TASIRIN KOYAR DA RUBUTACCIYAR WAQAR HAUSA KAN TARBIYYA DA SHA'AWAR KARATUN XALIBAN SAKANDIREN AJI HUXU, GUNDUMAR ILIMI TA GIWA JIHAR KADUNA

THE EFFECT OF HAUSA WRITTEN POETRY READING ON THE INTEREST AND GOOD BEHAVIOUR TRAITS OF SS1 STUDENTS OF GIWA EDUCATIONAL ZONE, KADUNA STATE.

By

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CERTIFICATION

The research dissertation entitled "**Tasirin Koyar Da Rubutacciyar Waqar Hausa Kan Tarbiyya Da Sha'awar Karatun Xaliban Sakandiren Aji Huxu, Gundumar Ilimi Ta Giwa Jihar Kaduna"** by **Goma Bala Bawa** meets the regulations governing the award of Master's Degree in Language Arts (Hausa) of the Ahmadu Bello University, Zaria has been examined and approved for its contribution to knowledge and literary presentation.

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DECLARATION

I declare that this dissertation entitled "**Tasirin Koyar Da Rubutacciyar Waqar Hausa Kan Tarbiyya Da Sha'awar Karatun Xaliban Sakandiren Aji Huxu, Gundumar Ilimi Ta Giwa Jihar Kaduna"** was written by me under the supervision of Dr. Ramlat J. Daura and Prof. Sadiq Mohammed of the Department of Arts and Social Science Education. It has not been presented anywhere for the award of higher degree in any form. All quotations and other sources of information have been duly acknowledged in text and in a list of references provided.

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GOMA BALA BAWA **Date**
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DEDICATION

This work is dedicated to my dear parents late Alhaji Goma and Hajiya Zuwaira (Bayi), who laid the foundation of my education. May Allah forgive them for their wrong deeds and and reward them with Jannatul Firdausi, Ameen.

I equally dedicate the work to my darling wife Rabiat Alhassan Danfulani, and my daughters Faeeza, Hussaina and Rufaidat who had to suffer less attention in the course of the academic pursuit. I equally dedicate the work to all Muslim brothers and sisters.

ABSTRACT

The purpose of this study was to see the effects of Hausa written poetry reading on the interest and behaviour traits of S.S.S. I students. It attempted to find out the SS II students' effects on Hausa written poetry on behaviour. The findings tell us whether the poetry has effects on students' behaviour, and if not, what recommendations are to be given to improve the areas needed to be improved. This study adopted Rukunin da aka koyar design method and used a sample size of 100 students across SS II students from two schools. Three differents Hausa written poetry "Wa}ar Mu Nemi Ilimi", "Wa}ar Zambon {azama" and Wa}ar "Yar Gagara" were adopted as instruments of the study. The study employed T-test in testing the hypotheses and descriptive statistics according to the students' Kaso and Adadiage in analyzing the data of the study. The study discovered that SS II students that have been given treatments have Mataki na biyu behaviour than those treated with conventionalmethod. It finally recommended to add Mataki na biyu behaviour in Hausa curriculum and to establish a benchmark as this will enable the students and the teachers to understand the Mataki of academic improvement of their students from time to time in terms of Mataki na biyu behaviour. It also recommended recruitment of more Hausa teachers as well as improvising Hausa reading materials.

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BABI NA XAYA

SHIMFIXA

1.1 Gabatarwa

Harshen Hausa na da hanyoyi da daman gaske da ake bi wajen isar da saqo ko tarbiyya ga al'umma, sannan kuma ta hanyar rubutacciyar waqar Hausa mutane da xaliban makarantu kan amfana da jigon waqa. Idan aka ce rubutacciyar waqar Hausa to ai ana nufin tsarinta da saqonta, da yawa a cikin rubutattun waqoqin Hausa su na xauke da jigon tarbiyya.

Marubuta waqoqin Hausa wasu mutane ne da Allah (SWA) ya ba su wata baiwa da hikima da fasaha ga kuma basira wajen shirya da sarrafa Hausa a rubuce, domin isar da wasu saqonni masu muhimmanci ga al'umma. Haka kuma saqon shirya waqa, su kuma tsara ta a kan abubuwa daban-daban waxanda suka shafi rayuwar jama'a.

Har wa yau kuma kusan kowane marubuci da irin hanya ko salon da yakan bi wajen isar ko tsara waqarsa, duk da cewa mafiya yawa daga marubuta waqoqin Hausa sukan rubuta waqoqinsu ne bisa jigon wa'azi, da siyasa, da gargaxi, da ilimin kimiyya, da tarbiya ko kuma faxakarwa.

Haka kuma, wani lokaci marubuta waqoqin Hausa kan yi amfani da wasu zavavvunn kalmomi ko wasu zantuka na musamman a waqoqinsu domin samar da raha ko sanya nishaxi a zukatan jama'a, saboda hakan zai haifar da rashin gundura ga mai rubutu ko karatu (Lawal, 2014). Rubutacciyar waqar Hausa tana fahimtar da xalibai wajen gano da kuma fahimtar sabbin kalmomin hikima da basira da wa'azi, da ilimi, kai har ma da zamantakewar rayuwar duniya.

Rubutacciyar Waqa xaya ce daga cikin nau'o'in rubutaccen adabi guda uku, wato rubutaccen zube, rubutaccen wasan kwaikwayo da kuma rubutacciyar waqa. Waqa dai sananniyar aba ce kuma aiki ne na 'yan baiwa ma'abota hikima da fasaha da kuma zalaqar harshe. Wannan ya sanya waqa take xauke da duk wani nau'in hikimar harshen xan'Adam, matuqar dai ta amsa sunanta. "Waqa muhimmiyar hanya ce da ake amfani da ita wajen isar da saqon addini, siyasa,

tattalin arziqi, da zamantakewar al'umma shekaru da dama da suka shuxe". (Egudu, 1985). Duk da haka malamai da xaliban makarantun sakandire na yi wa waqa kallon abu mai wuya. Don haka malamai masu koyar da ilimin harsuna musamman harshen Hausa suke watsi da koyar da waqa ko su koyar da ita yadda bai kamata ba, a sakamakon haka su ma xalibai suke mata kallon abu mai wuyar koyo daga qarshe. Hakan na haifar da sakamako marar kyau yayin da xalibai suka rubuta jarabawarsu a qarshen zango ko kuma ta kammala karatun sakandire.

Yahaya da Xangambo, (2011) sun ce tarbiyya dai ita ce horo wanda iyaye da sauran manya na gaba kan yi wa yara don su tashi da halayen kirki. Saboda haka, ita dai tarbiyya tana da matuqar muhimmanci cikin al'adun Hausa, domin yaro ya tashi babu tarbiyya za ka tarar mutane suna zunxensa. Saboda haka, sai a yi nazarin hanyoyin da ake bi ana tarbiyyar yara kamar hani, da kwava, da koyar da halaye na gari. Babbar hanyar tarbiyya ita ce makaranta inda ake koyar da ilimi da horon halaye na gari.

Sha'awa ita ce nuna qaunar abu David (1983) ya ce lallai xalibai na sha'awar darasin waqa matuqa ta la'akari da yadda malami ya nuna ko gabatar da darasinsa, sannan ya tabbatar cewa idan malami ya ba xalibai lokaci su karanta waqar sannan kuma su bayyana saqon da take xauke da shi, za ka samu xaliban sun zaqu da su bayyana saqon, da jigonta.

Sha'awar waqa tana da matuqar ban sha'awa ga xalibai matuqar dai malami ya yi amfani da dabarar koyarwa da ta dace da darasin.

Dodsworth (2010), cewa ya yi xalibai kan nuna sha'awar darasin waqa ne ta yadda sukan nuna ko bayyana abin da ke cikin zuciyarsu, ya ce sha'awa ita ce qaunar abu da sha'awar shi.

Shi ma Louise, (1976) cewa ya yi, xalibai na sha'awar darasin waqa matuqa domin tana zaburar da su wajen koyon magana, da karatu, da rubutu, sannan da sauraron abu, ya qara da cewa, ta

sha'awar da xalibai ke nuna wa waqa shi ya sa gwamnati ta saka darasin waqa a cikin manhajar makarantu.

1.2 Matsalolin Bincike

Wannan bincike ya samu asali ne daga yadda aka ga xalibai 'yan makarantar sakandare suke samun darasin waqa da tsauri. Masana da dama cikinsu har da Sadiq (1995), sun binciko cewa lallai darasin waqa na ba wa xalibai wahala ta yadda kashi 65% sun furta cewa ba sa son darasin waqa/waqe.

Idan aka duba irin shelar da masu duba jarrabawar WAEC da NECO suke yi duk qarshen duba jarrabawa, sun gano cewa xalibai ba su cika yin qoqari a wannan fanni na waqa ba. Mafi yawan xalibai ba sa ma amsa tambayar a kan waqa. Sannan kuma ana fuskantar matsalolin tarbiyya a makarantu, don haka, za ka samu xalibai maimakon su koyo wani abin da zai amfani al'umma da fagen ilimi, amma ba a samun hakan.

Olajinde (2008) ya gano cewar rashin karatun rubutattun waqoqin Hausa a makarantun sakandire na haifar da rashin tarbiyya. Hukumar kula da ilimi (1995) ta yi qiyasin cewar xalibai kashi arba'in da huxu cikin xari (44%) na buqatar kulawa ta musamman a vangaren tarbiyya.

Saboda haka, xalibai da daman gaske ba sa karanta rubutattun waqoqin Hausa masu jigon tarbiyya, sai masu batsa da koyar da halin banza. Xalibai da yawansu ba sa mai da hankali wajen fahimtar saqon da ke cikin waqoqin Hausa, sannan xalibai ba sa fayyace waqoqin da ke xauke da saqo mai ma'ana illa kawai sun fi maida hankalinsu a waqoqin zamani.

Kalmomin da marubuta waqoqin Hausa ke amfani da su na yi wa xalibai wuyar fahimta. Kundin tsarin ilimi ta qasa N.P.E (2004) ya tabbatar da cewar xaya daga cikin manufofin ilimi shi ne xalibai su tashi da halayen kirki, amma a yanzu ba haka abin yake ba.

Don haka, a halin yanzu tarbiyya ta yi qaranci a makarantu, musamman a sakandire wato, babu girmamawa, da gaida na gaba da sanin ya kamata, da kuma tarbiyyar tsafta. Za ka samu makarantu da daman gaske na nema su koma wajen koyon halayen banza.

1.3 Manufofin Bincike

Wannan binciken yana da manufofi kamar haka:

- Gano tasirin rubutattun waqoqin Hausa wajen havaka tarbiyyar ladabin xaliban sakandire.
- Gano yadda tasirin rubutattun waqoqin Hausa za su kasance wajen koyar da tarbiyyar tsafta.
- Gano tasirin rubutattun waqoqin Hausa wajen koyar da tarbiyyar sanin ya kamata

1.4 Tambayoyin Bincike

Tambayoyin wannan bincike su ne:

- Wane irin tasiri koyarwa ta hanyar rubutattun waqoqin Hausa na tarbiyyar sanin ya kamata za su kasance a kan sakamakon jarabawar xalibai?
- Wane irin tasiri koyarwa ta hanyar rubutattun waqoqin Hausa na tarbiyyar tsafta za su kasance a kan sakamakon jarabawar xalibai?
- Wane irin tasiri koyarwa ta hanyar rubutattun waqoqin Hausa na tarbiyyar ladabi za su kasance a kan sakamakon jarabawar xalibai?

1.5 Hasashen Bincike

- Babu wata muhimmiyar dangantaka tsakanin xaliban da aka koyar wa tarbiyyar sanin ya kamata ta hanyar rubutattun waqoqin Hausa da kuma waxanda ba ta wannan hanyar ba ba, wato wata qwaqqwarar dangantaka tsakanin sakamakon yaran da aka koyarwa tsafta ta hanyar rubutattun waqoqin Hausa da waxanda ba a koya masu ba
- Babu wata takamaimiyar dangantaka tsakanin sakamakon xaliban da aka koyarwa tarbiyyar ladabi ta hanyar rubutattun waqoqin Hausa da kuma waxanda ba ta wannan hanyar ba.

1.6 Muhimmancin Bincike

Wannan bincike yana da muhimmanci qwarai da gaske ta inda zai taimaka ya zaqulo yadda malamai za su koyar da yara tarbiyya.

Sannan binciken zai amfani al'umma domin sanin irin abubuwan da za su saka a ciki domin ilmantar da xalibai, da al'umma. Binciken zai inganta manhajar ilimi da kuma tarbiyyar xalibai ta yadda za su zamo masu ingantacciyar tarbiyya da zama mutane masu kirki, da natsuwa da kuma mai da hankali a fagen ilimi.

Wannan binciken zai taimaka wa gamnati da masu ruwa da tsaki a fagen ilimi wajen sanin yadda za a koyar da tarbiyya a makarantun sakandire. Haka kuma binciken zai taimakawa gwamnati da masu ruwa da tsaki a fagen ilimi wajen sanin yadda za a koyar da rubutattun waqoqin Hausa masu xauke da tarbiyyar tsafta da sanin ya kamata da kuma ladabi.

Binciken zai gano tasirin koyar da rubutacciyar waqar Hausa wajen bunqasa tarbiyyar xalibai. Hukumar shirya manhajar ilimi ta qasa za ta amfana da wannan binciken wajen qarawa darasin waqa wata kulawa ta musamman.

Binciken zai amfani xalibai, da ita kanta al'umma ta yadda za a samu tarbiyya ta gari.

1.7 Farfajiyar Bincike

Kasancewar waqa aba ce mai faxin gaske a fagen nazari ta la'akari da muhimman batutuwan da ta qunsa, ya sa wannan bincike ya taqaita a Tasirin rubutacciyar waqar Hausa kan tarbiyya da sha'awar karatun xaliban makarantun sakandiren Gundumar Ilimi Giwa ta Jihar kaduna, wanda aka xauki adadin makarantu (18), kuma za a zavi biyu (2) daga cikinsu. Haka kuma nazarin zai taqaita ne ga rubutacciyar waqar Hausa. Waqoqin da aka zava za a yi amfani da su sun haxa da: Waqar *Zambon Qazama* ta Aliyu Namangi, da waqar *'Yar Gagara* ta Aqilu Aliyu da kuma waqar *Mu Nemi Ilimi* ta Mu'azu Haxeja da *Hausa mai ban Haushi, da Kadaura Babbar Inuwa.*

BABI NA BIYU

BITAR AYYUKAN DA SUKA GABATA

2.1 Gabatarwa

A wannan babin za a mayar da hankali ne akan ma'anar rubutacciyar waqa, tarihin samuwarta da havakarta a taqaice, da muhimmancin waqa da koyar da ita, da matsalolin da malamai da xalibai kan fuskanta wajen koyar da waqa da kuma yin tsokaci akan ra'ayoyin da wasu masana suka bayar dangane da dabarun da suka rataya wajen koyar da rubutacciyar waqa a makarantun sakandiren jihar Kaduna.

2.2 Ma'anar Rubutacciyar Waqa

Rubutacciyar waqa qanwa ce ga waqar baka, rubutacciyar waqa ta samu ne a sakamakon zuwan addinin Musulunci, domin sakamakon zuwansa ne aka samu manyan malamai suka fara rubuta waqoqin da suka shafi addini. (Hiskett: 1975). Samuwar ilimin boko ya kawo ci gaba tare da canje-canje a cikin sha'anin rubutattar waqa, musamman ta fuskar amfani da salon tsarin rubutu da baqaqen Romanci savanin baqaqen ajami da ita ce kawai hanyar rubutu a qasar Hausa. Haka kuma, an samu ci gaba da canje-canje ta fuskar qaruwar jigogin waqa, tsarinta da kuma aiwatar da ita.

Masana da dama irin su Xangambo (2007), sun yi qoqari da tunani na ilimi wajen qoqarin fitar da ma'anar rubutacciyar waqa, waxanda suka shahara a cikin wannan fage sun haxa da; in da yake cewa "Rubutacciyar waqa wani saqo ne da aka gina shi kan tsararriyar qa'ida da baiti, xango, da rerawa, da kari, da amsa-amo da sauran qa'idojin da suka shafi daidaita kalmomi, da zavensu da amfani da su cikin sigogin da ba lalle ne haka suke a maganar baka ba". Shi kuwa Sa'idu (2002), ya bayyana ma'anar rubutattar waqa kamar haka. "Rubutacciyar waqa tsara ta ake yi bisa wasu tsayayyun qa'idoji, a kuma rubuta ta." Sarvi (2007), ya bayar da ma'anar

rubutacciyar waqa kamar haka “Rubutacciyar waqa wani saqo ne da ake gina shi a kan tsararriyar qa’ida da baiti da xango da kari da amsa-amo da sauran qa’idojin da suka danganci daidaita kalmomi da zavar su, da yin amfani da su, a rubuce sannan a rera lokacin da ake da buqata.” A takaice dai rubutacciyar waqa wani tsararren saqo ne cikin hikima da ake rattavawa a bisa tsari na baitoci, da salo, da qafiya, da amsa-amo amma a rubuce ba a faxe ba, ko da kuwa za a rera ne da baki. Rubutacciyar waqa ta qunshi ainihin sharuxxan da ake buqata kafin yarda da sahihancinta. Yahaya (1985:9), ya nuna cewa ya kamata gamsasshiyar rubutacciyar waqar Hausa ta xauki a qalla xaya daga cikin waxannan siffofi:

- Bayani ilmantacce, da fayyatacce a cikin hikima, kan fannonin ilimin addini, ko na sauran rassan ilimi.
- Gargaxi sansanya ko zazzafa.
- Faxakarwa a takaice, ko a kawaice, ko a habaice.
- Rayawar zuciya a daxaxe, ko a fusace, ko a taqaice.
- Siffantawa a warware, ko a qudundune, amma cikin azanci.

