AN ASSESMENT OF QUR'ANIC SCHOOL CURRICULUM INTEGRATION INITIATIVES IN KADUNA STATE.

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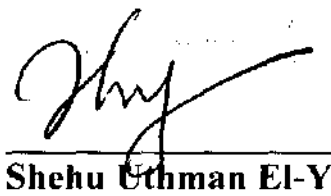
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A Dissertation submitted to the Department of Education, Ahmadu Bello University, Zaria in Partial Fulfillment of the Requirements for the Award of Degree of Doctor of Philosophy (Ph.D) in Curriculum and Instruction.

May, 2009

Declaration

I declare that this dissertation is result of my personal research work. It has never been presented anywhere for the purpose of the award of higher degree. All quotations and sources of information are dully acknowledged by means of references.



Shehu Uthman El-Yakub

25/05/09

Date

Dedication

This work is dedicated to my late parents Mal Yakub Dan Mal Aliyu and Hajia Aminatu Shehu who encouraged me to learn.

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My sincere gratitude first goes to Allah, the Lord of the worlds for giving me the opportunity to undertake this research.

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Abstract

This study assessed the Qur'anic School curriculum integration initiatives in Kaduna State of Nigeria. The study became necessary in view of the fact that the recipients of the Qur'anic system of education are left without provision of basic education and training that will make their lives meaningful. Almajirai are left to the mercy of the society where they face a lot of social and economic problems. The future of these children is being ruined. In some cases, they are used for political crises detrimental to the societal development. The children in Qur'anic system of education are without good shelter, food, healthcare, clothing and other welfare packages to enable them learn effectively. Based on the foregoing, this study was set to achieve certain objectives among which are: to ascertain the ingratiation and management of Qur'anic system of education in Kaduna state, to determine the possibility of reforming the Qur'anic system of education curriculum. Questionnaire was used to gather data related to the issues raised from the response of the Qur'anic school tutors, officials of ministry of education and LGEAs, Ulama/ preachers and politicians. Frequency tables and simple percentages were used to give general description of the data. To test the eight hypotheses postulated, analysis of variance was used. The study revealed among, other things, that: Qur'anic system of education when

reformed could enable the learners to acquire vocational and technical skills. Similarly, the study revealed the need for introduction of subjects such as Social Studies, English, Mathematics and Science in the Curriculum of the Qur'anic System of Education. It was revealed that Qur'anic system of education is a form of child abuse. It was also revealed that formation of centre for Qur'anic education could be a good strategy in reforming the system. Lastly, it was also revealed that the Qur'anic system of education does not provide good learning facilities such as toilets, water and electricity. The study concluded that Qur'anic system of education needs good facilities to function effectively. Similarly, it was concluded that the curriculum of the system could be attained through conferences seminars, workshops, and the support of traditional rulers and other stake-holders.

Conclusion was made that formation of centre for Qur'anic system of education could be a good strategy to reform the system. Recommendations were proffered for a change of the Qur'anic Education system to make the lives of the recipients better off economically, socially and intellectually.

Definition of Operational Terms

The following terms have been used to carry meaning as explained below:

Assessment:	This refers to examination of how a system operates with the view to having alternative system or approach.
Curriculum Contents:	Refer to subjects, activities and methods of offering knowledge.
Organization:	This is a process and procedure of how a system operates.
Qur'anic system: Of education	This is an Islamic education provided to pupil Qur'an especially in states of the northern parts of Nigeria.
Alternative:	This refers to changing and adopting more relevant effective curriculum.
Stakeholders:	This refers to those who have to benefit negatively or positively and those who are directly involved.

Relevance:	This refers to suitability and appropriateness of the curriculum
Integration	This refers to fitting parts together to form a whole e.g subjects.
Development:	This refers to process of improving and benefiting both recipients and states.
Social problems:	This refers to the attitudes which are not socially acceptable to the society which constitute nuisances and risks.
Reform:	This is a process of structural changes and adaptation to suit the present needs.
Features:	This refers to the physical characteristics obtained in Almajri schools including behavior modification.

