be provided so as to sustain the programme. The efforts of the Governments at all level should be complemented by communities, Non-governmental organizations, NGOs and well-meaning individuals with all the seriousness it deserves since Education for All is the Responsibilities for All. Base on that, it is recommended that proper funding should be made which will include feeding of Almajijis and their teachers, a conducive atmosphere for teaching and accommodation of the Almajiris will be provided and language of the environment should be used as model of instruction.

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