Mallakar siffofin nagarta ba ya taqaita ne ga waqa ba kawai, domin cikar kamalarta, sai dai ya zama wajibi marubucin waqa ya siffantu da wasu halaye da za su kai shi ga cikar kamala ta yadda babu wani da zai samu wata kafa ta kushe musamman a fagen rubutun waqa. Kuma duk yadda waqa takai cikar kamalarta, to ba za ta wuce daraja da nagartar marubucinta ba. Waxannan siffofin da xabi’un da suka kamata marubucin waqa ya siffantu da su sun haxa da; ya zama mai qoshin ilimi ko ya zama mai tambaya, ko mai bincike, ko mai lura da sha’anin rayuwa. Ilimi yana daga cikin ginshiqin rubuta waqoqi sannan a samu hikima da basirar zayyana abubuwa. Idan mutum ya mallaki waxannan siffofi ba dole ne sai ya rubuta waqa da hannunsa ba, mutum yana iya ba da shiffanta wani yana rubutawa a madadinsa (Gusau” 2002). A bisa wannan dalili

Sa'idu (2002), ya bayyana wasu matakai guda biyu (2) waxanda za su iya yi wa mai rubuta waqa jagora, sune:

i) **Matakin Aiwatarwa:** Marubuci ya zama mai tunanin kusa da kuma mai hango nesa, ya iya zaven kalmomi don su taimaka masa wajen shirya matakin waqa mai nauyi, ya dinga kaifafa tunaninsa, yana mai inganta manufarsa ko saqonsa a waqa don ya dace da hali da yanayin da ake magana.

ii) **Matakin Sadarwa:** Wajibin marubucin waqa ne ya lura da inda waqarsa za ta dosa dangane da muhalli da lokaci da mabambantan rukunonin jama'a da shekarunsu. A taqaice waxannan su ne matakan da za su iya yi wa mai rubuta waqa jagora yayin da ya zo yin wallafar waqa.

Masana da dama sun taka rawa wajen bayyana ma'anar waqa kamar su: Yahaya (1984) da Umar (1987) da Gusau (1993), da Xangambo (2007), sun bayyana ma'anar waqa kamar haka: "Waqa wani furuci ne wato lafazi ko saqo cikin azanci da ake aiwatarwa ta hanyar rerawa da daidaita kalmomi cikin wani tsari ko qa'ida da kuma yin amfani da dabaru ko salon armashi. Dangane da ma'anar rubutacciyar waqa kuwa, masana kamar su Muhammad (1980) da Xangambo (1982) da Lawal (1983) da Gusau (1984) da Yahaya (1985) sun bayyana ma'anar rubutacciyar waqa kamar haka: 'Waqa wani saqo ne da aka gina shi kan tsararriyar qa'ida ta baiti, da xango, da kari, da amsa-amo da sauran qa'idojin da suka shafi daidaita kalmomi da zaven su da amfani da su cikin sigogin da ba lalle ne haka suke a maganar baka ba". Don haka, da waqa da magana ta yau da kullum abubuwa ne da suka sha bamban ta fuskoki daban-daban.

Waqa wata aba ce da ba kowa ke iya yi ba, sai xan baiwa wanda Allah ya arzurta da hikima da basira. Don haka, rubuta waqa dama ce da ta shafi kevavviyar basira "Zurfin ilimi, ko da kuwa na sanin qa'idojin rubuta waqa ne, ba ya bayar da tabbacin iya rubuta waqa. Abin nufi a nan shi

ne, rubuta waqa ba shi da wata dangantaka da zurfin ilimi. Allah ya ke ba mutum basira irin ta rubuta waqa" (Gusau: 2002). Wani zai iya tambaya ya ce shin wane ne mawaqi? A taqaice a iya cewa mawaqi shi ne wanda yake rattaba tunaninsa a tsanake cikin hikima tare da yin la'akari da qa'idojin da suka rataya a kanta don isar da saqonsa a sauqaqe cikin nishaxi a faxe ko a rubuce.

Gusau (2002), ya bayyana mai rubuta waqa da cewa "yana lulluve da wata baiwa da take vuvvuga daga hikima da qwarewa ko ta xanxano ko ta lalura ko ta koyo da kan cusa basirar tsara zantuka su tada waqa. Waxannan yanaye-yanaye da kan ingiza rubuta waqoqi sukan dace da lokaci da wuri da xabi'a da halin da marubuci ya sami kansa a ciki". Za a iya ayyana hanyoyi a qalla guda uku waxanda da wuya marubucin waqa ya kasa faxawa a xayansu. Waxannan kuwa suke:

(1) **Jibiliyya**: Hanya ce ta xabi'a wadda ake haihuwar mutum da ita. Mutum zai tashi da hikima da basirar tsarawa da rubuta waqa, shi kansa ma zai ji waqa tana zo masa ne kawai kamar wahayi. A irin wannan hanya, mutum zai ji waqa tana zo masa ne lokaci-lokaci musamman a yayin aukuwar abubuwan nishaxantarwa.

(2) **Koyo**: Hanya ce ta zama da wani wanda ya iya waqa, musamman yi masa wata hidima wadda ta shafi waqa kai tsaye. Shi ma irin wannan mutum sannu a hankali yakan kasance mawaqi. Ko kuma mutum wanda aikinsa shi ne nazari da tsokaci a kan waqoqi da dai makamantan waxannan misalai.

(3) **Larurar rayuwa ko tsananin wata buqata**: Wannan ma wata hanya ce da takan sa mutum ya tsara waqa a rubuce. Bege ko ciwon soyayyar wani abu ko tsoron wani abu kamar talauci ko tsananin wata buqata kamar kuxi da sauran abubuwa na juye-juyen zamani za su iya haifar da rubuta waqa. Gusau, (2002). Wata muhimmiyar matashiya a nan ita ce, a fahimci cewa waqa takan lura da yadda buqata take xaurowa a rayuwar

> jama'a ta fito da ire-iren tsanance-tsanancen al'umma. Tsananin buqatar rai a wani abu kan sa a tsara waqa don a fitar da sha'awar da ake da ita. Misali soyayya, da fari (rashin ruwan sama), da zalunci, da lalacewa, da sauran makamantansu. A sakamakon haka ne ake samun kowace waqa da inda ta dosa saboda irin saqon da ke qunshe a cikinta, haka kuma ake samun kowane mawaqi da inda ya sa gabansa, wani ya fi bayar da qarfi a kan waqoqi na soyayya, wani na siyasa, ko tattalin arziqi ko tarbiyya, ko wa'azi ko bege (Madahu) da dai sauran makamantansu.

Gusau (2002) ya kawo hanyoyin da mutum ke bi domin ya zamanto gwani a fagen rubuta waqar Hausa, amma bai nuna cewar marubucin waqa mutum ne wanda Allah ya hore mashi rumbun kalmomi a cikin zuciyarsa ko da bai je makaranta ba. Tabbas haka ne, dukkan marubucin waqar Hausa kan yi la'akari da yanayi, da wurin da za a yi waqar. Duk da haka, ya yi qoqari sosai wajen fito da waxannan hanyoyin waxanda duk mai nazarin waqa a same shi da su. Amma kash? Bai kawo misalan waqoqin ba da kuma yanayin yanda za a koyar da su ta hanyar da xalibai za su fahimta.

Masana da manazarta harshen Hausa da dama sun taka rawa muhimmiya wajen qoqarin fito da ma'anar waqa ta haqiqa. Daga cikin manazarta da suka taka muhimmiyar rawa a wannan fage akwai irin su: Xangambo (1984:13), ya bayyana ma'anar waqa kamar haka "Waqa wani furuci (Lafazi ko saqo) ne cikin azanci da ake aiwatarwa ta hanyar rerawa da daidaita kalmomi cikin wani tsari ko qa'ida da kuma yin amfani da dabaru ko salon amshi." Shi kuwa Gusau (2008) cewa ya yi "Waqa saqo ne cikin azanci da ake rerawa ba faxi kurum ba, ta hanyar hikima da fasaha da kuma zavavvun kalmomi waxanda suka dace da saqon. Sannan tana zuwa gunduwa-gunduwa dangane da sautin murya da kixa da amshi da gaxa da tafi mai saka zuciya jin daxi. Har wa yau, Yahaya (1984:16) ya ce "Waqa maganar hikima ce da ake rerawa mai xauke da wani

saqo da ke qunshe cikin wasu kalmomi zavavvu, tsararru kuma zaunannu." Bayan haka, Zulyadaini, da Abba (2000:24) sun tofa albarkacin bakinsu kamar haka "Waqa wata tsarariyar magana ce cikin hikima da fasaha da ake rerawa daki-daki (tare da taimakon amo wani lokaci) kuma ta kasance tana xauke da wani salon burgewa bisa wata qa'ida ta musamman domin isar da saqo". Shi kuwa Umar (1980) cewa ya yi "Waqa tana zuwa ne a sigar zantuka waxanda ake kira baitoci ko xiyoyi kuma ake rerawa da wani irin sautin murya ta musamman". Bugu da qari, shahararren mawallafin waqa kuma manazarci Tijjani Tukur Yola ya rattaba ma'anar waqa a cikin baitocin waqa kamar haka:

Waqa da zance dole ne a raba su,
Zance daban waqa ana tsarawa.
In za ka yo zance kana yin hira,
Waqa kana hira ka zo ka kwatanta.
Sannan zance babu tsari da sauri da sauri,
Tamfar a waqa yadda za ka tsananta.
Zance a dokokinsa dai ganewa,
Waqa kwa sai kogi yake kutsata.
Sannan akwai wasu qa'idoji sosai,
Sauti da sauran qafiya a kula ta.
Tijjani ne ya tsaya yake ta rabewa,
Domin a san waqa a ko gane ta.
Zance ko ra-ra-ra a zan gane shi,
Sam babu sauti kun ji na nanata
(Tijjani, T.Y., 1995)

Wilkison, (2009)., ya bayyana cewa waqa tana taimakawa qwarai da gaske wajen koyon harshe, musamman hanyoyi huxu waxanda suka haxa da karatu, da rubutu, da sauraro, da magana, waxanda ake bi wajen koyon harshe, waqa tana haskaka rayuwa.

Ta la'akari da waxannan bayanai da aka kawo dangane da ma'anar waqa waxanda masana suka yi, za a ga cewa waqa dai magana ce, sai dai akwai wasu kevavvun sifofi da suka bambanta ta da magana ta yau da kullum. Waxannan siffofi kuwa sun haxa da hikima, fasaha, tsari, manufa ko

saqo, rauji ko amsa-amo, salon armashi da takalar zuciyar mai sauraro. Idan waqa ta rasa waxannan muhimman sifofi to ba waqa ba ce, magana ce kawai ratata.

Sallau (2013) ya bayyana cewa tun kafin shigowar Larabawa da Turawa qasar Hausa suke da hanyarsu wajen koyar da tarbiyya da adana ta, ita ce hanyar adabinsu. Shigowar Larabawa da kuma karvar addinin Musulunci da Hausawa suka yi ya taimaka wajen samuwar rubutu da karatu musamman rubutattun waqoqi. Haka kuma, Hausawa na da manyan ginshiqansu wajen aiwatar da tarbiyyarsu waxanda suka haxa da gaskiya da riqon amana da yin biyayya ga iyaye da riqo da sana'o'i da nuna kara da yin zumunci da sauransu.

Bunza (1995) kuwa cewa ya yi; Tsararriyar maganar hikima ce da ta qunshi saqo cikin zavavvun kalmomi da aka auna domin maganar ta reru ba faxuwa kawai ba. Wannan ya nuna cewa, rubutacciyar waqa wani furuci ne mai ma'ana cikin hikima da zaven kalmomin azanci don isar da saqo a rubuce ga mai karatu ko mai sauraro. Haka kuma ya qara da cewa, wani zance ne, ko jawabi, ko magana tare da isar da ma'aunin murya daidaitacciya kuma mai shiga zuciya da qwarewar harshe. Saqon yana saduwa ga mai sauraro kai tsaye tare da fahimtarsa ta rerawa.

Bunza (1995) ya yi qoqarin fitar da ma'anar rubutacciyar waqar Hausa inda ya nuna tana isar da saqo ga mai sauraro kai tsaye, amma bai nuna cewar masu fahimtar harshen Hausa ba. Haka kuma, ita rubutacciyar waqa zance ne wanda ake tsara shi a rubuce kuma tare da amfani da kalmomin hikima, da gwanintar harshe.

Zarruq da Kafin-Hausa da Alhassan (2013) sun bayyana cewa harshe shi ne maqunshin ilimi da tarbiyya da ra'ayoyin al'umma da hikimominsu da tarihinsu da abubuwan qin su da son su, duka da harshe ake faxarsu.

Mohammad (2006) ya yi nazari a kan waqa a matsayin makami na canza xabi'un al'umma, ya bayyana yadda ake amfani da waqa rubutacciya wajen canza xabi'un xalibai musamman kan

abin da ya shafi auren dole da sutura da kirki da faxakarwa da ilmantarwa da tarbiyya. Xangambo (2011) ya nuna cewa akwai hanyoyi da daman gaske wajen nuna wa yara tarbiyya inda ya ce cikinsu akwai waqoqi da tatsuniya da labarai da sauransu. Habib da Musa da Zarruq (1988) sun ce, Musulunci shi ne addinin da yawancin Hausawa ke bi, saboda haka dai-dai ne idan aka ce akasarin tarbiyyar Hausawa ta qunshi haquri da son mutane cikin lalama da taimakon gajiyayyu, da sauran halaye masu kama da waxannan, kuma duk ana koyar da su ta hanyar waqa. Yanayin qasar Hausa ma yana bayar da irin tasa gudummawar wajen tarbiyya, domin yana hana kasala, ga kuma gina muhimman halaye na nagarta ko kuma, kyawawan xabi'u da halaye waxanda Hausawa suka fi qarfafawa ana gane su ta fuskar tarbiyya, da mu'amala, da riqon addini da yin ladabi da biyayya, da kunya da kara, da zumunci da kama sana'a da haquri, da juriya da kuma jarunta.

Mohammadu (2011) ya ce tarbiyya ita ce ilmantarwa da horo domin gina mutum tun yana yaro, ko canza shi, ta yadda zai sami xabi'a, da qoqarin neman abinci, da addini, da abin da zai kyautata masa rayuwarsa ta duniya da lahira. Akwai hanya tsararriya da ake bi wajen koya wa yara tarbiyya wadda aka gina ta kan tsarin koyarwa da tafarkin koyarwa cikakkiya. Wannan tsari ne irin ilimin da nasara suka zo da shi na zamani. To, hanyar farko a cikin waxannan kaso na ilimi, ita ce Hausawa suke bi suna yi wa 'ya'yansu tarbiyya, tun asali har zuwa yanzun. Yahaya da Wasu (2001) sun ce tarbiyya wata hanya ce ta kyautata rayuwar xan'Adam da shiryar da shi ya zuwa ga halaye da xabi'u masu kyau, da nagarta.

Lawal (2014) cewa ya yi rubutacciyar waqa wata aba ce da ke nuna hoton rayuwar al'umma ta fuskar zamantakewa, da addini, da tattalin arziqi, da sauran abubuwan da suka shafi harkokin yau da kullum. Waqa aba ce daxaxxiya kuma mai muhimmanci wajen isar da saqo, musamman tarbiyya. Garba (2011) kuwa, ya bayyana rubutacciyar waqar Hausa a matsayin wani fage mai

alfanu a nazarin harshen Hausa. Ya ce ana sauraronta fiye da wa'azi a wajen koyar da tarbiyya, ko ilimi, ko zalaqa, ko basira ga xan'Adam, sannan kuma tana haifar da gwanintar harshe. Waqa tana fahimtar da xalibai wajen nuna masu tarbiyya ko sanin kalmomi, ko wa'azi, ko ilmantarwa, da kuma yanayin zamantakewar rayuwar duniya.

Shi kuwa Gusau (2002) ya bayyana rubutacciyar waqa ne a matsayin wata aba da ke nuna hoton rayuwar al'umma ta fuskar zamantakewa da addini da tattalin arziqi da sauran abubuwa da suka shafi harkokin yau da kullum. Saboda haka dai, rubutacciyar waqa wani fage ne mai zaman kansa da yake qunshe da ximbin hikima da basira tare da taskace tarihi da al'adu da kuma adabin al'umma, duk kuwa da sauyawar zamani. Hakan ya sa kullum ake samun sabbin rubuce-rubuce na waqoqi masu xauke da sabbin kalmomi da hikimomi na zamantakewa.

Rubutacciyar waqa daxaxxiyar abu ce kuma tana da muhimmanci wajen isar da saqo, Garba (2011) ya bayyana rubutacciyar waqar Hausa a matsayin wani fage mai muhimmanci a nazarin harshen Hausa. Ya ce ana sauraronta fiye da wa'azi a wajen yin gargaxi da isar da saqo, da koyar da ilimi, da hikima, da zalaqa, da kuma basira ga xan'Adam, sannan ya ce ga gwanintar harshe.

Adulqadir, (2007) a cikin kundinsa na neman shaidar digirin farko, ya bayyana rubutacciyar waqar Hausa kamar haka: "Hanya ce ta mayar da martani da al'amuran rayuwa da amfani da baituka da xangwaye da kalmomi bisa tsari na qafiya da rerawa da kixa ko babu.

2.3 Marubuta Waqar Hausa

Mukhtar, (1990) ya bayyana cewa tun gabanin jihadin Shehu da kimanin shekara 425 zuwa shekara 432 aka yi zamanin wasu shahararrun marubuta waqa, kuma fasihai. Irin waxannan marubuta waqa sun haxa da Alkatsinawi, waxanda ba wai rubuta waqa suke ba kawai, har ma qirqirar lissafi suke ta hanyar Ramzi a cikin waqa.

Bugu da qari, duk da irin wannan tarihi da ximbin muhimmanci da al'ummar Hausa take ganin waqa da shi, nazarinta da qwanqwance sirrinta ta fuskar ilimin harsuna sabon fage ne, domin kuwa sai bayan jihadin shehu a lokacin da fasahar rubutun waqoqi ta bunqasa sosai ake mayar da hankali wajen rubuce-rubucen waqoqi da nazarinsu a qasar Hausa (Sa'id, 1978 da Mode, 2005).

Muhammad, 1973), Aqilu Aliyu ya wallafa waqoqin da jigoginsu suka ratsa dukkan sassan rayuwar xan'Adam, waxanda suka haxa da addini, da siyasa, da ilimi, da faxakarwa, kai har ma da tafiye-tafiye da sana'a, da gargaxi, da kuma sadarwa da nishaxi, da sauran abubuwa na musamman (Muhammad, 1978). A taqaice dai Aqilu Aliyu ya yi waqoqi da daman gaske, a kammale dai an sami waqoqi guda ashirin, xaya daga cikinsu wasiqa ce aka yi da waqe.