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

The National Policy on Education (2008:7) had recognized the integration of the suitable Qur'anic and Islamiyya schools within the formal education system. This idea came up specifically to correct the imbalance between different parts of the country more particularly giving reference to the availability of education facilities and number of children attending schools at a particular time and region or part of Nigeria.

The integration of Qur'anic school into the conventional school system can be used in many ways including appealing to the appropriate agencies, both governmental and non - governmental, as well as parents to encourage sending children to schools. It is also a tool that serves against the incidence of dropping out at the primary level which constitutes a lot of socio economic problems to the society. The integration programme can encourage the continuous learning of the Qur'anic school products to acquire skills for meaningful living in the society.

The National Policy on Education, NPE (2008:7) states categorically that:

> Government welcomes the contributions of voluntary agencies, communities and private individuals in the establishment and management of primary schools alongside those provided by the state and local governments as long as they meet minimum standards laid down by the Federal Government...p7

Qur'anic school is an informal primary school system that trains a child in an Islamic way of life, especially in the area of reading, writing and recitation or memorization of the Qur'an. The Qur'anic school has certain distinctive features different from the western (conventional) school system. Qur'anic schools also take place at a specific place(s), it has teachers of varying qualifications, it is morally and religiously based, giving little or no attention to training in the acquisition of vocational skills.

Schools in the Qur'anic system of education are managed in accordance with the discretion of the proprietors. The curriculum operated in the schools differs from one school to another, qualifications also differ from one 'Mallam' (teacher) to another or even from place to place. The teachers are usually categorized into

two, the highly learned ones, who are well versed in Islamic sciences have very large followers and enjoy high level of respect in the society. The second category is those that can only read and write the Qur'an and Arabic alphabet but do not enjoy privileges as the first category.

The objectives and goals of the Qur'anic school system will be discussed, conventionally (formal) education system is equally beneficial for the children attending Qur'anic schools. Conventional primary education as contained in NPE (2008:6) refers to the education given to children aged 6 to 11 plus, and this level of education (primary) is considered as the key to the success or failure of the whole system. The duration shall be six years. The NPE (2008:6) also states the following as the goals of primary education.

a. Inculcate permanent literacy and numeracy, and ability to communicate effectively;
b. lay a sound basis for scientific and reflective thinking;
c. give citizenship education as a basis for effective participation and contribution to the life of the society;

d. mould the character and develop sound attitude and morals in the child;

e. develop in the child the ability to adapt to his changing environment;

f. give the child opportunities for developing manipulative skills that will enable him to function effectively in the society within the limits of his capacity;

g. Provide the child with basic tools for further educational advancement including preparation for trades and crafts of the locality.

The pupils of the Qur'anic schools when introduced to the integrated curriculum programme will benefit greatly different subjects related to their lives and environments, because there are links between the languages in human communication, knowledge, activities and relationships. The integrated curriculum programme takes into cognizance the Qur'anic and other religious aspects of learning in the Qur'anic schools as well as other conventional subjects like English, Mathematics, Social Studies, Science and Vocational Education. The integration brings about meaningful

learning experiences that are capable of developing skills and knowledge leading to a better understanding. Kathy (2004:1) cites Markus, Media specialist, quoted in Shoemaker, September, 1991, page 797 that:

> The integrated curriculum is a great gift to experienced teachers. It's like getting a new pair of lenses that makes teaching a lot more exciting and helps us look forward into the next century. It is helping students take control of their own learning...p1

Karthy (2004:1) also cites a student, quoted in Oster, (1993:28) who comments that "I am learning more in this course, and I am doing better than I used to do when social studies and English were taught separately." The Qur'anic school pupils can even learn better with the integrated curriculum than learning the Qur'an separately. But the fundamental questions remain how much effort is needed from governmental and non - governmental agencies to sustain the integrated curriculum and whether the proprietors really cooperate with the programme to succeed. Kathy (2004:2) cites shoemaker (1989:5) who views curriculum integration as:

> Education that is organized in such a way that it cuts across subject matter lines, bringing together various aspects of curriculum into meaningful association to focus on broad areas

of study. It views learning and teaching in a holistic way and reflects the real world which is interactive...p2.