Marubuta waqar Hausa sun bayar da gagarumin gudummuwa wajen havvaka harshen Hausa, ta wajen zaqulo kalmomi, da hikimomi, da dabarun rayuwar duniya, kai har ma ta vangaren wa'azi. Babu shakka idan ana maganar adabi, to sai an yi maganar rubutacciyar waqar Hausa, domin yadda masu rubutun ta da kuma rera ta ke bin qa'idojin harshen Hausa, ta fuskar karantawa da kuma rubutawa. Marubuta waqar Hausa muna iya kiransu fasihai domin irin baiwar da Allah ya yi masu a fagen rubuta waqa da rera ta.

2.4 Kwatancin Rubutacciyar Waqa da ta Baka

Xalhatu (1977), ya bayyana bambance-bambancen da ke tsakanin rubutacciyar waqa da kuma ta baka na Hausa kamar haka:

Waqar baka wajibi ne ta qunshi rerawa da aiwatarwa a lokaci xaya. Ita kuwa rubutacciyar waqa ba ta buqatar rerawa nan take. Haka kuma waqar baka na buqatar 'yankallo yayin da rubutattun waqoqi ke buqatar qwarewa. Ta xaya fuskar kuma, waqar baka ce da ake rerawa tare da 'yan amshi a wasu lokutan, da kuma tafiya tare da kayan kixa ko busa ko ganga ko kuma girgizawa.

Ita kuwa rubutacciyar waqa ba ta buqatar kixa kuma wani lokacin akan rera ne tamkar magana ta yau da kullum. Ta fuskar tsari kuwa a waqar baka yawan xango kan bambanta.

A rubutacciyar waqa kuwa dole ne a kiyaye yawan xango, ma'ana idan aka fara waqar da baiti 'yar qwar biyu to dole ne a qare ta da matsayin 'yar qwar biyu.

Haka kuma a waqar baka buxewa da rufewa ba su buqatar wani ayyanannen tsari, kuma ba kasafai ake amfani da ararrun kalmomin Larabci ba. a waqa rubutacciya kuwa akwai tsarin buxewa da rufewa, kuma cike take da tsarin Larabci.

Daga cikin bambance-bambance da kamancin da akan samu a tsakanin rubutacciyar waqa da waqar baka shi ne:

- Jigon rubatacciyar waqa mafi yawa ya ta'allaqa ne akan, ilmantarwa, da gargaxi, da bege, da wa'azantarwa, da tarbiyyantarwa, da ta'aziyya, da siyasa, da tattalin arziqi da sauran makamantansu. Amma mafi yawan jigon waqar baka ya fi karkata ne akan, zambo, habaici, yabo, kirari, da sauran makamantansu (Suleman: 1997). Duk da haka kowace tana qoqarin isar da saqo ne.
- Ta fuskar tsari kuwa, rubutacciyar waqa tana da wasu qa'idoji da a kan bi yayin wallafa ta. Waxannan kuwa sune: Tsarin layi, da baiti, da amsa-amo na ciki da na waje (harafin qarshe na qarshen layi da harafin qarshe na qarshen baiti), da zavin kalmomi da qayyadewa. (Xangambo: 1981). Baiti kuwa na iya kasancewa mai qwar xaya ko biyu ko uku ko huxu ko kuma biyar amma ba ya wuce qwar biyar. Ga misali na rubutacciyar waqa kamar haka:

……
"Mai wanga-waqa ta batu,
Amiru Ali wan Shatu,
Shi na abokin warqatu,
Da dai da sirri na batu,
Da ba shi voyewa ba."

(Sarkin Zazzau Aliyu Xan Sidi)
Ga wani misali kamar haka:

“Ya Allahu Rabbana taimake mu,
Mu gargaxi ‘yan’uwa ga auren qazama
Auren tsohuwa hasara ga yaro,
Gwammaci tsohuwa da auren qazama.
In ba ka san ta ne ba kau tambaye ni,
In Allah ya yarda ka san qazama.
Mummunan halin qazama na fari,
Ba ta fyace majina sai da dama”.

(Malam Aliyu Namangi, 1975)

Ita kuwa waqar baka ana tsara ta da aiwatar da ita ne nan take ba tare da wani tsari na baiti ba, sai dai xiyoyi tare da kixa, wato ganga ko isga ko busa ko makamancin kixa kamar tafi ko rawa da amshi a lokaci guda (Suleman: 1997). Ga misali na waqar baka kamar haka:

Tubalan Ginin Turke
Awon Baka
Yawan Layuka a Xa
Zubin xiya a waqa
Tsarin Xan waqa
Tsarin rerawa
Taqidi a Xiyan Waqa
Karin murya
Amsa Amon Kari

Wannan shi ne irin bambance-bambancen da ke akwai a tsakanin rubutacciyar waqa da waqar baka tare da misali na kowace xaya daga cikinsu.

2.5 Tarihin Samuwar Waqa da Kuma Havakarta

Waqa na xaya daga cikin manyan sassa na adabi walau na baka ko rubutacce. Waqa na da matuqar muhimmanci wajen isar da saqo tun asalin samuwar ta har zuwa yau.

Rubutattun waqoqi sukan zo a rubuce da tsari na musamman wanda ya samo asali daga tasirin rubutattun waqoqi na Larabci (ita dai rubutacciyar waqa tana zuwa ne da tsarin baiti da kuma kari irin na rubutattun waqoqin Larabci). Wannan tsarin ne ya bambanta tsakanin rubutacciyar waqa da waqar baka.

Masana kamar su (Hiskett 1975; Yahaya 1988:38) sun yi ittifaqin cewa rubutattun waqoqi a qasar Hausa sun samo asali ne daga Musulunci domin sakamakon waqoqin da suka shafi addini. Mafi yawa daga waqoqin malaman nan na xauke da jigon wa'azi. Irin waxannan malamai sun haxa da Ibn Al-Sabgha (Wali Xan Marina), da Malam Abdul Jalil (Wali Xan Masani), da Muhammad Al-Barnawi (Mutumin Borno), da Muhammad Al-Wali, da sauransu. An ci gaba da samun marubuta irin su Muhammad Al-Kashnawi, da Muhammad na Birnin Gwari, da Malam Shi'itu Xan Abdurra'uf.

Yahaya da Xangambo (2004), cewa suka yi "Rubutattun waqoqin Hausa sun samo asali ne daga waqoqin Larabci, waqoqin Hausa na farko an rubuta su ne cikin Hausar ajami. Ana zaton waqoqin sun fara tun lokaci mai tsawo da ya wuce, wato tun lokacin da Musulunci ya yi qarfi. Rubutattun waqoqi sun faro tun qarni na sha bakwai (17) ko na (18), kamar yadda tarihi ya nuna. To amma in ban da waqar 'yaqin Badar ta Wali Xan Masani na Katsina, ba a sami wata waqa ta wannan Lokaci ba. A bisa haqiqa ma akwai shakku a kan ita wannan waqar. Abin da yake tabbas game da faruwar waqa shi ne cewa, waqa ta havaka a qarni na sha tara (19) zamanin jihadin Shehu Usmanu Xan Fodiyo. Shehu Xan Fodiyo da iyalansa da kuma almajiransa su ne waxanda suka samar da ximbin waqoqin da suka shafi madahu da wa'azi da zuhudu da sauransu. Kuma an wallafa waxannan waqoqi ne da ajami.

A qarni na ashirin (20) an samu sauyi a qasar Hausa, sakamakon mulkin mallaka da Turawan Ingilishi suka yi na tsawon shekaru gabanin su haxe yankin Arewaci (qasar Hausa) da yankin Kudanci a 1914 su samar da abin da ake kira Nijeriya a yau. A sakamakon haka an samu sauyi ta fuskar rubutu, wato daga rubutun ajami zuwa tsarin rubutun boko, wanda hakan yasa aka koma rubutun boko, musamman shekarar 1940. Waqoqin wannan lokaci sun fi mayar da hankali ne

akan gargaxi, da farfagandar siyasa, da tarbiyya da ilimi da sauransu. Misalan irin waxannan waqoqi sun haxa da:

- Waqar Sauxul Qulub, ta Sarkin Zazzau Aliyu Xan Sidi.
- Arewa Mulukiya ko Jumhuriya, ta Sa'adu Zungur.
- Arewa Jumhuriya, ta Alhaji Mudi Sipikin.
- Waqar Gargaxi Ga 'Yan'uwa, ta Bello Sakkwato.
- Waqar Kuxi, ta Gambo Hawaja.
- Waqar Munin Jahilci da Ma'abotansa, ta Yusuf Kantu Isa.
- Waqar Zambon Qazama, ta Malam Aliyu Namangi.
- Waqar Yabon Aikin Leburori, ta Lawal Maiturare.
- Waqar Hausa Mai Ban Haushi, ta Alhaji Aqilu Aliyu.
- Waqar Daddaxan Daxi Saniya, ta Alhaji Aqilu Aliyu. (Xiameng 2013)

Haka dai al'amarin ya ci gaba har zuwa qarni na ashirin da xaya (q. 21) inda aka samu sauye-sauye a cikin tsari da sigogin rubutattun waqoqi na Hausa, misali, sanya kayan kixan zamani a wajen aiwatar da waqa rubutatta ta Hausa da kuma sanya amshi a wajen aiwatar da rubutacciyar waqa ta Hausa. Waxanda ke gaba wajen karya wannan tsarin sun haxa da:

2.6 Dangantakar Waqa da Xalibai a Makarantun Sakandire

Waqa ta daxe tana taka rawa wajen isar da saqo ga al'umma cikin sauqi fiye da rubutaccen zube ko wasan kwaikwayo, a matsayin makaranta wurin cusa kyakyawar tarbiyya ga xalibai. Koyar da waqa rubutacciya mai cike da fasaha, da hikima da kamala na da matuqar muhimmanci qwarai wajen sauya halayen xalibai su zamo na kirki masu amfani a cikin al'umma.

Haka kuma, nazari ko koyar da rubutacciyar waqa a cikin makarantun sakandare zai taimaka wa xalibai wajen qwarewar harshe, tare da havaka sassan koyon harshe guda huxu, wato, sauraro, Magana, karatu da rubutu.

Smith (2010), ya ta'allaqa muhimmancin bincikensa ne kan bunqasa qwarewar xalibai kan karatu da fasahar harshe da kuma rubutu fiye da manhaja. Smith ya gano cewa yin amfani da rubutattun waqoqi na taka muhimmiyar rawa wajen bunqasa fasahar harshen xalibai. Duk da yake Smith (2010) ya yi qoqarin gano wannan, amma bai ce komai ba dangane da muhimmancin waqa kan koyar da tarbiyya. Haka kuma shi ya yi amfani da rubutattun waqoqin Turanci. Shi kuwa wannan bincike na magana ne kan rubutattun waqoqin Hausa.

A nasa binciken, Faver (2008), ya maida hankali ne kan tasirin maimata karatun waqa wajen bunqasa sauqin karatun xalibai, inda ya gano cewa amfani da rubutacciyar waqa muhimmiyar hanya ce ta bunqasa sauqin karatun xalibai saboda salon sarrafa harshe da ake amfani da ita. Amma shi ma bai ce komai ba kan dangantakar waqa da koyar da tarbiyya. Saboda haka, duk da cewar wannan binciken na Faver na da alaqa da wanda ake gudanarwa ta fuskar kayan aiki, to amma manufa ta bambanta.

Su kuma Flint da Laman (2012) sun binciko yadda waqa ke da tasiri wajen koyar da rubutu inda suka ba da qarfi kan dokokin nahawu da qa'idojin rubutu. Sun tabbatar da cewa ta hanyar amfani da waqa a matsayin koyan aikin koyar da rubutu ana samun biyan buqata sosai da sosai. Malamai da xalibai sukan samu damar yin tarke a cikin rubutattun waqoqi. Su ma dai ba su ce komai ba dangane da irin yadda rubutattun waqe ke xauke da saqonni daban-daban da kuma yadda za a koyar da su.

Ita kuwa Durham (1997) ta yi amfani ne da dabarar ba xalibai dama su zavi waqa da suke so su karanta a gida kafin darasi, inda ta gano yin haka na da tasiri wajen bunqasa karatun xalibai. Ita ma dai ba ta ce komai ba kan tasirin rubutacciyar waqa kan koyar da tarbiya ba.

Akwai dalilai da dama da kuma muhimmancin koyar da yara rubutattun waqoqi. Saboda yin haka na taka rawa wajen bunqasa karatunsu da rubutunsu da maganarsu kamar yadda aka gani a waxannan nazarce-nazarce da aka gabatar a sama, wato (Farer 2008 da Smith 2010 da Laura 2012 da kuma Darham (1997).

Billows (1968), a wani bayani nasa ya bayyana muhimmancin waqa kamar haka: “Harshe idan babu waqa tamkar babu harshe ne” wannan bayani yana nuna cewa duk harshen da ya rasa waqa to tamkar matacce ne, domin cikin harshe ne akan gane yanayi da tsari na rayuwar al’umma. Za mu iya cewa, lallai duk harshen da ya rasa waqa zai mutu, amma ba a kawo mana manyan hujjoji ba ta inda za a nuna haka.

Marry (1965), ta bayyana muhimmancin waqa da cewa “Ana koyar da waqa ne saboda tana taimakawa xalibai matuqa su san harshen da suke magana a cikinsa sosai da sosai. Wannan bayani yana nuna cewa nazarin waqoqi da xalibai ke yi na taimaka masa gaya wajen sanin harshe sosai a sakamakon cin karo da sababbin kalmomi tuli waxanda da bai sani ba da kuma zantuka na azanci da iya sarrafa harshe.

A cikin muqalarsa, Moody (1968) ya bayyana cewa muna koyar da waqa ne don tana sa xalibai su iya bayyana tunaninsu akan al’amuran rayuwa na yau da kullum ta hanyar qirqira. Haka kuma, waqa babban makami ce da ke taimaka wa xalibai su iya sarrafa harshe da kuma iya jero tunaninsu daki-daki a tsanake kuma a rubuce. Haka kuma, ya ci gaba da cewa muna koyar da waqa don nishaxi, kai waqa ita ce ginshiqin da ke xauke da duk wata nasarar wani quduri ko manufa da muka sa gaba a cikin sha’anin rayuwa. Ta la’akari da wannan muhimman bayanai, za

a ga cewa, wannan masani ya yi qoqarin rattaba kusan duk wani muhimmanci da rubutacciyar waqa ta qunsa a sauqaqe kuma a taqaice. A taqaice waqa ta shafi duk wani vangare na rayuwa. Akwai waqoqin da suke magana a kan tarbiyya, da wa'azi, da gargaxi, da ilimi da koyar da kyakkyawan zaman tare da mutunta juna, da girmama kyawawan al'adunmu na gargajiya da riqo da addini. Nazarin waxannan irin waqoqi ba qaramin tasiri yake da shi ba wajen sauya tunanin xalibai a sauqaqe, su zamo al'umma ta gari, hakan na daga cikin babbar manufar aikin koyarwa a cikin kowace nau'in al'umma.

Xiaomeng, (2013) ta bayyana cewar, tarihi ya nuna mana irin cuxanyar da Hausawa suka yi da Larabawa da fatake ta fuskar saye da sayarwa. Musabbabin wannan hulxa ne ya sanya Hausawa suka koyi karatu da rubutu. Ganin yadda Larabawa ke sha'awar waqa yadda har suke rubuta littattafai a waqe don koyar da addinin Musulunci, ya sa Hausawa sun fara tunanin sarrafa haruffan Larabci don rubuta waqoqi cikin harshensu. Wannan yunquri shi ya haifar da samuwar ajami. Mafi yawan aikace-aikacen da aka iske na farko-farko sun nuna cewa an wallafa waqoqin nan cikin Larabci da Ajami da Fillanci da Hausar ajami.

Xiaomeng ta yi qoqari amma a nawa ra'ayin ba wai Larabawa kaxai ke qaunar waqa ba, har ma da Hausawa.

Muhammad, (2006), ya yi nazari ne a kan waqa a matsayin makami na canza xabi'un al'umma, inda ya yi bayanin yadda ake amfani da waqa ta baka da rubutatta wajen canza xabi'un al'umma, musamman kan abin da ya shafi auren dole da sa sutura ta kirki da faxakarwa da kuma ilmantarwa a kan muhimmancin ilimin zamani da harkar qidaya da sauransu. Daga cikin misalan waqoqin da ya kafa hujja da su a rubutattun waqoqi akwai waqar Tabban haqiqan ta Shehu Usmanu da waqar Qidaya ta Hauwa Gwaram da waqar Ilimi ta Mu'azu Haxeja da dai sauransu.

Bello, (2012), waqa wata muhimmiyar aba ce ga xan'Adam, musamman kuma a qasarmu ta Afirka, waqa dai a qasar Hausa ba qaramin muhimmanci take da shi ba, wajen tarbiya, da ilimi da sauransu. Rubutacciyar waqa inji Joseph, (200) wata hanya ce ta musamman wadda take isar da saqo cikin nishaxi, sannan kuma ta hanyar isar da saqo cikin nishaxi, sannan kuma ta hanyar rubutacciyar waqa ce xalibai ke samun sabbin kalmomi da kuma qwarewa a fagen ilimin harshen Hausa. Ya kuma qara da cewar rubutacciyar waqa tamkar injin mota ne domin da zarar an tayar da ita za ka ji wanda ya san harshen yana kaxa kai, sannan kuma yana bin kalmomi da ake faxi, wato yana mai-maitawa tare da mai waqar, ko shakka babu waqa ce ke samar wa xan'Adam da hikimar harshe.

Furniss, (1993) ya bayyana cewar ta hanyar rubutacciyar waqa al'umma kan fahimci al'adunsu, da tattalin arziqinsu, da tarihinsu, kai har ma da addininsu, sannan rubutacciyar waqa kan kawo qwazon xan'Adam wajen gwanintar harshe.

Widdowson (1975) Waqa da koyar da ita suna da matuqar muhimmanci domin tana haifar da qwarewar xalibai a fagen ilimin harshe, ya qara cewa ta hanyar nazarin adabi xalibai kan yi zarra.

Lazar (1993) ya ce, nazarin waqar kan sa xalibai su zamanto qwararru a wajen tsara rubutu cikin fasaha da kuma jera jimloli masu ma'ana.

Kennedy da Gidia (1994) sun ce ta hanyar nazarin waqa xalibai kan amfana da kaifin basira da kuma kaifin hankali ta yadda za su fahimci yanayin zamantakewa da al'umma.

Shirley, da Fehl (1983) sun ce, ta hanyar nazarin waqa xalibai kan yo qoqarin bayyana sigogin harshen Hausa, kuma ba tare da wani shakka ba xalibai kan yi fixar waqa da kuma fitar da jigoginta, kai har ma da tsarinta ta la'akari da salon da marubucin ya bi.

Kazamek's da Francis (1985) sun ce lallai in dai ana buqatar xalibai sun qware sosai wajen karatu, to lallai ne a yi amfani da rubutacciyar waqa.

Vethamani, (1993) ya ce waqa babbar aba ce a fagen adabi musamman inda xalibai kuma kan kaucewa darasin bisa rashin sanin ma'ana da alfaninta a fagen nazarin harshe.

Duke, (1984) ya bayyana cewa tabbas darasin waqa na da matuqar alfani yanda zai taimaka wa xalibai ba wai jin daxi ba, a'a, za su sami qwarewa wajen rubutu da kuma fahimtar ita kanta waqar. Amma kuma ga Carter da Long ba haka lamarin yake ba, musamman ma idan aka yi la'akari da Carter da Long (1991) sun ce mafi yawancin xalibai ba su sha'awar darasin komai sauqin koyo da dukkan darussan Hausa.

Hanaver's (2004) ya ce, waqa tana da matuqar ban sha'awa ga xalibai matuqar dai malami ya yi amfani da dabarar koyarwa da ta dace da darasin yara to kan yi sha'awar darasin waqa ce idan an yi amfani da tsarin waqa yanda suka fi fahimta.

Dodsworth, (2010) cewa ya yi, xalibai kan nuna sha'awar darasin waqa ne ta yadda sukan nuna ko bayyana abin da ke cikin zuciyarsu, ya ce sha'awar darasin ne ke sa xalibai xaukan waqa a matsayin jigo wajen koyon harshe. Ya qara da cewa, sha'awa ita ce qarfin dukkan darasi, musamman darasin waqa domin idan ana koyar da waqa tana buqatar hankalin xalibai. Ya ci gaba da cewa, darasin waqa kan jawo hankalin xalibai ne idan waqar da aka zava tana da saqon da zai tava zuciyar su kansu xaliban.

Overton (2010) saboda sha'awar darasin waqa xalibai kan yi amfani da tsarinta su bayyana kansu, sha'awar waqa ita ce ta sa za ka samu xalibai bayan an aiwatar da darasin waqa za ka samu suna qoqarin rubuta tasu waqar. Dodsworth (2010) a darasin waqa, xalibai kan xauke ta a matsayin darasi mai matuqar wahala, amma idan har malami ya yi amfani da dabararsa ta baiwa

xalibai ita kanta waqar to za ka samu cewar xaliban sun zaqu da su karanta da kuma fito da saqonta, kuma xalibai kan yi sha'awar darasin waqa ne idan an sakar masu fagen.

Henry, (1987) ya ce, waqa ita darasi ce mafi sauqi a fagen adabi, shi ya sa za ka samu xalibai ke nuna sha'awarsu wajen koyonta, kuma sha'awar darasin waqa ne ya sa har malamai kan yi amfani da waqa a wajen koyar da harshe. Domin tabbas akwai sha'awa sosai ga xalibai wajen koyon waqa a makarantu.

Henry, (1987) ya ce, domin samar da sha'awar darasin waqa ga xalibai, to malami ya ba su damar rubuta ta su waqar tare da karantawa a cikin aji. Ya qara da cewa in dai har malami zai xauko waqoqin da suka dace da zamani to lallai xalibai za su nuna sha'awarsu. Russell (1982) cewa ya yi, akwai hanyoyi da daman gaske da ake gano sha'awar xalibai wajen nazarin waqa ta amfani da bidiyo, da talabijin da na'urar kallo inda za a kunna waqar xalibai na kallo suna ganin yadda jerin kalmomi da jigon waqar yake.

2.7 Dabarar Koyarwa

Wannan vangare zai yi waiwaye tare da yin tsokaci akan muhimman dabarun da suka rataya wajen koyar da rubutacciyar waqa a makarantun sakandire, amma kafin mu shiga cikin fagen tsundum, bari mu xan yi tsokaci akan ma'anar dabarar koyarwa.

Littafin tattara bayanan kalmomi na Oxford Advanced Learners (2009:925), ya fassara kalmar dabara da 'Wata tartibiyar hanyar aiwatar da wani abu wanda yake qunshe da hikima'. Zaruq (1979), ya bayyana ma'anar kalmar dabarar koyarwa da yadda za a aiwatar da wani abu kamar yadda wani ya tsara, wannan ya haxa da yi, da koyi da kanka a cikin aji. Duk waxannan bayanan guda biyu da aka kawo a sama suna qoqari ne su nuna mana cewa dabarar koyarwa abu ce da ta qunshi muhimman batutuwa guda uku. Na farko shi ne kasancewar ta tartibiyar hanyar da ke qunshe da hikima, sai kuma yi da kai, sai sha'awar abin da ake yi.

Zarruq, (1979) aikin koyarwa aiki ne na hulxa tsakanin mutum da mutum. Kuma ana yin hulxar ne don a kawo canje-canje cikin abin da mutum ya sani, ko wanda ya iya, ko wanda ya yarda da shi.

Hulxa dai ita ce zuciyar aikin, canjin halayen mutum kuwa shi ne manufarsa. Sannan kowa ya san ba a hulxa sai da mutane; watau a qalla sai an sami mutum biyu sun haxu da juna tukuna. Hulxar koyarwa ainihinta ta mutum biyu ce. Xaya daga cikinsu shi ne malami ko mai koyarwa. Xaya kuwa almajiri ne, watau mai koyo, ko xalibi. Bisa ga al'ada, malami guda xaya yakan wadatar a wajen hulxar. Almajirai kuwa, a wani hali in sun kai xari ba su yi yawa ba.

2.8 Tasirin Koyar da Rubutacciyar Waqa

Masana irin su Thomas, (1982), da Heberman, (2001), da Fleirsehmen, (1987) sun gudanar da bincike a kan wannan fage. Misali, Thomas, (1982) ya gano cewar rubutacciyar waqa tana da matuqar muhimmanci kuma ya kamata a riqa koyar da ita ta yadda ya dace. Ba wa xalibai dama su rubuta waqa da kansu yana qara masu sha'awar rubutacciyar waqa. Sannan ya gano cewa lallai ba xalibai damar nazartar waqa na taimakawa sosai wajen qwarewarsu ga fahimtar saqon da ke cikinta.

Ita ma Heberman, (2001) cewa ta yi, ta gano koyar da rubutacciyar waqa na baiwa xalibai damar sanin tarihinsu, da addininsu, kai har ma da al'adunsu. Fleirsehmen, (1987) ya gano cewar koyar da rubutacciyar waqa na da tasiri sosai ta inda xaliban kan qware wajen ginin jumloli da kalmomi, kai har ma sanin sababbin kalmomin da marubuta waqa ke amfani da su.

2.8.1 Tsarin Waqa

Isma'il da 'Yar'aduwa (2007), sun ce saboda tasirin rubutattun waqoqin qarni na 19 da kuma tasirin ilimin arabiyya da na addinin Muslunci, mafi yawancin lokuta marubuta waqoqin Hausa suna fara buxe waqoqinsu ne da addu'a ko yabon Annabi domin neman tsari da kuma taimako

daga Allah. Waqoqin Hausa yanzu, sai dai a ce suna ginuwa ya zuwa wata siffa ta kansu, ba dai ta Larabci kawai ba.

Misali, a wata waqa da Na'ibi Suleiman Wali ya yi, waqar "Damina", mun ga wani gagarumin canji na waqoqin Hausa. Domin kuwa, maimakon yadda mawaqan Hausa ke amfani da kalmomin Larabci a cikin waqoqinsu, Na'ibi sai ya yi amfani da na Turanci ya ce:

Kamar gafiyoyi a tituna,
Kowa busy sai su damina.
.....
Yaran gari ko sai bal suke,
Kowa ka duba very happy.
.....
.....

Wannan ya nuna mana sabon salon da Hausa ta xauka. Yanzu ta daina magana kan addini kawai, tana ma magana kan sha'anin rayuwa da siyasa da sauransu. Misali: "Arewa Jamhuriya ko Mulukiya", ko kuma kan abin da ke faruwa ko kuma wani abin ban sha'awa.

2.8.2 Jigon Waqoqin Qarni Na 19 – 20

Xangambo (2011), dangane da wannan rabo da aka yi wa waqoqin Hausa, babban abin da ya fito fili shi ne, waqoqin qarni na 19, sun qunshi addini, amma waqoqin qarni na 20 sun qunshi addini da abubuwan da ba na addini ba. A taqaice, muna iya cewa, manufofin waqoqin (jigoginsu) su ne:

= **Jigon Waqoqin Qarni na (19)**

- Addini, wa'azi, gargaxi
- Yabon Annabi, Waliyyai da sauransu
- Fiqihu, shari'ar Musulunci (Furu'a)
- Tauhidi – tarbiyya
- Siyasar Musulunci
- Ta'aziyya, da sauransu

= **Jigogin Waqoqin Qarni na (20)**

- Addini (ya ci gaba)
- Siyasar jam'iyya
- Zambo, habaici
- Bukukuwa, shagali, murna
- Tarihi – abin sha'awa
- Soyayya
- Al'adu
- Ilimi, wayar da kai
- Nuna hikima, fasaha
- Kishin qasa, kishin harshen Hausa
- Yabo baduniye, da sauransu.

2.9 Hanyar Da Ake Bi Wajen Koyar Da Rubutacciyar Waqar Hausa

Nuhu da Sama'ila (2006) a wata maqala sun yi wani bincike a kan amfani da wata dabarar hanyar koyar da rubutacciyar waqar Hausa, inda suka gano cewa xaliban Hausa ba su da sha'awar koyon rubutacciyar waqar Hausa ba don komai ba sai don tsoro da shakkun yadda ake tsara waqar da kuma matakan da ake bi wajen nazarinta, domin samuin cim ma burin darasin waqar Hausa. Sun ci gaba da cewa, a yi amfani da dabarar koyarwa ta wasanni wanda ta nan ne xalibai za su sani, sannan sun qara da cewa don samun burin darasin rubutacciyar waqar Hausa. Malamai su samar da waqa a rubuce da kuma a riqo da bar su su yi cuxanya da juna su kuma karanta waqar tare da sauraronta. Bayan malami ya samar da waqar sai kuma ya rinqa taimaka masu a kan abin da za su yi matakin da kuma lokaci. Misali, idan malami zai koyar da waqar "Tabarqoqo" waqar da sarkin Zazzau Aliyu Sidi ya rubuta. Kafin darasin ya fara, malamin ya

samar da waqar ga kowane xalibi a rubuce da kuma a rikoda, sannan a tabbatar cewa an kunna rikodar da qara don kowane xalibi ya ji sosai, malami zai kunna rikodar ne daidai abin da ya ke buqatar xalibai su fahimta kamar sau biyar ko fiye da haka, malami kuma ya ba da qarin bayani a kan abin da waqar ta qunsa musamman inda xalibi ya kakare masa. Daga qarshe sai malami ya bai wa xalibai damar bayyana saqon da ke cikin waqar tare da qara karantawa.

Evan-Woodm Arny (2008), sun qara kawo wata hanyar da za a bi domin koyar da rubutacciyar waqar Hausa, hanyar rukuni inda suka ce idan malami zai koyar da waqar Hausa, misali: "Hausa mai ban haushi" to akwai hanyar da ya kamata ya bi kamar haka; malami zai bayyana tarihin marubucin waqar da zai koyar. Bayan haka, sai mataki na gaba wato tsarin waqar tare da amfani da salon rubutun ta. Msali: waqa mai layi biyu tare da qarewa da 'S' a qarshenta, wato a matsayin "Babbar qafiya' sai a yi wa xalibai qarin bayanin cewar ta haka ne marubucin ya buxe waqarsa da kuma rufewa. Bayan nan sai kuma a ware xaliban a rukuni-rukuni sai malami ya tsara yawan rukunin da yawan xaliban kowane rukuni, malami na iya zavan rukuni shida. Misali: Rukuni (A – F) tare da ba su iya waqar da za su nazarta daga farko har zuwa qarshen waqar.

Bayan ware rukunan, malami ya tabbatar cewa kowane rukuni sun sami waqar a rubuce da kuma a rikoda. Bayan nan sai su nazarta iya inda aka ba su, malami kuma ya riqa taimaka masu ta wajen da suka sami matsalar ganewa. Sai a qarshe malami ya fito masu da sabbin kalmomi, da ma'anar waqar, da saqonta da kuma bayyana irin salon sarrafa harshen da aka yi amfani da shi.

A nawa tunanin, waxannan manazarta sun yi iya nasu bayanin amma ina da ja a inda suka ce wai a bai wa xalibai waqa a rubuce da kuma a rikoda, su karanta tare da fitar da saqon waqar, wanda ba haka ya kamata ba, malami ne zai zavo waqar ya fara karantawa sannan ya nuna masu yanda kowane rukuni za su fitar da jigon waqar. Duk da haka sun yi qoqarin fitar da cewa a riqa koyar

da rubutacciyar waqar Hausa ta hanyar wasa da kuma hanyar rukuni. Waqar Hausa tana buqatar haxin kan malamai da kuma xalibai wajen nazarinta a cikin daji.

Skelton, (2006) ya bayyana cewa rubutacciyar waqar Hausa tana da matuqar muhimmancin gaske a wajen masu ilimi da kuma jahilai, ta hanyar sauraro da fitar da jigon waqar, lallai da daman gaske ana amfanuwa.

2.10 Ma'anar Tarbiyya

Zarruq da Wasu (2001) tarbiyya wata hanya ce ta kyautata rayuwar xan'Adam da shiryar da shi ya zuwa ga halaye da xabi'u masu kyau, da masu nagarta. Idan xan'Adam ya sami haka, zai tashi da qima da kwarjini da ganin mutuncin abokan zamansa, sannan zai dinga ba kowa haqqinsa dai-dai yadda ya kamata gwargwadon iyawa da hali. Tarbiyya ta haxa renon jikin mutum da ransa da abubuwa kyawawa, da masu sa kamala. Haka kuma takan kyautata hankalin mutum domin samun rayuwa ta gari, ta tsara rayuwarsa yadda za ta dace da yanayin mutanen qasarsa. Daga cikin abubuwan da tarbiyya ta ke reno, ta ke kulawa da su ainun akwai qoqarin kyautata al'adu na al'umma su zama kyawawa, sannan ta inganta su, tare kuma da bayyana munana daga cikinsu don ya yi saurin guje masu. Sai kuma koyar da ladabi da biyayya da xa'a da sanin ya kamata, da gargaxi ga riqe halayen kirki da kunya da hankali da haquri da yin gaskiya bisa dukkan al'amuran yau da gobe, da kiyaye mutuncin abokan zama da kiyaye ladabin zance da kyautata sutura da muhalli don su zama daidai da xabi'ar al'ummar qasa da dai sauran hanyoyin da tarbiyya take dubawa.

Banda (2004), Tarbiyya takan auku a sassan rayuwar xan'Adam guda biyu manya. Akwai tarbiyyar rai (ruhi) wadda cikinta ake qoqarin kiyaye mutuncin xan'Adam ta bin tafarki madaidaici da zai kai mutum ga rayuwa muhimmiya, domin ruhinsa ya zamo mai tsarki.

Tarbiyyar rai ta shafi sha'anin aqida da imani da yarda kan aukuwar abubuwa, da sauran hanyoyin da suka ta'allaqa bisa qudurce-qudurce.

Daga nan kuma sai tarbiyyar jiki wadda ta rataya ga renon jikin xan'Adam da kiyaye shi daga faxawa munanan ayyuka, da qoqarin kwaxaitar da shi ga bazama cikin aikata kyawawan abubuwa don tsarkake rayuwa da take kiyaye da shi.

Banda, (2004) ya ce, tarbiyya a makarantu aba ce mai matuqar muhimmanci, domin tarbiyya wata babbar aba ce a cikin al'umma waxanda dukkan wanda ke zaune a cikin al'umma ta gari to dole ne ya zamanto mutumin kirki. Tarbiyya hanya ce ta kyautata rayuwar xan'adam da kuma ci gabansa. Imaguezor, (1997), cewa ya yi, tarbiyya ita ce tabbatar da mutum ya zama mutumin kirki wanda zai amfani al'umma, wannan shi ne tarbiyya.

Barreu (1975) ya bayyana cewa tarbiyya hanya ce da ake bi domin kyautata rayuwar xalibai. A taqaice dai, tarbiyya ita ce tafiyar da rayuwar yara ta fuska ta gari. Mafi akasari, bin hanyar da malami ya bayyana ita ake kira da tarbiyya, musamman a makarantu.

Nwideedun (2003) ya ce, tarbiyya ita ce bayyana wata hanyar da xalibai za su bi domin samar masu da rayuwa kyakkyawa da hali na gari. Ya qara da cewa, tarbiyya kan samu ne ta hanyar horo da hani, da kuma hanyoyi da daman gaske.

Mamanus, (1995) ya bayyana cewa tarbiyya a makaranta ita ce tsararriyar hanyar da xalibai ke bi domin tsare doka da oda a cikin aji.

Oroka, (1994) ya ce, tarbiyya na nufin hanya ko halaye nagari domin kauce wa halayen banza, ya ce, akwai dokokin da ake buqatar duk mai tarbiyya ya kasance da su, kamar: tsarin sanya sutura da lokacin zuwa makaranta da halin kirki da aikata aiki nagari. Ya ce, duk wanda aka samu da waxannan to shi ake kira da mai tarbiyya.

Reyes, (2006) ya bayyana cewa tarbiyyar xalibai a kowace makaranta aba ce mai matuqar alfanu, domin ita ce babbar ginshiqin ilimi. Chianu, (2001) tarbiyya ita ce abin da ya kamata ya zo farko a makaranta wanda za a ce xalibai za su fara koyo kafin wani darasi, domin duk xalibin da babu tarbiyya a tare da shi to ko karatu ma zai yi mashi wuyar koyo. Udofot, (1995), ya bayyana cewa, inda babu tarbiyya a makaranta to lallai zai zama babbar matsala ga xalibai da malamai, domin tarbiyya na da alaqa da darasi, musamman a fagen darasin waqa.

Bagdan, (2004) ya ce, makaranta ba wai waje ne na koyon karatu da samun ilimi ba kawai. Har ma da koyon tarbiyya, malamai kan yi amfani da duk dabarun da Allah ya ba su domin tabbatar da samar da tarbiyya a cikin aji.