Northern states generally and Kaduna state in particular would derieve a lot of benefit from curriculum integration programme in relation with the Qur'anic education where pupils of the Qur'anic schools and their teachers would be assisted and catered for. The school curriculum would be redesigned, new schools would be established, and generally the schools would be given new structure and management.

Islamic education conference held in Saudi Arabia in 1977 came out with a lot of findings regarding Islamic education, its meaning, problems and solutions. Islamic Education, like the religion itself, encompasses the totality of life activities of a believer including how to worship Allah and total submission of man's life to Him. A Muslim is expected to know his Creator before he worships Him and the knowledge of how to worship Him is regarded as obligatory. Obeying the laws of Allah enshrined in the Qur'an and Hadith is part of the obligations recognized by Islamic education. A believer must learn how to utilize the earth and cultivate it for his own benefit and

he must learn to be a good citizen who brings benefit to people and his activities must not be counter productive.

The first teacher of the Qur'an was the prophet (SAW) and the first school for teaching the Qur'an was his mosque. The teaching of the Qur'an continued after the prophet at any available venue by his companions and other learned Muslims throughout the world. The prophet sat and the companions also sat in a semi - circle (Halqa) to learn the Qur'an. The companions after the death of the prophet made individual efforts to write down the Qur'an on various writing materials and later transferred these into a book form during the reign of Abubakar and authenticated during the reign of Uthman.

Muslim community traveled far and wide and taught the Qur'an wherever they went, the appointment of teachers to teach the Qur'an to African converts started during the reign of the second caliph, Umar. The schools in Africa were mostly meant to give instructions in the reading, writing and recitation of the Qur'an and other disciplines like the Hadith (prophetic traditions), Fiqh (jurisprudence) and so on. Umar Bin Abdul'aziz also appointed

Ismail bn Abdullah as Governor of North Africa who also went with him some Qur'anic teachers.

Islam was introduced to Hausaland at the second half of the fourteenth century by the wangarawa merchants, and an anonymous source, the Kano chronicle, based mostly on oral tradition claims that, Islam was introduced into Kano during the reign of Ali Yaji (1349-1385). From that period it spread to other places in the northern Nigeria. However, Islam was introduced to Kanem Bornu Empire long before it was introduced to Hausaland.

Qur'anic education and literacy began in Bornu Empire and its rulers since 1086AD. The NCWD (2000:42) reveals that Mai Hummejulmihe promoted Qur'anic education to such a level that teachers of the Qur'an were given gifts and were highly respected. As Islam reached Borno Empire in the early 11th century, it also came to Hausa land thereafter where Kano and Katsina became centers of learning and Sokoto became a caliphate through a jihad under the banner of the Qur'an, highly respected. Both Borno Empire and Sokoto caliphate ran similar Qur'anic education.

The Qur'anic school teachers are usually itinerants and others live permanently at a particular location. Many of them are without shelter or any reliable means of income this could be due to the fact that they educate their pupils free of charge. However, it is observed that the Qur'anic school teachers were adequately catered for together with their pupils before the colonial period, begging was not their practice and roaming about as currently practiced was alien to the system. Qur'anic education reached its peak in Sokoto caliphate and Borno Empire before the coming of colonialism. The incursion of the British into the region brought a set back to the Qur'anic education system. Clarke (1982:199) observes that the British came with latest weapons and guns such as maxim and gatting guns to take control of the entire northern region.