Adesina, (1980) tarbiyya hanya ce ta tabbatar da xalibai sun zama masu hali nagari tare da aikata halin kirki, duk mai tarbiyya za ka samu yana da qoqari, da qwazo a fagen kowane darasi, musamman waqa.

Dadzie, (2008) ya bayyana cewa tarbiyya ita ce biyayya ga bin dukkan dokokin da malami ya bai wa xalibansa a cikin aji. Kemmis da McTaggart, (1988) sun bayyana cewa, domin samar da cikakkiyar tarbiyya a makarantu to malami sai ya jawo xalibai kusa da shi tare da basu shawarwari da koyar da darussan da suka shafi tarbiyya, kamar darasin waqa.

Dumfawa (2011), ladabi da biyayya su ne ginshiqin kafuwa da xaukakar kowace al'umma. Wannan shi ya sa Bahaushe ya ba da qarfi wajen koyar da su ga yara ta hanyar da za su zauna a cikin zuciyarsu komin daxewa, wato ta hanyar waqa.

Waqoqin yara na Hausa masu koyar da ladabi da biyayya da kuma tarbiyya suna da daman gaske. A vangaren koyarwar, ta shafi kowane jinsi na yara, wato maza da mata 'yan makaranta.

A nawa ra’ayin, gaskiya waqoqin Hausa suna taka rawar gani sosai wajen koyar da tarbiyya kamar yadda Dumfawa (2011) ya ce, amma shi ya nuna yara ne kawai wanda kuwa har manyan mutane sukan canja xabi’unsu daga marasa kyau zuwa masu kyau ta hanyar sauraron waqoqin Hausa.

2.11 Sharhin Aikin Magabata game da Yanayin Tarbiyya a Qasar Hausa

Sallau (2013) Hausawa tun farko mutane ne waxanda suka tashi da taimako da son junansu, da ladabi da biyayya da xa’a da sauran ayyukan alheri daban-daban. Haka kuma, Hausawa sun xauki matakai iri-iri don isar da tarbiyya tsakanin junansu da sauran ahalinsu baki xaya. Daga cikin waxannan matakai da suka xauka akwai tarbiyyar ‘ya’yansu (yaransu da matansu) dangogin rayuwar yau da gobe domin samun al’umma da qasa tagari. Hausawa mutane ne da suka sami kyakkyawar tarbiyya, da himmatuwa zuwa ga xaukar halaye na gari tamkar qarfin hali da juriya da qwazo da jarunta da dauriya da tausayi da sanin ya kamata da sauransu. Akwai kuma karamci da saurin amincewa da baqi da sakar musu fuska wadda ta fi shimfixa mai laushi.

Dadzie (2008) ya bayyana Hausawa mutane ne masu sakin jiki da rashin qyamar baqi, wannan damar ce ma ta ba wasu al’umma sukunin zama cikin qasar Hausa, har da yin kaka-gida. Hausawa su da kansu suna cewa, “mutum xan tara ne bai cika goma ba’, haqiqa tun farkon rayuwar Hausawa akwai wasu halaye marasa ma’ana da suka fantsama cikin wannan al’umma. Qeta da hassada da sace-sace da zambace-zambace da zalunce-zalunce suka yawaita a bayan qasa. Daga nan, manyan al’umma, da iyaye da shugabanni da masu wa’azi, da faxakarwa suka tashi tsaye wajen dawo da martabar tarbiyya da qoqarin tsare al’umma daga faxawa cikin raunanan ayyuka, don haka ne ma Shehu Usman Xanfodiyo ya yi tsaye wajen yin jihadi don tsarkake wannan qasa daga aikata miyagun ayyuka, da tsayar da halaye na qwarai, da yin adalci da riqon gaskiya da amana tsakanin ‘yan’uwa.

Chianu (2001) A kullum dai Hausawa qoqari suke yi su kyautata rayuwarsu, ta hanyar shiryawa da ladabtarwa. Suna koya wa junansu da iyalinsu da waxanda suke a qarqashinsu dabarun zaman duniya da sauran harkokin zamantakewa. Suna da hanyoyin zama tsakanin miji da matarsa ko iyaye da ‘ya’yansu ko malami da almajiransa ko tsara xaya (sa’o’i) ko maqwabta ko sarki da talakawansa ko wajen hulxa da jama’a da dai sauran dangogin rayuwa. Tsaye suke kuma wajen tsawata wa duk wanda yake son fanxarewa waxannan hanyoyin tarbiyya da suka shata. Idan kuma aka yi wa mutum tarbiyya ya bijire daga abin da ake yi masa nuni a kai, al’umma za ta daina girmama shi, har sai ya zama mai kyakkyawar tarbiyya.

Zarruq (2013) ya kawo hanyoyin tarbiyya kamar haka:

i. Ladabi da biyayya
ii. Riqon Addini
iii. Kunya
iv. Gaskiya da tsare mutunci
v. Zumunci da haquri
vi. Hurxa da dogara da kai

- Ladabi da biyayya: Girmama na gaba da kyautatawa na baya, su ne tubalan ginin ladabi da biyayya . zaman duniya cuxe-ni-in-cuxe-ka ne, mutum shi kaxai ba zai iya biya wa kansa dukkan buqatunsa ba, sai da neman taimakon mutane ‘yan’uwansa.
- Riqon addini: Yana daga cikin kyawawan halaye da ake buqatar kowa da kowa ya yi koyi da su, riqe mutuncin addini da qoqarin bin dokokinsa da aiwatar da shi a kowane lokaci. A dunqule, kyakkyawan riqo da addini yana sa mutum ya zama mai nagarta, son kowa qin wanda bai same shi ba.

- Kunya: Kunya ta qunshi hana harshe yin munanan maganganu da kiyaye wa gavvan jikin mutum aikata miyagun ayyuka. Kusan kunya ta danganci nauyin yarda da imanin mutum.
- Gaskiya da tsare mutunci: a kullum ana son mutum ya zama mai gaskiya, daga nan sai mutuncinsa ya tsararre, ba za a sami wanda zai yi qoqarin keta masa alfarma ba. gaskiya dai ta qunshi faxar abu ko yin sa bisa haqiqaninsa ba tare da ragewa ko qarawa ba.
- Zumunci da haquri: Yana da alfanu matuqa mutum ya zama mai ziyartar ‘yan’uwansa a kodayaushe, ya zamanto mai taimakonsu da dangogin kyauta masu.
- Hulxa da dogaro da kai: Idan mutum ya tasa yana da muhimmanci ya kama sana’ar da zai yi da samun abin dogaro da kai, har a iya tanadin iyalin da za su biyo baya. Sana’o’i dai ga qasar Hausa ga su nan birjik kamar qasa.

Asabe, (2006), waqa ita ce mafi wahalar koyarwa a duk vangaren adabin da muke da shi, da yawan xalibai kan xauki waqa a matsayin abu mai wuyar koyo. Da zarar an ambaci waqa a cikin aji, to za ka ga hankalin xalibai ya tashi. Amma wanda bai kamata ya zama haka ba don abu ne da ya shafi rayuwarmu da al’adunmu, kowace al’umma da yadda ta ke nishaxantar da al’ummarta.

Waqa da Waqe da wasan kwaikwayo a matsayin su na vangaren Adabi dukkansu daxaxxun al’amura ne a rayuwar Hausawa, amma ita waqa ana rubuta ta ne tare da wata voyayyar ma’ana cikin gwanintar harshe, sannan kuma tare da kulawa da irin kalmomin da za a yi amfani da su. Waqa wata aba ce mai xauke da ban sha’awa, in dai isar da saqo ne to lallai waqa na taka rawar gani sosai. Harshe da ake amfani da shi a waqa ba kamar na wasan kwaikwayo ba ne da na rubutattun littattafai.

Belunma (1990), waqa tana haifar da kaifin basira da hikima da ilmantarwa ga xan’Adam. Ta hanyar waqa xalibai kan qware wajen sanin sabbin kalmomi da irin tsarin rubuta waqa a Hausa.

Olugbenga (2003), waqa tana fitar da dukkan abin da ke cikin rayuwar xan'Adam wanda ya ke aikatawa, amma ba za a iya faxa mashi ba sai ta hanyar habaici a cikin waqa, ya qara da cewa, ta hanyar waqa ce kaxai za ka isar da saqonka ba tare da shakku ko tunani ba. waqa kan fitar da kyau da rashinsa a rayuwar al'umma.

Eruvbetine et al (1991), rubutacciyar waqa tana da matuqar wahalar koyo da kuma koyarwa ga xalibai da su kansu malamai, sanin kowa ne cewa xalibai suna matuqar shakkar darasin waqa ba don komai ba sai don irin dabara da hikimar da amfani da shi, ko tsoron irin tsarinta, da zubinta, kai har ma dabarun da ake amfani da su a wajen koyar da ita, a qarshe a cikin bayaninsu sun gano cewa duk wani mai buqatar nazarin waqa to lallai ne ya kwantar da hankalinsa tare da tunani a hankali wajen nazarin waqa da fitar da waqar da dalilin faxin hakan. Duk mai nazarin waqa dole ne ya kasance mai lura tare da fahimtar ma'anar waqar da kuma warware ta ba tare da son kai ba. Biakolo da Wasu (1992), sun gano cewa in dai a fagen nazarin waqa ce akwai matakan da ake bi wajen nazarinta.

Mataki na I: Dole ne xalibi ya karanta waqar kamar sau goma ko fiye domin ya san saqon da ke cikin waqar, tare da tambayar mene ne ma'anar waqar? Wane irin saqo ne a cikinta? Sannan kuma xalibi ya fahimci dalilin waqar.

Mataki II: Xalibi ya karanta waqar fiye da mataki na farko sannan ya kuma gane irin salo ko jigon tsarin waqar fiye da matakin farko. Dole ne ya gano kalmomin da aka yi amfani da su.

Mataki III: Ta nan ne mai nazarin waqa zai kula da dukkan abubuwan da waqar ta isar a qarshe, ba tare da wata shakka ba.

Sa'adatu (2000) ta bayyana cewa ta hanyar waqa ce akan faxi dukkan abin da ke cikin zuciyar mutum, tare da amfani da salon harshe wanda ta waqa kaxai hakan ke faruwa. Sannan kuma waqa ce ke kambama mutum tare da karanta shi.

Felicia (1983), dalilin koyar da waqa ana koyar da ita ce ga xalibai don samar masu da gwaninta a harshe. Waqa tana haifar da bunqasar harshe da hikimominsa ga xalibai. Waqa wata aba ce da ake rubuta ta da hikima sannan kuma da jera wasu kalmomi masu ma'ana. Kuma ana buqatar duk mai rubuta waqa ya kula da al'adun masu sauraronsa.

Obu (1993), ya tabbatar da cewa duk rubutacciyar waqa dole a same ta da wata irin siga ko tsari wanda ba a samunsa a wasan kwaikwayo ko wani nau'i na adabi. Ya qara da cewa ta hanyar waqa za a iya tava kowane vangare na rayuwa.

Faith (2003), ta bayyana cewa, ta hanyar waqa ce kaxai xalibai kan fahimci sassan koyon harshe cikin sauqi, wato sauraro da karatu da magana da rubutu. Haka kuma, Nnolim (2010) waqa wata hanya ce ta isar da saqo cikin daxin murya tare da amfani da kyawawan kalmomi, amma kuma cikin tsari da xango. Sannan kuma waqa kan qara basira, fahimta har ma gwanintar harshe.

Benji da Wasu (2005), waqa ta zama ginshiqi a cikin jerin adabi domin kusan ta nan ne mai kaifin ilimi kan qaru da wasu kalmomi masu ma'ana.

Isma'il (2006) ya bayyana cewar rubutacciyar waqa kan fitar da asalinsu tare da tattalin arziqinsu, ya qara da cewar ta hanyar waqa ce kaxai xan'Adam kan zama gwani wajen nazarin harshe kowane irin harshe ne kuwa, musamman harshen Hausa.

Duk bayanan da masana suka yi da kuma alfanun rubutacciyar waqar Hausa ga xalibai haka ne, amma ba su nuna irin misalan waqoqin da xalibai za a koyar da su ba domin koyar da tarbiyya. Don haka, wannan bincike zai yi amfani ne da rubutacciyar waqa domin koyar da tarbiyya ko kuma a ce tasirinta, ba kamar yadda masu bincike na baya suka yi ba, ta inda kawai sukan ce ta hanyar waqa za a baiwa xalibai damar gwanincewa a fagen harshe.

Xangambo (2011), idan muka duba baya, cikin qarni na 19, wanda shi ne lokacin da za a iya tabbatarwa rubuce-rubuce suka yi yawa a qasar Hausa, za mu ga cewa, da yawa daga cikin

rubuce-rubucen, ana yin su ne cikin Larabci da ajamin Fulatanci, ko da ajamin Hausa. Kafin zuwan Fulani, Larabawa, da fatake da sauransu, sukan zo qasar Hausa domin ciniki iri daban-daban.

Mai bincike ya duba ayyuka daban-daban waxanda suka danganci tarbiyya. Waxannan ayyuka sun haxa da:

Mohammed (1997) ya gudanar da bincikensa a kan matsalolin tarbiyya a makarantun sakandire a Sokoto. Binciken ya mayar da hankali ne a kan dukkan xaliban sakandiren. Ya yi amfani da hanyar bincike ta (bayani), sannan dabarar da ya yi amfani da ita wajen tattara bayanai ita ce hanyar amfani da tambayoyi da kuma samfuri, wato dabarar samfuri domin yawan binciken. Dabarar da ya bi domin tantance sakamako ita ce (lissafi), hanya xaya ta samun sahihancin bincike (gwaji) da kuma (koyarwa) inda aka yi amfani da su ta hanyar lissafi domin gwada hasashen bincike wanda yake a 0.05 a matsayin mataki ko muhimmanci. Binciken ya gano cewar babu wani tasirin bambanci a ra'ayin malamai da xalibai a maganar tarbiyya a makarantu. Wannan zai zama cewa lallai akwai bambancin qwazo sosai a tsakanin malamai da xalibai. Sannan binciken ya gano cewar akwai alaqa ta kusa a tsakanin ra'ayin malamai da xalibai a kan matsalar tarbiyya a makarantun sakandire, duk da yake binciken ya sha bamban da wanda mai binciken ke gudanarwa, inda shi yana gudana ne a jihar Kaduna, kuma ya danganci koyar da tarbiyya ne ta hanyar koyar da rubutacciyar waqa. Shi kuwa ya xauki dukkan makarantun sakandiren Sokoto ne, amma wanda ake gudanarwa ya shafi'yan aji huxu ne kawai.

Sannan kuma mai binciken ya mayar da hankali ne a kan rashin tarbiyya a tsakanin xalibai, wannan bincike ya sha bamban da na baya, inda tambayoyin bincike uku ne, hasashen bincike ma uku aka yi amfani da su, amma shi kuwa ya yi amfani da tambayoyin bincike huxu, hasashen bincike ma huxu ne.

Wani aikin kuma da aka waiwaya shi ne na Alhieose (2009) cikakkiyar tarbiyyar makaranta ita ce ta amfani da shawarwari da nasiha fiye da hukunci. Hanyar da mai binciken ta bi ita ce (sa-ido), sannan kuma ta yi amfani da dabarar tattara bayanai ta tambayoyi mara tsari, kuma yawan binciken shi ne dukkan xaliban makarantun sakandire. Dabarar tantance sakamako ita ce (gwaji). Sakamakon binciken ya gano cewar jagoran matsalar tarbiyya ana samun su ne a wajen yara da gida da makaranta da cikin al'umma. Ta kuma ce hukunta xalibai ba shi ba ne mafita, illa amfani da hanyar nasiha domin ta haka ne kawai xalibai za su zama masu ladabi da biyayya.

Sai dai mai binciken bai nuna hasashen binciken an gwada shi ba. Kuma binciken ya yi faxi da yawa ta amfani da dukkan xaliban sakandiren. Sannan kuma an yi shi ne a garin Benin kuma ba a nuna samfurin binciken ba. Gaskiya akwai illa in dai aka ce wai za a koyar da yara tarbiyya ta hanyar nasiha kawai. Ina ganin dole a haxa da hukunci, sannan kuma dukkan binciken ya shafi dukkan xaliban makarantar sakandire ba zai yiwu a ce an yi amfani da dabarar bincike ta tambayoyi ba, domin xalibai kan iya yin qarya.

Amma sun yi amfani da dabarar da ta dace wajen gano cikakken sakamakon binciken. Dukkan binciken sun sha bamban da wannan bincike ta yawa da samfuri, da wurin binciken, sannan kuma batun ma ya yi hannun riga da wannan, inda suka yi nasu a Sokoto da Benin, wannan kuma za a gudanar da shi ne a shiyyar ilimi ta Giwa a Jihar Kaduna.

A nasa binciken, Faver (2008), ya maida hankali ne kan tasirin maimata karatun waqa wajen bunqasa sauqin karatun xalibai inda ya gano cewa amfani da rubutacciyar waqa muhimmiyar hanya ce ta bunqasa sauqin karatun xalibai saboda salon sarrafa harshe da ake amfani da ita. Amma shi ma bai ce komai ba kan dangantakar waqa da koyar da tarbiyya. Saboda haka, duk da cewar wannan binciken na Faver na da alaqa da wanda ake gudanarwa ta fuskar kayan aiki. To amma manufa ta bambanta.

Su kuma Flint da Laman (2012) sun binciko yadda waqa ke da tasiri wajen koyar da rubutu inda suka ba da qarfi kan dokokin nahawu da qa'idojin rubutu. Sun tabbatar da cewa ta hanyar amfani da waqa a matsayin koyan aikin koyar da rubutu. Malamai da xalibai sukan samu damar yin tarke a cikin rubutattun waqoqi. Su ma dai ba su ce komai ba dangane da irin yadda rubutattun waqe ke xauke da saqonni daban-daban da kuma yadda za a koyar da su.

Ita kuwa Durham (1997) ta yi amfani da dabarar ba xalibai dama su zavi waqa da suke so su karanta a gida kafin darasi inda ta gano yin haka na da tasiri wajen bunqasa karatun xalibai. Ita ma dai ba ta ce komai ba kan tasirin rubutacciyar waqa kan koyar da tarbiya.