Through its military might, the British assassinated or sent to exile a number of Muslim leaders in the northern region of Nigeria, colonial education was introduced to be conducted side by side with Qur'anic education. Lugard in his attempt to get manpower for the colonial administration sought to up grade the Qur'anic schools and incorporate the teaching of conventional subjects such as Arithmetics

and Geography to assist in training efficient clerical staff. The British met Arabic as official language, used in courts and palaces. Languages in Northern region were written in Arabic scripts but the imposed colonial education brought changes in the traditional ways of life of the northern region. English language replaced Arabic language as official language and Roman alphabet also replaced the widely used "Ajami" Hausa written in Arabic scripts.

The colonial administration interfered with Qur'anic schools in Northern region through establishing schools of western education as well by encouraging Christian missionaries to establish schools and churches especially with the proclamation of the northern protectorate. The subjects taught in the school were the scripture (Bible), geography, singing, reading and writing in vernacular. The school at Bida also recommended textbooks like "Labarin Allah" (The story of God) with the sole aim of converting the teachers.

As Muslims all over the world evaluated their position in the world community in relation with modern education, many Muslim countries began to shape their education along the changing realities not by abandoning or dropping Islamic education, rather, learning

Islamic sciences side-by-side with other non-religious subjects leading to professional careers. Governments of Muslim countries like Egypt, Pakistan, Indonesia and many others began to bring education both Islamic and western under official control.

In Nigeria, western region began to reform Qur'anic education through the establishment of schools managed by communal efforts and other religious organizations. Kamalu - Din founded a society called Ansarul-islam society of Nigeria in Ilorin. The society had branches all over western region as well as a school which later affiliated with Azhar - university in Cairo. Another school was also established in 1917 in Agege called Arabic and Islamic Training Centre. All these schools enhanced effective learning of Islam better than the traditional way and conventional subjects were taught.

In northern Nigeria many Islamiyya schools were established in various places. Law schools were also established to train court judges and teachers. Abdullahi Bayero college was also established which marked the birth of the present Bayero University, Kano. School for Arabic Studies was later established based on Sardauna's

recommendation and a similar college was opened in 1965 at Sokoto with a similar programmes from SAS introduced.

A number of attempts were made to reform the Qur'anic schools by various states in Northern Nigeria. Non-governmental organizations also played a vital role in reforming the Qur'anic schools and rehabilitating the pupils by providing vocational training and other facilities needed for effective learning. UPE scheme also played vital role in encouraging Muslims parents to send their children to school even though it was perceived with suspicion from the beginning.

Northern state governments brought at their different levels initiatives towards integrating the Qur'anic Schools with a view to minimizing the problems faced by the system in general and the pupils in particular. The objectives of the integration programme included preparing an individual pupil for every aspect life, attention for both spiritual and material needs, inculcation of right value and faith in Allah preparing good and better minds and so on.

The management of the Qur'anic schools was now to be handled by the governments and under relevant government

agencies and other community based organizations. The integrated curriculum programme would take cognizance of teacher preparation, recruitment and retention of the teachers to ensure adequate learning.

Kaduna state, at its own level, is making quite a number of initiatives to integrate the Qur'anic schools by registering and taking statistics of the schools and pupils involved in the 23 local government areas, formulation of policy framework strategies to be adopted, both short medium and long term plans, provision support to schools in various aspects of its learning needs, how to monitor and assess the programme etc.

In an attempt to serve the community, the Human Resources Development Unit of the Ahmadu Bello University, Zaria, submitted a proposal to Kaduna State Government on the Qur'anic school pupils based on the plight of the 'Almajiri' pupils', their future and what they can contribute to the development of the state. The mission of the Human Resources Development Unit (HRDU), among other things, was to determine how to harness the "Almajiri" pupils for a productive life, to make people understand what future

opportunities lie for the 'Almajiri' pupils, design how to incorporate, integrate and accommodate the pupils of the Qur'anic schools into formal education system and fashion out how the three tiers of government can work together to assist the 'Almajiri' pupils in particular and Qur'anic system of education in general in Kaduna State of Nigeria.