Akwai dalilai da dama da kuma muhimmancin koyar da yara rubutattun waqoqi. Saboda yin haka na taka rawa wajen bunqasa karatunsu da rubutunsu da maganarsu kamar yadda aka gani a waxannan binciken da aka gabatar a sama, wato (Farer 2008 da Smith 2010 da Laura 2012 da kuma Darham (1997).

2.12 Ra'in Xabbaqa Bincike

Akwai ra'o'i da dama da ake amfani da su yayin ayyukan adabi. Waxannan ra'o'in sun haxa da: Ra'in kwaikwayo, da ra'in bayyana ra'ayi, da ra'in manufa, da kuma ra'in martanin mai karatu. Saboda haka, za a xabbaqa wannan binciken a kan ra'in martanin mai karatu wanda ra'i ne da ya maida hankali a kan tasirin aikin adabi a kan mai karatu maimakon mayar da hankali a kan bayyana abin da aikin adabin ya qunsa ko manufar aikin adabin ko kuma kawar da hankalin mutane ko manazarta kan tunanin cewa aikin adabi kwaikwayo ne na abin da ke cikin sararin duniya (Abraham, 1953).

A qarqashin wannan ra'in na martanin mai karatu, za a yi amfani da ra'in canja xabi'u. wannan ra'i ne da ke maida hankali kan rawar da mai karatu ke iya takawa, dangane da ma'anar aikin adabi, masu ra'in na da fahimtar cewa karatun mai karatu ne kawai ke raya aikin adabi.

(http://etext.viginia.edu/toe/modeng/public/shefronhtml. Aikin mai tarken adabi ta amfani da ra'in canja-xabi'u shi ne yin nazari kan qumshiya da kuma nau'in martanin mai karatu.

Ra'in ya xaukaka ne a Amurka da Jamus. Sannan masu wannan ra'in sun haxa da David Bleach, Starley, Fish da Woltgang (ser.http//faculty.utep.edu

Abin nufi dai shi ne, mai karatun aikin adabi na da matuqar muhimmanci a kan aikin adabi da kuma karatu, har ma akwai masu ganin cewa ya ma fi marubucin muhimmanci.

Stephen (1982). Ra'in Canja-xabi'u na da tsarin matakai wanda Laise (2005) ya karkasa su zuwa gida biyar – Aikin adabi qwarewar mai karatu – hali ko xabi'a, walwalar al'umma da al'ada.

2.13 Matakan Amfani da Ra'in Martanin Mai Karatu A tarken Adabi

Masana mabambanta da suka haxa da Freud (1983) da White (1990) sun bayyana ra'ayinsu kan matakan da za a bi yayin tarken adabi ta amfani da ra'in martanin mai karatu.

Granam da White (1990)

i. Manazarci aiki a matsayin mai karatu
ii. Bayyana dalilin da ya sa ka ke ko qin karatu
iii. Bayyana yarda ko rashin yarda da abin da marubuci ya rubuta.
iv. Nuna dalilin karatu
v. Tarken aikin adabin

Graham da White (1990) sun sanya tsari ne ta sigar tambaya kamar haka:

- Mece ce alaqarta da aikin adabin?
- A ina aka sami muwafaqa tsakanin ra'ayinka da kuma inda aka sami bambanci?
- Ta yaya rubutun ya dace da fahimtarka da rayuwa, kuma ta wace fuska suka yi muwafaqa da kuma abin da kake ganin daidai ko ba daidai ba?

- Mene ne ka koya daga aikin kuma waxanne qalubale ka fuskanta a ciki kuma ta yaya aikin ya cimma tunaninka?
- Yaya aikin ya kalli al'amura, da suka dame ka? Kuma ka ke ganinsu da muhimmanci.
- Ta yaya aikin ya kalli muhimman abubuwan da suka shafi al'umma da iyali da tattalin arziqi, da walwalar al'umma da al'ada da kuma imaninka?

2.13 Tagomashin Manazarta

Jadawali na 2.13.1

Marubuta	**Aikin da aka yi**	**Sakamakon da aka samu**
Asabe, (2006)	Elements of Poetry	Ma'anar waqa
Belunwa (1990)	Selected Africa and non African Poetry for SSCE	Ma'anar rubutacciyar waqa tare da hikimomin da ke cikinta
Biakolo (1992)	Countdown to SSCE Literature in English	Matakan nazarin waqa
Olugbernga (2003)	Comprehensive Literature in English	Saqo da jigon waqa
Felicia (1983)	M.A Thesis	Dalilin koyar da waqa
Sa'adatu (2000)	Whisfer's a collection of Poems	Amfani da salon harshe a waqa
Obu (1993)	Stimulus and other Poems	Rubutacciyar waqa da sigoginta
Garba (2011)	Salon Sarrafa Harshe a waqoqin Aqilu Aliyu	Muhimmancin Nazarin waqa a Fagen Nazarin Harshe
Faith (2003)	A stylistic Analysis of Obu Udeozo's Stimulus and other poems	Harrshe
Nnolim (2010)	Waqa	Isar da saqo a waqa
Benji et al (2005)	Ekpoma Journal of Languages and Literary Studies	Waqa ginshiqi ce a jerin Adabi
Ismail (2006)	The Ker Review: A Journal of Nigerian Literature	Gwanintar xan'Adam wajen nazarin harshe
Xangambo (2011)	Rabe-raben Adabin Hausa	Rubuce-rubuce a qarni na 19 cikin Larabci, da Fulatanci
Ismail da 'Yaraduwa (2007)	Harshe da Adabin Hausa a kammale	Zubi da tsarin waqa: fara buxe waqoqi da yabon Annabi.
Nuhu da Samaila (2006)	Sahihiyar hanyar Koyar da waqar Hausa: Akwanga Journal of Language Studies	Dabarar koyar da rubutacciyar waqar Hausa.

Sallau (2013)	Tarbiyyar Hausawa a matsayin ginshiqi na samar da ingantacciyar al'umma	Hanyar koyar da tarbiyya
Zarruq da Kafin-Hausa da Alhssan (2013)	Sabuwar Hanyar Nazarin Hausa don qananan makarantu	Harshen Hausa a bayanin maqunshin ilimi da tarbiyya.
Mohammad (2006)	Waqa a matsayin makami na canza xabi'un al'umma.	Amfanin waqa a wajen koyar da tarbiyya
Xangambo (2011)	Rabe-raben Adabin Hausa	Amfanin waqa a wajen ilmantarwa da faxakarwa
Habib da Musa da Zarruq (1988)	Zaman Hausawa	Tarbiyyar Hausawa ta qunshi haquri da son mutane cikin lalama
Mohammad (2011)	Sabon tarihin Asalin Hausawa	Tarbiyya ita ce ilmantarwa da gina mutum
Yahaya da Mu'azu da Gusau (2001)	Manyan makarantun sakandire	Rayuwar xan'Adam
Lawal (2014)	Raha a wasu Waqoqin Aliyu Namangi	Waqa na nuna hoton rayuwar xan'Adam
Zarruq da Muazu da Gusau da Yar'aduwa (2001)	Darussan Hausa don manyan makarantun sakandire.	Xabi'u masu kyau
Sallau (2013)	Tarbiyyar Hausawa a matsayin ginshiqi na samar da ingantacciyar al'umma	Matakan koyar da tarbiyya.

2.14 Kammalawa

A wannan babi na bitar ayyukan da suka gabata, an yi bayani akan ma'anar waqa, tarihinta da havakarta a qasar Hausa. Haka kuma, an yi bayani akan bambancin rubutacciyar waqa da waqar baka da kuma muhimmancinta da amfanin koyar da ita a qananan makarantun gaba da firamare. Har wa yau, a cikin wannan babi an tavo matsalolin da aka fuskanta yayin koyar da ita a cikin makarantunmu. A babi na gaba, wato babi na uku za a yi bayani ne akan hanyoyin da za a bi wajen gudanar da wannan bincike akan tasirin rubutacciyar waqa kan tarbiyya da sha'awar karatun xaliban sakandare, sashen ilimi ta Giwa Jihar Kaduna.

BABI NA UKU
HANYOYIN GUDANAR DA BINCIKE

3.1 Gabatarwa

Manufar wannan bincike kamar yadda batun binciken ya gabata ita ce, tasirin rubutacciyar waqar Hausa kan tarbiyya da sha'awar karatun xaliban makarantun sakandiren jihar Kaduna, Shiyyar Ilimi ta Giwa. Domin cimma wannan manufa, za a gabatar da hanyoyin bincike kamar haka:

3.2 Hanyar Gudanar Da Bincike

A nan, mai binciken ya yi amfani da hanyar kimiyya ta gwaji domin gudanar da bincike. Hujja a nan ita ce, Adebeyemo, da Afolabi, (2001) sun ruwaito cewar duk wani bincike da za a gudanar, matuqar ya shafi koyar da wani abu, to, wannan hanya ita ce mafi dacewa ga mai gudanar da bincike.

Jadawalin 3.2.1: Tsarin jadawalin xalibai kafin gwaji da kuma bayan gwaji (pre-test da post-test).

Rukuni	**Kafin gwaji**		**Bayan-gwaji**
Xaliban da aka koyar	01	X	02
Xaliban da ba a koyar ba	01	X	02

Adebeyero da Afolabi (2001)

3.3 Yawan Makarantu

Yawan wannan bincike shi ne xaliban SSI na dukkan makarantun da ke Shiyyar Ilimi ta Giwa guda (18) a jihar Kaduna. A lissafe kamar yadda aka samo qididdigar a Ma'aikatar Ilimi ta gundumar Giwa, akwai xalibai 12,879 a wannan rukunin, ana da maza 8,364, mata kuwa 4,515. A taqaice wannan bincike na da yawan xalibai 12,879 kamar haka:

Jadawalin 3.2.2: Jadawalin Yawan Makarantu da xalibai

Lamba	Makaranta	Maza	Mata	Yawa
1.	G.S.S. Bomo (Snr)	558	112	672
2.	G.S.S. Gangara (Snr)	622	312	937
3.	G.S.S. ‘Yan Sarki (Snr)	234	37	271
4.	G.S.S. Kudan (Snr)	461	136	597
5.	G.S.S. Qauran Wali (Snr)	271	69	340
6.	G.S.S.S Samaru (Snr)	-	913	913
7.	G.S.S. Jama’a (Snr)	1,149	605	1754
8.	G.S.S. Hunquyi (Snr)	536	164	700
9.	G.S.S. Basawa (Snr)	475	95	570
10.	G.S.S. Kwangila (Snr)	261	125	386
11.	G.S.S. Giwa (Snr)	1,348	509	1857
12.	GYusuf Aboki Sec. Sch. (Snr)	474	296	770
13.	G.S.S. Fatika (Snr)	374	70	444
14.	G.S.S. Sakadaxi (Snr)	352	178	530
15.	Dr. Shehu Lawal Giwa S.S.	-	436	436
16.	G.S.S. Qaya (Snr)	396	124	520
17.	G.S.S. Yakawada (Snr)	320	84	404
18.	G.S.S. Doka Kudan (Snr)	533	247	780
Jimilla	18.	8,364	4,515	12,879

Ma’aikatar Ilimi ta Sashen Giwa, (2016)

3.4 Yawan Samfuri Da Dabarar Xaukan Samfuri

A cikin manyan makarantun sakandire guda sha takwas (18) na gundumar ilimi ta lardin Giwa mai xalibai dubu sha biyu da xari takwas da saba’in da tara (12,879) a qidayar shekarar karatu ta 2015/2016, mai bincike ya zavi makarantu biyu (2) domin gudanar da bincike.

3.5 Yadda Aka Tattara Bayanai

Mai bincike ya xauki tsawon sati takwas tare da masu taimaka masa wajen tattara bayanai, mai bincike ya yi amfani da rubutattun waqoqin Hausa guda biyar masu xauke da saqon ilimi da tsafta da hani da aikata aikin Allah-wadai da sauransu.

i. Xalibai sittin (60) aka zava a kowace makaranta
ii. An yi amfani da baitocin waqoqin wajen tattara bayanai
iii. An karantar da xaliban tare da ba su daman su karanta.

iv. An ba xalibai damar fitar da jigon waqoqin tare da yin sharhin saqon da suke xauke da shi.

3.6 Ingancin Kayan Bincike

Mai binciken ya duba ya kuma tabbatar da ingancin kayan aikin kamar yadda sakamakon ya nuna kafin gwaji 0.645, sannan bayan gwaji 0.752.

3.7 Samfurin Gudanar da Bincike

Asoka (1991), ya bayyana kalmar samfuri da wani kaso a cikin al'umma da aka keve don cimma wata manufa ta musamman. Bisa la'akari da wannan bayani, an keve makaranta guda xaya (1) kamar yadda bayanin ya gabata a sama.

Sannan an yi amfani da kaso xaya bisa biyar na adadi a matsayin samfuri na gwaji domin gudanar da bincike a madadin sauran makarantun. An xauki samfurin xalibai 60 a kowace makaranta

Jadawalin 3.2.3: Samfurin Bincike

Rukuni	Makaranta	Yawan xalibai	Samfuri	Matsayi
A	G.S.S. Jama'a	1754	60	Gwaji
B	Yusuf Aboki Sec. Sch. (Snr)	770	60	Lura
Jimilla	2	1,470	120	

3.8 Ziyarar Wucin Gadi

Mai bincike ya zavi makaranta guda xaya wadda ba ta cikin makarantun da aka yi bincike a ciki domin zuwa ziyarar wucin gadi, kuma an xauki xaliban ne ta hanyar kacici-kacici na "eh" da kuma "a'a" inda aka watsa xaliban suka xauka.

3.9 Kayan Tattara Bayanai

Mai bincike ya xauki waqoqin Hausa rubutattu guda biyar waxanda ya duba kuma ya karantar da xalibai.

Kayan aikin sun haxa da:

i. Waqar Zambon qazama

ii. Waqar ‘yar gagara

iii. Waqar mu nemi ilimi

iv. Waqar Kadaura

v. Hausa mai ban haushi

3.10 Sakamakon Ziyarar Wucin Gadi

Domin tabbatar da ziyarar wucin gadi, an yi ta ne a makarantar gwamnati ta Hukumar Ilimi Lardin Giwa. Makarantar ita ce makarantar gwamnati ta G.S.S Kofar Dokan Kudan. An zavi xalibai goma sha biyar (15) aka amshi sakamakon nan ta ke, sai kuma aka bar su su je su karanta, sai aka karvi sakamakon, ya nuna sakamakon kafin gwaji 0.645 sannan bayan gwajin ya nuna 0.752.

3.11 Kammalawa

A wannan babin an tattara bayanai masu muhimmanci sosai, domin nuna hanyoyin da mai bincike ya bi don tattara bayanai da kuma kayayyakin da aka yi amfani da su da kuma hanyar da aka bi aka tantance bayanai.

BABI NA HUXU

TANTANCE SAKAMAKO

4.1 Gabatarwa

Wannan sashi ya qunshi daddalewar da aka yi ta qwazon xalibai gaba xaya kafin gwaji (pre-test) da kuma bayan gwaji (post-test), an haxa su don ganin tasirinsu.

4.2 Wannan jadawali ya qididdige kaso da adadi bisa xari a kan qwazon xalibai na tarbiyyar sanin ya kamata, da tarbiyar tsafta da tarbiyar ladabi.

Jadawali 4.01 **KAFIN GWAJI**

Rukuniun da aka koyar Rukunin da ba a koyar ba

(G.S.S. Jama'a) (Yusuf Aboki S.S.)

Mataki	Ladabi		Sanin ya kamata		Tsafta		Mataki	Ladabi		Sanin ya kamata		Tsafta	
	F	p	F	p	F	P		F	p	F	p	F	P
Mataki na 1	14	28%	18	39%	15	30%	Mataki na 1	0	0%	0	0%	0	0%
Mataki na 2	33	66%	31	62%	30	60%	Mataki na 2	18	36%	36	72%	18	36%
Mataki na 3	3	6%	1	2%	5	10%	Mataki na 3	32	64%	14	28%	32	64%
Jimilla	50	100	50	100	50	100	Jimilla	50	100	50	100	50	100

Jadawali 4.02 **BAYAN GWAJI**

Rukuniun da aka koyar (G.S.S. Jama'a)

Rukunin da ba a koyar ba (Yusuf Aboki S.S.)

Mataki	Ladabi		Sanin ya kamata		Tsafta		Mataki	Ladabi		Sanin ya kamata		Tsafta	
	F	p	F	p	F	P		F	p	F	p	F	P
Mataki na 1	36	72%	34	68%	40	80%	Mataki na 1	6	2%	38	76%	30	60%
Mataki na 2	11	22%	16	32%	8	16%	Mataki na 2	61	82%	10	20%	15	30%
Mataki na 3	3	6%	0	0%	2	4%	Mataki na 3	3	6%	2	4%	5	10%
Jimilla	50	100	50		50	100	Jimilla	50	100	50	100	50	100

Sakamakon kafin gwaji na rukunin da aka koyar da wanda ba a koyar ba na tarbiyar ladabi, xaliban da aka koyar xalibai 14 (28%) mataki na xaya xalibai 33 (66%) mataki na biyu sai kuma xalibai 3 (6%) a mataki na uku. Tarbiyyar sanin ya kamata kuma xalibai 18 (36%) mataki na xaya xalibai 31 (62%) inda xalibi 1 (2%) mataki na uku. Sai kuma kan tarbiyar tsafta, xalibai 15 (30%) mataki na xaya, xalibai n30 (60) mataki na biyu inda xalibai 5 (10%) mataki na uku.

Haka rukunin da ba a koyar ba na sakamakon kafin gwaji a kan tarbiyyar ladabi, xalibai 0 (0%) mataki na xaya xalibai 18 (36%) mataki na biyu sai xalibai 32 (64%) mataki na uku, wannan ya tabbatar da cewar rubutacciyar waqar Hausa ta yi tasiri qwarai wajen bunqasa tarbiyar xalibai.

Tarbiyar sanin ya kamata xalibai 0 (0%) mataki na xaya sai xalibai 36 (72%) mataki na biyu, xalibai 14 (28%) mataki na uku, tarbiyar tsafta xalibai 0 (0%) mataki na xaya, xalibai 18 (36%) mataki na biyu inda kuma xalibai n32 (64%) mataki na uku.

Sakamakon kafin gwaji na dukkan rukunin biyu ya gano cewa waxanda aka koyar sun fi qoqari sosai fiye da waxanda ba a koyar ba.

Sakamakon jarabawar xalibai ta rukunin da aka koyar da waxanda ba a koyar ba na bayan gwajin tarbiyar ladabi. Xalibai 36 (72%) mataki na xaya, xalibai 11 (22%) mataki na biyu, xalibai 3 (6%) mataki na uku sai tarbiyyar sanin ya kamata inda xalibai 34 (68%) mataki na xaya, xalibai 16 (32%) mataki na biyu, 0 (0%) mataki na uku tarbiyar tsafta xalibai 40(80%) mataki na xaya, xalibai 8 (16%) mataki na biyu xalibai 2 (4%) mataki na uku.

Sai rukunin da ba a koyar ba inda sakamakon ya nuna a kan tarbiyyar ladabi xalibai 6 (12%) mataki na xaya xalibai 41 (82%) mataki na biyu, xalibai 3 (6%) mataki na uku, sai kan tarbiyyar sanin ya kamata xalibai 38 (76%) mataki nna xaya, xalibai 10 (20%) mataki na biyu xalibai 2 (4%) mataki na uku, haka kuma a kan tarbiyar tsafta xalibai 30 m(60%) mataki na xaya, xalibai 15 (30%) mataki na biyu, xalibai 5 (10%) mataki na uku.

4.3 Sakamakon Tambayoyin Bincike

Tambayar Bincike ta xaya:?

1. Wane irin tasirin koyarwa ta hanyar waqoqin Hausa na tarbbiyar sannin ya kamata za su kasance akan sakamakon jarabawar xalibai?

   Jadawali 4.03: Xungumin Sakamako da Savanin kima a kan tasirin tarbbiyyar sanin ya kamata kan sakamakon jarabawar xalibai

Jadawali 4.03: Wannan Jadawali yana xauke ne da Xungumin sakamakon Jarrabawar xalibai a kan tarbiyyar

Rukuni	N	Xungumin Sakamako	Savanin kima	Ma'ainun Hasashen kima	Bambancin Xungumin Sakamako
Rukunin da aka koyar	50	15.24	3.873	.548	8.35
Rukunin da ba a koyar ba	56	6.89	4.442	.594	
Jimilla	**106**				

Madogara: Tsarin Qididdiga na Fannin Ilimin Zamantakewa

Jadawali 4.06 ya nuna cewar lambar tsakiya da sakamako kan tasirin tarbbiyyar sanin ya kamata tsakanin xaliban da aka koyar ta hanyar rubutacciyar waqoqin Hausa shi ne (M=15.24, SD = 3. 873). Bambancin xungumin sakamako xin shi ne 8.35 wanda ya nuna fifiko kan rukunin da aka koyar. Wannan ya nuna cewar da akwai bambancin tasirin tarbbiyyar sanin ya kamata tsakanin xaliban da aka koyar ta hanyar rubutacciyar waqar Hausa da kuma wanda aka koyar ta wata hanyar.

Tambayar Bincike ta biyu: Wane irin tasirin koyarwa ta hanyar wakokin Hausa na tarbiyyar tsafta za su kasance akan sakamakon jarabawar xalibai?

Jadawali 4.04: Xungumin Sakamako da Savanin Kima a kan sakamakon rukunin da aka koyar da wanda ba'a koyar ba kan tasirin tarbiyyar tsafta.

Jadawali 4.04: Wannan Jadawali yana xauke ne da sakamakon rukunin da aka koyar da wanda ba a koyar ba a kan tarbiyyar sanin ya kamata

Rukuni	**N**	**Xungumin Sakamako**	**Savanin kima**	**Ma'ainun Hasashen kima**	**Bambancin Xungumin Sakamako**
Rukunin da aka koyar	50	15.32	3.804	.538	10.93
Rukunin da ba a koyar ba	56	4.39	2.688	.359	
Jimilla	**106**				

Madogara: Tsarin Qididdiga na Fannin Ilimin Zamantakewa

Jadawali 4.04: Ya nuna cewa lambar tsakiya da sakamakon a kan tasirin tarbiyyar tsafta a tsakanin xaliban da aka koyar ta hanyar rubutacciyar waqar Hausa shi ne (m=15.32, SD=3.8 amma waxanda aka koyar ta wata hanyar sun sami (m=4.39, SD=2.688) bambancin lambar tsakiya din shi ne 10.93. Wannan ya nuna akwai fifiko na mean da sakamako kan tasirin

tarbiyyar tsafta tsakanin xaliban da aka koyar ta hanyar rubutacciyar waqar Hausa da wadanda ba ta wannan hanyar ba.

Tambayar Bincike ta Uku: Wane irin tasirin koyarwa ta hanyar waqoqin Hausa na tarbiyyar ladabi za su kasance akan sakamakon jarabawar xalibai?

Jadawali 4.08 Xungumin Sakamako da Savanin kima kan tasirin tarbiyyar ladabi na jarabawr rukunin da aka koyar da wanda ba'a koyar ba.

Jadawali 4.05: Wannan Jadawali yana xauke ne da Xungumin sakamakon Jarrabawar xalibai a kan tarbiyyar Ladabi

Rukuni	**N**	**Xungumin Sakamako**	**Savanin kima**	**Ma'ainun Hasashen kima**	**Bambancin Xungumin Sakamako**
Rukunin da aka koyar	50	14.88	3.584	.507	11.4
Rukunin da ba a koyar ba	56	3.48	2.523	.337	
Jimilla	**106**				

Madogara: Tsarin Qididdiga na Fannin Ilimin Zamantakewa

Jadawali 4.08 ya nuna cewar lambar tsakiya da sakamakon xalibai da aka koyar ta hanyar rubutacciyar waqar Hausa shi ne (M=14.88, SD=3.584) amma waxanda aka koyar ta wata hanyar (M=3.48, SD=2.523) bambancin mean din shi ne 11.4 wanda rukunin da aka koyar ya fi fifiko kan wanda ba'a koyar ba.

Wannan ya nuna cewar akwai bambancin qwazo tsakanin xalibai da aka koyawa tarbiyyar ladabi ta hanyar wakar Hausa da waxanda aka yi amfani da wata hanyar.

Hasashen Bincike

HO1: Ba wani muhimmancin dangantaka tsakanin xaliban da aka koyawa tarbiyyar sanin ya kamata ta hanyar rubutattun waqoqin Hausa da kuma waxanda ba ta wannan hanyar ba.

Jadawali 4.11 tsayayyen samfuri gwaji kan sakamakon rukunnin da aka koyar da wanda ba 'a koyarba kan tasirin tarbiyyar sanin ya kamata.

Jadawa1li 4.6: Wannan Jadawali yana xauke ne da sakamakon Jarrabawar Hasashen Bincike a Kan tarbiyyar Sanin Ya kamata

1									
Rukuni	**Gungumin sakamako**	**SD**	**t**	**Df**	**P**	**Bambancin Xungumin sakamako**	**Std. Error Difference**	**95% Bambancin da ke tsakani**	
								matsakaici	**Mai girma**
Rukunin da aka koyar	15.24	3.873	10.254	104	.000	8.347	.814	6.733	9.961
Rukunin da ba a koyar ba	6.89	4.442							

Madogara: Tsarin Qididdiga na Fannin Ilimin Zamantakewa

Jadawali 4.6 ya nuna cewar lambar tsakiya da sakamakon xalibai da aka koyawa tarbiyyar sanin ya kamata da waxanda ba ta wannan hanyar ba. (M=15.244, SD=3.873)

Sannan wanxanda bata hanyar waka ba. (M=6.89, SD=4.442) bambancin lambar tsakiya din shi ne 8.35 ya nuna fifiko kan rukunnin da aka koyar.

Wannan shi ya tabbatar da cewar akwai bambanci tsakanin xaliban ko sakamakon lambar tsakiya na xaliban da aka koyarwa tarbiyyar sannin ya kamat da waxanda akayi ta wata hanyar koyarwa ta daban. Hujja ita ce (104)=10.254, P=001, tunda P=001.<.05. ya nuna cewar hasashen binciken an jefar da shi. Saboda haka tasirin tarbiyyar sanin ya kamata tsakanin xaliban da aka koyar ta hanyar rubutaccciyar waqar Hausa da kuma waxanda aka koyar ta wata hanyar daban da ba wannan ba.

HO2: Babu wata takamaimiyyar dangantaka tsakanin sakamakon xaliban da aka koyawa tarbiyyar tsafta ta hanyar rubutattun waqoqin Hausa da waxanda ba'a koya masu ba.

Jadawali 4.6 tsayyayen samfurin T-test kan sakamakon tarbiyyar tsafta na rukunin da aka koyar da wanda ba'a koyarba.

Jadawali 4.7: Wannan jadawali yana xauke ne da Sakamakon Jarrabawar Hasashen Bincike a kan tarbiyyar tsafta

Rukuni	Gungumin sakamako	SD	t	Df	P	Bambancin Xungumin sakamako	Std. Error Difference	95% Bambancin da ke tsakani	
								matsakaici	Gungumin sakamako
Rukunin da aka koyar	15.32	3.804	17.220	104	.000	10.927	.635	9.669	12.186
Rukunin da ba a koyar ba	4.39	2.688							

Madogara: Tsarin Qididdiga na Fannin Ilimin Zamantakewa

Jadawali 4.7 ya nuna cewar sakamakon lambar tsakiya da na xaliban da aka koyawa tarbiyar tsafta ta hanyar rubutacciyar waqar Hausa shi ne (M=15.32, SD3=3.804). waxanda kuma aka koyar ta wata hanyar shi ne (M4.39, SD=2.688) bamabncin lambar tsakiya din shi ne 10.927 wanda ya nuna fifIko kan rukunin da aka koyar. Wannan ya nuna cewar akwai bambanci tsarkanin xaliban da aka koyawa tarbiyyar tsafta ta haryar rubutacciya waqa da waxand ba ta wannna hanyar ba hurja itace t (104=17.220, p=.001, tunda dai P=.001<.05. Inda hasashen ya nuna babu wani dangantaka aka watsi da shi. Wannan ya nuna cewar akwai bambaci na sakamako da mean da xaliban da aka koyawa tsafta tahanyar rubutacciyar wakar Hausa da wadanda ba ta wannan hanyar ba.

H03: Babu wata takamaimiyyar tangantaka tsakanin sakamakon xaliban da aka koyawa tarbiyyyar ladabi ta hanyar rubutattun waqoqin Hausa da kuma wadanda bat a wannan hanyar ba.

Jadawali 4.8 Tsayayyen samfaurin gwaji kan sakamakon rukunnin da aka koyar da wanda ba’a koyar ba kan tarbiyyar ladabi.

Jadawali 4.8: Wannan Jadawali yana xauke ne da sakamakon Jarrabawar Hasashen Bincike a Kan tarbiyyar Ladabi

	Gungumin sakamako	SD	t	Df	P	Bambancin Xungumin sakamako	Std. Error Difference	95% Bambancin da ke tsakani	
								matsakaici	Gungumin sakamako
Rukunin da aka koyar	14.88	3.584	19.090	104	.000	11.398	.597	10.214	12.582
Rukunin da ba a koyar ba	3.48	2.523							

Madogara: Tsarin Qididdiga na Fannin Ilimin Zamantakewa

Jadawali 4.8 ya nuna lambar tsakiya da sakamakon xalibai kan tarbiyyar ladabi tsakanin xaliban da aka koyar ta hanyar rubutacciyar wakar Hausa shi ne (M=14.88, SD=3.584) su kuma waxanda aka koyar ta wataa hanyar daban (M=3.48, SD=2.523), bambancin lambar tsakiya din shi ne 11.398 ya bada fifiko kan rukunnin da aka koyar wannan ya tabbatar akwai bambancin sakamako da lambar tsakiya kan tarbiyyar ladabi tsakanin xaliban da aka koyar ta hanyar rubutacciyar waqar Hausa da waxanda aka bi ta wata hanyar daban.

Hujja ita ce (104=19.090, P=001, tunda dai P=001<.05, hasashen bincike an yi watsi da shi.

Ya tabbatar akwasi bambancin lambar tsakiya da sakamako kan tarbiyyar ladabi tsakanin xaliban da aka koyar ta hanyar rubutaciyyar wakar Hausa da kuma wadanda aka koyar ta wata hanyar daban.

4.4 Sakamakon Da Aka Gano Na Wannan Binciken

Wannan binciken ya gwada xaliban ne don gano tasirin rubutattun waqoqin Hausa kan bunqasa tarbiyyar tsafta da sanin ya kamata da ladabi. Ga sakamakon kamar haka:

(1) Sakamakon da aka samu kan tasirin rubutacciyar waqar Hausa kan tarbiyar sanin ya kamata ya nuna cewar xaliban da aka koyar ta hanyar rubutattun waqoqin Hausa sun yi qoqari sosai fiye da xaliban da aka koyar ta wata hanyar daban, inda aka gwada xaliban ta

la’akari da waxannan abubuwan kyautatawa, da zumunci, da girmamawa da kawaici, da kuma yin abubuwan da za su daxaxa. An yi amfani da baitocin waqa da daman gaske.

An sami bambancin M=8.35. Wannan ya tabbatar da cewar rubutattun waqoqin Hausa na da tasiri wajen havaka tarbiyyar sanin ya kamata.

Sannan kuma (104)=10.254, P=001, tun da P=001<.05 ya nuna cewar hasashen binciken an yi watsi da shi, wato an jefar da shi.

(2) Sakamakon binciken ya nuna cewar xaliban da aka koyar sun fi qwazo fiye da waxanda ba a koyar ba ta hanyar rubutacciyar waqar Hausa. An gwada xaliban ne ta la’akari da waxannan abubuwan; wanka da yanke farce, da tsaftar tufafi, da wanke hannu kafin cin abinci, da bayan ziyartar ban xaki, kuma an yi amfani da baitocin waqoqi ne.

Xaliban da aka koyar sakamakonsu shi ne M=14.32 amma waxanda aka koyar ta wata hanyar kuwa M=4.39. Saboda haka, koyar da rubutattun waqoqin Hausa na da tasiri kan koyar da tarbiyyar tsafta.

Hasashen binciken ya tabbatar da cewar babu wata dangantaka sai aka yi watsi da shi, inda ya nuna xaliban da aka koyar ta hanyar rubutattun waqoqin Hausa (104=17.220, P=.001 tun da dai P=.001<.05).

Wannan ya zama hujjar da ta tabbatar da watsin da aka yi da hasashen binciken.

(3) Sakamakon binciken ya nuna fifiko sosai kan xaliban da aka koyar ta hanyar rubutattun waqoqin Hausa inda aka gwada xaliban ta la’akari da waxannan abubuwan, gaida na gaba da aiki da ilimi da tausayi da kuma tausasawa. An yi amfani da baitocin waqoqin da daman gaske kuma ya yi tasiri wajen bunqasa tarbiyyar ladabi.

Xaliban da aka koyar sun sami sakamako kamar haka, M=14.88 amma xaliban da ba a koyar ba na da maki kamar haka, M=3.48.

Sakamakon ya yi watsi da hasashen binciken ya tabbatar ba wata dangantaka tsakanin sakamakon xaliban da aka koyar ta hanyar rubutattun waqoqin Hausa da kuma waxanda aka bi ta wata hanyar daban.

4.5 Tattaunawar Sakamakon Bincike

Wannan binciken ya gano cewa rubutattun waqoqin Hausa na da tasiri wajen havaka tarbiyar sanin ya kamata, inda Mohammed (2006) ya gudanar da bincike kan waqa a matsayin

makami na canza xabi'un al'umma, ya binciko cewar waqa lallai tana taka rawar gani wajen canza xabi'u.

Amma wannan binciken ya gano tasirin rubutacciyar waqar Hausa wajen koyar da tarbiyyar xalibai a makarantun sakandire shi kuwa ya yi ne a jami'a, idan aka yi la'akari da sakamakon binciken ya nuna an yi watsi da hasashen binciken don babu wata dangantaka tsakanin sakamakon jarabawar xaliban da aka koyar ta hanyar rubutacciyar waqa da waxanda aka bi ta wata hanyar daban.

Flint, da Laman sun yi bincike a (2012) a kan yadda waqa ke da tasiri wajen koyar da rubutu, amma binciken ya sha bamban da nasu domin shi tasirin waqar Hausa ce kan koyar da tarbiyya ba rubutu ba.

Sannan kuma sakamakon na uku ya tabbatar da cewar waqa na da tasirin gaske wajen bunqasa tarbiyyar ladabi, idan aka duba bambancin sakamakon da aka tattara.

Sakamakon ya sha bamban da yadda wasu suka gudanar da nasu don an yi shi ne a kan tasirin waqa wajen koyar da tarbiyyar tsafta, da sanin ya kamata, da ladabi, kuma an yi amfani da baitocin girmama na gaba, jigon tarbiyya da aiki da ilimi da girmama na gaba da tsafta, inda ya tabbatar da cewar akwai tasirin waqa wajen koyar da tarbiyya.

Evelyi (2015) ta yi bincike kan koyar da waqa ga xalibai don fahimtar duk abin da za a faxa, ta kuma gano cewar kashi 86.7% na xalibai sun fi qwazo wajen xaukan darasi ta wannan hanyar. Amma shi wannan binciken ya ta'allaqa ne a kan tasirin waqa wajen koyar da tarbiyya, don haka sun sha bamban duk da dai da waqa aka yi amfani.

A qarshe, lallai rubutacciyar waqar Hausa ta yi tasirin gaske wajen koyar da tarbiyyar sanin ya kamata, da tsafta, da ladabi.

4.6 Kammalawa

Lallai za a iya tabbatar da cewa xaliban sakandire ‘yan aji huxu na da qwazo ta la’akari da sakamakon binciken. Wannan ya zama dole ga malamai su qara qaimi wajen koyar da darasin rubutattun waqoqin Hausa. Sannan shawarwarin da binciken ya samar a xauke su, tare da aiki da su.

BABI NA BIYAR

TAQAITAWA DA SHAWARWARI DA KAMMALAWA

5.1 Gabatarwa

Wannan babi ya taqaita abin da aka samo da kuma kammalawa da sakamakon da shawarwari bisa abin da aka binciko, da kuma hanyar da za'a bi domin qara wani binciken.

5.2 Taqaitawar Bincike

An gudanar da binciken ne a kan tasirin koyar da rubutacciyar waqar Hausa kan tarbiyya da sha'awar karatun xaliban sakandiren sashen ilimi da giwa jihar Kaduna kuma an gudanar da binciken ne ta hanyar kimiyya wato (Rukunin da aka koyar). Binciken ya yi la'akari da tambayoyi kamar haka:

Yawan ɗalibai kuma da aka yi gwaji das u guda 50 a kowacce makaranta a matsayin samfurin.

1. Wane irin tasirin koyarwa ta hanyar waqoqin Hausa na tarbiyyar sanin ya kamata za su kasance akan sakamakon jarabawar xalibai?
2. Wane irin tasirin koyarwa ta hanyar waqoqin Hausa na tarbiyayar tsafta za su kasance akan sakamakon jarabawar xalibai?
3. Wane irin tasirin koyarwa ta hanyar waqoqin Hausa na tarbiyyar ladabi zasu kasance akan sakamakon jarabawar xalibai?

Domin amsa waxannan tambayoyin bincike anyi amfani da xalibai waxanda akayi canki-canka a cikin adadin xalibai 12,879 na manyan aji huxu na sashen ilimi na Giwa. An yi binciken ne bisa la'akari da tarbiyyar tsafta, da tarbiyyar ladabi, da kuma tarbiyyar sanin ya kamata, waxanda su ne ma'aunin binciken, malamai biyu aka yi amfani da su a matsayin mataimaka domin gwada xalibai. An tantance sakamakon ne ta hanayar lissafi da kididdiga, (Rukunin da aka koyar analytical statistics in Kaso and Adadiage).

Abinda aka samo na wannan bincike an taqaita shi kamar haka:

5.3 Taqaitawar Abin da Aka Samo

Sakamakon abin da aka samo an taqaita shi ta la'akari da tambayoyin bincike kamar haka:

Sakamakon Tambayan Bincike na Daya

Sakamakon abin da aka samu na kason maki ya nuna cewar xaliban da ke rukunnin da aka koyar sun fi qoqari matuqa inda makin ya nuna (M=15.24,SD=3.873) inda bambancin mean xin shi ne 8.35 da rukunnin da ba'a koyar ba.

Sakamakon Tambayan Bincike na Biyu

Abinda sakamakon amsar tambaya ta biyu ta nuna lallai xalliban da ke rukunnin da aka koyar sun fi waxanda ba'a koyar ba qoqari sosai. Waxanda aka koyar ta hanyar rubutacciyar waqar Hausa. (M=15.32 SD=3.804) waxanda aka koyar ta wata hanyar daban kuma (M=4.39,SD=2.688) inda mean xin ya nuna 10.93. ya nuna xaliban da aka koyawa tarbiyyar ladabi ta hanyar rubutacciyar waqar Hausa sunfi kwazo matuqa.

Sakamakon Tambayan Bincike na Uku

Wannan ya nuna cewar xaliban da aka koyawa tarbiyyar tsafta ta hanyar rubutattun waqoqin Hausa sunfi qwazo, kan waxanda aka bi ta wata hanyar.

Ta hanyyar waqar Hausa (M=14.88, SD=3.584). Amma waxanda ba ta wannan hanayar ba kuma (M=3.48, SD=2.523) Bambancin din shi ne 11.4 wanda ya nuna fifiko akan rukunnin da aka koyar.

5.4 Tasiri

Wannan bincike ya gudana ne a kan tasirin koyar da rubutacciyar waqar Hausa kan tarbiyya da sha'awar karatun xaliban sakandiren aji huxu, saboda haka tasirin an bayyana shi ga xalibai, da

malaman Hausa da kuma masu shirya manhajar ilimi, sannan da makarantu. Inda zai taimaka wajen haxaka darasin waqar Hausa sosai.

5.4.1 Tasiri Ga Xalibai

Ta la'akari da sakamakon da aka samu ya nuna cewar tabbas xaliban aji huxu (SS 1) sun san hanyar tarbiyyar sannan su qara qwazo, da kuma karanta rubutattun waqoqin Hausa musamman masu jigon tarbiyya. Sobada zai taimakawa xalibai matuƙa tare da amfanansu.

5.4.2 Tasiri Ga Malamai

Wannan bincike zai ba da gudummuwa ga malamai matukar gaske wajen sanin yadda za su koyar da darussan waqar Hausa masu xauke da jigon tarbiyyar sanin ya kamata, da tsafta, da ladabi, da biyayya. Saboda haka yana da matukar muhimmancin gaske malamai su kara lokacin koyar da rubutattun waqoqin Hausa.

Idan aka duba sakamakon binciken za'a ga cewar xaliban da aka koyar ta hanyar rubutattun waqoqin Hausa sun yi qwazo fiye da waxanda aka yi amfani da wata hanyar.

5.4.3 Tasiri Ga Masu Shirya Manhajar Ilimi

Dangane da sakamakon binciken inda ya nuna cewar xaliban da aka koyawa tarbiyya ta hanyar rubutattun waqoqin Hausa na da kwazo matuqa fiye da wadanda aka koyar ta wata hanyar.

Saboda haka hukuma shirya manhajar ilimi ta qasa ta mai da hanali sosai wajen baiwa darasin rubutattun waqoqin Hausa muhimmanci tare da Karin isashen lokaci

5.5 Shawara don Bincike na Gaba

Waxannan su ne abubuwa da aka kawo domin gudanar da bincike a gaba.

1. Ya kamata a gudanar da irin wannan binciken wanda zai fi wannan girma, sannan ya shafi manyan makarantun kamar jami'oi da kwalejojin ilimi.

2. A gudanar da irin wannan binciken wanda zai tattara makarantu masu zaman kansu da sauran ire-iren su.
3. Ayi bincike da zai shafi koyon kalmomi ta amfani da rubutacciyar waqar Hausa.

5.5 Shawarwari

Bisa la'akari da sakamakon binciken an ba da shawarwari kamar haka:

1. Ya kamata a baiwa darasin waqa wani muhimmin lokaci na mussamman a kananan makarantu kamar aji biyu (JS II).

   Wannan zai taimaka ma malamai, da iyaye, da hukumar ilimi, da xalibai domin sanin sakon da ke cikin waqar Hausa.
2. A saka ilimin tarbiyya a manhajar ilimi ta qasa, domin xalibai su zama mutane nagari, da samun al'umma kyakkyawa.
3. Malamai su samar da wata sabuwar dabarar koyarwa ta musamman domin cimma burin darasin waqar Hausa.
4. A qara yawan malaman Hausa a makarantu domin samun ingantaccen ilimi, tare da basu horo mai kyau.
5. Iyaye su ringa taimakawa wajen ganin 'ya'yansu sun maida hankali sha'anin ilimi musamman darasin rubutacciyar waqar Hausa.
6. Gwamnati ta samar da isassun littafai na Hausa a makarantu, da kulawa da malamai.
7. Malamai su sa idanu wajen ganin lallai ana bin tsarin koyarwa kamar yadda yake a cikin manhajar ilimi ta qasa.

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RATAYEN 'A'

T-Test

Group Statistics

	group	N	Mean	Std. Deviation	Std. Error Mean
values of commitment scores	1	50	15.24	3.873	.548
	2	56	6.89	4.442	.594

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
values of commitment scores	Equal variances assumed	2.332	.130	10.254	104	.000	8.347	.814	6.733	9.961
	Equal variances not assumed			10.334	103.947	.000	8.347	.808	6.745	9.949

RATAYEN 'B'

T-Test

Group Statistics

	group	N	Mean	Std. Deviation	Std. Error Mean
filthy behaviours scores	1	50	15.32	3.804	.538
	2	56	4.39	2.688	.359

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
filthy behaviours scores	Equal variances assumed	8.578	.004	17.220	104	.000	10.927	.635	9.669	12.186
	Equal variances not assumed			16.894	87.024	.000	10.927	.647	9.642	12.213

RATAYEN 'C'

T-Test

Group Statistics

	obedience scores	N	Mean	Std. Deviation	Std. Error Mean
obedience scores	1	50	14.88	3.584	.507
	2	56	3.48	2.523	.337

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
obedience scores	Equal variances assumed	6.912	.010	19.090	104	.000	11.398	.597	10.214	12.582
	Equal variances not assumed			18.726	86.809	.000	11.398	.609	10.188	12.608

RATAYEN 'D'

YUSUF ABOKI SECONDARY SCHOOL, SHIKA

Rukunin da ba a koyar ba (kafin gwaji).

S/N	Tsafta	Ladabi	Sanin Yakamata	Jimilla
1.	3	2	3	8
2	6	2	1	9
3.	2	3	4	9
4.	6	2	3	11
5.	1	6	1	8
6.	2	3	4	9
7.	2	5	6	13
8.	0	1	3	4
9.	4	0	0	4
10.	6	1	2	9
11.	4	2	2	8
12.	1	1	2	4
13.	4	3	2	9
14.	6	4	1	11
15.	2	2	3	7
16.	6	4	0	10
17.	4	6	0	10
18.	2	2	3	7
19.	5	2	6	13
20.	2	3	4	9
21.	4	5	2	11
22.	2	3	5	10
23.	0	0	2	2
24.	3	2	6	11
25.	3	4	6	13
26.	3	4	6	13
27.	6	2	2	10
28.	0	1	1	2
29.	2	4	0	6
30.	1	3	4	8
31.	0	2	2	4
32.	6	2	3	11
33.	0	2	1	3
34.	2	1	3	6
35.	2	1	0	3
36.	2	3	4	9
37.	0	0	0	0
38.	6	2	1	9

39.	1	2	4	7
40.	3	0	2	5
41.	1	3	3	7
42.	4	2	1	7
43.	4	2	2	10
44.	1	3	6	10
45.	1	2	6	9
46.	0	1	1	2
47.	2	3	1	6
48.	0	0	0	0
49.	1	6	4	11
50.	1	4	2	7
51.	0	2	2	4
52.	4	6	1	11
53.	1	6	4	11
54.	1	1	0	2
55.	3	0	2	5
56.	1	3	0	4

RATAYEN 'E'
YUSUF ABOKI SECONDARY SCHOOL
Rukunin da ba a koyar ba (bayan gwaji)

S/N	Tsafta	Ladabi	Sanin Yakamata	Jimilla
1.	10	6	1	17
2	5	7	8	20
3.	3	7	10	20
4.	2	1	6	9
5.	3	2	5	10
6.	6	4	5	15
7.	10	9	1	20
8.	1	6	8	15
9.	13	6	1	20
10.	4	5	3	12
11.	9	10	1	20
12.	11	2	2	15
13.	6	10	3	19
14.	9	2	3	14
15.	1	4	11	16
16.	2	4	1	7
17.	6	2	1	9
18.	1	2	5	8
19.	6	3	4	13
20.	14	2	1	17
21.	0	2	1	3
22.	7	0	3	10
23.	6	11	3	20
24.	13	3	3	19
25.	10	3	2	15
26.	6	4	3	13
27.	2	1	5	8
28.	3	4	9	16
29.	3	6	1	10
30.	0	2	3	5
31.	9	1	3	13
32.	16	0	3	19
33.	2	5	4	11
34.	2	6	3	11
35.	2	5	2	9
36.	10	2	3	15
37.	5	6	4	15
38.	6	9	3	18
39.	8	6	1	15
40.	9	5	0	14

41.	10	3	3	16
42.	11	4	6	21
43.	12	2	2	16
44.	11	4	6	22
45.	9	5	3	17
46.	8	6	2	14
47.	6	6	3	15
48.	0	7	8	15
49.	13	8	1	22
50.	14	5	1	20
51.	11	6	3	20
52.	17	0	3	20
53.	10	5	4	19
54.	1	3	6	10
55.	5	0	2	7
56.	7	7	8	22
57.	6	6	5	17
58.	8	8	1	17

RATAYEN 'F'
G.S.S. JAMA'A
Rukunin Gwaji (Kafin Koyarwa)

S/N	Tsafta	Ladabi	Sanin Yakamata	Jimilla
1.	6	5	4	15
2	2	2	0	4
3.	6	8	10	24
4.	3	4	5	12
5.	4	1	0	5
6.	8	4	5	17
7.	10	8	6	24
8.	6	6	0	12
9.	8	4	1	13
10.	7	4	8	19
11.	10	5	6	21
12.	0	4	2	6
13.	3	4	2	9
14.	5	6	2	13
15.	4	0	10	14
16.	6	3	4	13
17.	1	6	2	9
18.	6	2	3	11
19.	2	2	6	10
20.	10	4	6	20
21.	2	1	0	3
22.	2	4	3	9
23.	6	3	5	14
24.	2	4	0	6
25.	4	2	6	12
26.	8	2	3	13
27.	4	2	6	12
28.	5	5	6	16
29.	3	6	5	14
30.	0	8	10	18
31.	4	5	5	14
32.	9	8	2	19
33.	8	6	4	18
34.	6	2	4	12
35.	6	8	10	24
36.	2	0	0	2
37.	10	6	4	20
38.	2	2	3	7
39.	6	4	2	12

40.	1	6	4	11
41.	3	2	4	9
42.	6	2	4	12
43.	2	4	3	9
44.	6	4	5	15
45.	5	4	5	14
46.	2	4	6	12
47.	5	5	6	16
48.	3	2	1	6
49.	2	6	7	15
50.	5	6	8	19

RATAYEN 'G'
G.S.S. JAMA'A
Rukunin da aka koyar (Bayan Koyarwa)

S/N	Tsafta	Ladabi	Sanin Yakamata	Jimilla
1.	16	20	15	51
2	19	22	16	57
3.	18	11	21	50
4.	20	10	17	47
5.	15	11	9	35
6.	20	16	10	46
7.	9	10	18	37
8.	10	10	19	39
9.	16	14	13	43
10.	10	13	16	39
11.	21	16	18	55
12.	15	14	9	38
13.	10	16	16	42
14.	16	20	15	51
15.	9	16	14	39
16.	11	10	13	34
17.	16	21	16	53
18.	12	11	15	38
19.	06	10	05	21
20.	21	20	16	57
21.	16	15	20	51
22.	15	19	20	54
23.	19	15	13	47
24.	14	13	10	37
25.	20	22	16	58

26.	19	20	16	55
27.	16	20	15	51
28.	10	14	11	35
29.	16	15	21	52
30.	16	10	11	37
31.	20	18	10	48
32.	16	18	10	44
33.	16	18	10	44
34.	10	15	11	36
35.	21	13	16	50
36.	10	16	18	44
37.	16	14	13	43
38.	14	16	18	48
39.	14	08	16	38
40.	16	15	14	45
41.	15	16	13	45
42.	10	11	18	39
43.	21	18	16	55
44.	14	13	18	46
45.	20	18	18	56
46.	16	20	18	54
47.	20	18	16	54
48.	16	18	10	44
49.	19	10	14	43
50.	11	20	21	53

RATAYE "H"
(INDEX)

G.S.S. JAMA'A

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai		4			
Tambayoyi	5				
Cuxanya	5				
Mai da martani	5				

20 + 4 = 24%

YUSUF ABOKI SEC. SCHOOL

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai			3		
Tambayoyi			3		
Cuxanya				2	
Mai da martani				2	

5 + 6 + 4 = 15%

G.S.S. JAMA'A

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai	5				
Tambayoyi		4			
Cuxanya	5				
Mai da martani	5				

5 + 12 + 3 = 20%

YUSUF ABOKI SEC. SCHOOL

	5	4	3	2	1
Faxin ra'ayi		4			
Haxin kai	5				
Tambayoyi		4			
Cuxanya		4			
Mai da martani			3		

5 + 12 + 3 = 20%

RATAYE "I"

G.S.S. JAMA'A

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai	5				
Tambayoyi	5				
Cuxanya		4			
Mai da martani	5				

20 + 4 = 24%

YUSUF ABOKI SEC. SCHOOL

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai		4			
Tambayoyi			3		
Cuxanya		4			
Mai da martani				2	

5 + 8 + 2 = 18%

G.S.S. JAMA'A

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai	5				
Tambayoyi	5				
Cuxanya			3		
Mai da martani	5				

20 + 3 = 23%

YUSUF ABOKI SEC. SCHOOL

	5	4	3	2	1
Faxin ra'ayi		4			
Haxin kai			3		
Tambayoyi		4			
Cuxanya		4			
Mai da martani	5				

5 + 8 + 3 + 4 = 20%

RATAYE "J"

G.S.S. JAMA'A

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai	5				
Tambayoyi	5				
Cuxanya	5				
Mai da martani	5				

25%

YUSUF ABOKI SEC. SCHOOL

	5	4	3	2	1
Faxin ra'ayi		4			
Haxin kai		4			
Tambayoyi			3		
Cuxanya				3	
Mai da martani					2

8 + 3 + 2 + 1 = 14%

G.S.S. JAMA'A

	5	4	3	2	1
Faxin ra'ayi	5				
Haxin kai	5				
Tambayoyi		4			
Cuxanya	5				
Mai da martani		4			

8 + 3 + 2 = 14%

YUSUF ABOKI SEC. SCHOOL

	5	4	3	2	1
Faxin ra'ayi		4			
Haxin kai		4			
Tambayoyi			3		
Cuxanya		4			
Mai da martani					1

12 + 3 + 1 = 16%

RATAYE NA "K"

MANHAJA DON KOYAR DA AJI HUXU SS 1					
Jigo: adabi **Qaramin jigo: waqoqi** **Batu**	**Maqasudi**	**Qumshiya**	**<u>Ayyuka</u>** **<u>Mai koyarwa/mai koyo</u>**	**Kayan Aiki**	**Aunawa**
1. Rubutacciyar waqa 2. Tarbiyar tsafta 3. Tarbiyar sanin ya kamata 4. Tarbiyar ladabi	Ya kasance xalibai su: i. Ba da ma'anar muhimman kalmomi ii. Tsaftar jiki, da muhalli da tufafi iii. Tarbiyar girmamawa, da gaida na gaba iv. Tarbiyar ladabi, da yin abu ba don ganin ido ba, da aiki da ilimi, da girmamawa da sauransu.	Karanta waqoqi masu xauke da tarbiyar tsafta da sanin ya kamata da ladabi	• Malami ya gabatar da waqar • Malami ya kasa aji zuwa rukuni. • Malami ya karanta waqar • Xalibai su karanta cikin rukuni bayan malami. • Xalibai su fito da saqonnin da ke cikin waqar	• Kaset • Talabijin • Rediyo • Rikoda • Littafi • Faidan CD	Shin xalibai sun: • Rera waqoqin? • Ba da ma'anar kalmomi? • Fahimci saqon da ke cikin waqoqin? • Sanin tasirin waqoqin?