1.2 STATEMENT OF THE PROBLEM

Curriculum integration is a great gift to experienced teachers which helps them to become more interested and committed to their teaching profession and teach better than they used to. Pupils, on the other hand, through curriculum integration take control of their own learning because their teachers have the idea of linking subject areas to provide meaningful learning experiences that are capable of developing skills and knowledge in the learners.

Islamic education intends to train an individual who is conscious of his Creator and strongly believes in Him, understands nature and how to utilize it to improve himself and his society. An individual also is expected to fulfill his responsibilities towards

humanity and improve his social relationships with other fellow human beings.

If a curriculum integration is adopted for the Qur'anic school system, the roles of the 'Mallamai' (teachers) would be more relevant to the needs of the present society, in such a way that it will not stop at only teaching the pupils how to read, write and memorize the Qur'an, it will include among other things, knowledge of Arabic language to understand the message of the Qur'an and be able to speak Arabic, the language of the Qur'an. Integrated curriculum would as well encourage and continue to instill in the learners moral conciousness to remain humble and God-fearing.

Northern Nigeria, where Qur'anic schools are mostly found, can derive a lot of benefit in curriculum integration to control and improve Qur'anic education by bringing together other non religious subjects into a meaningful association in order to focus upon broad area of study. Such conventional subjects like Arithmetics, English, Social Studies, Science and Vocational Education can be of relevance to the Qur'anic school system.

Teachers of the Qur'anic schools face a lot of problems among which are shelter, reliable means of income, hostel to accommodate their teaming pupils, feeding, health care, and other socio - economic problems. The schools are free of charge, hence, parents pay in cash or in kind according to their economic status. As a result, the 'Mallamai' (teachers), during the rainy period, send the children to work on their or individual farms to be paid to such an extent the children forget their old lessons.

Integration programme would succeed if the northern state governments control the movements of the Qur'anic school teachers by registering them and recognizing their schools. They can be considered for the provision of learning materials, clothing and food. 'Mallamai' (teachers) should also be employed and paid salaries according to their qualifications. Training and retraining of the teachers can enhance their productivity and children would learn effectively. The methods of teaching embarked upon by the 'Mallamai' (teachers) would also be improved.

The colonial administration in northern Nigeria did not encourage the Qur'anic education through grants and aids as

extended to missionary schools, hence Quranic schools became without control of the government. The private proprietorship nature of these schools made them forgotten and without government control or supervision. Qur'anic schools in some Muslim countries were and to the present time under the control of the governments and used governments' approved curriculum, teachers are paid and learners are taken care of in terms of text books and other teaching - learning materials.

The northern state governments in general and Kaduna state in particular need to take examples of countries like Pakistan, Indonesia, and Egypt where Qur'anic or Islamic education is integrated into the conventional system for a maximum benefit.

Organizing workshops, seminars and conferences would enlighten stakeholders of Qur'anic Education about the need to integrate the system into modern education system. Many workshops and conferences on integration were held in the past, yet minimal success was recorded. There is a need to survey the schools so that idea of vocational education and other conventional subjects can be discussed and since the 'Mallamai' (teachers) usually reply on

the labour of their pupils, they can be assisted materially. This task can be shouldered by the northern state governments, local governments and other community based organizations. All the proposed model Qur'anic schools and management structure of these schools can be done by them.

The Human Resources Development Unit (HRDU) of Ahmadu Bello University, Zaria made a proposal on harnessing the 'Almajiri' for productive life in Kaduna State, the clear objectives, mode of operation, action plan and strategies proposed to integrate the Qur'anic education into conventional system would provide support to the Qur'anic schools in terms of infrastructure, teaching materials, teacher training and sensitize the stakeholders and general public to become aware of the plight of Qur'anic schools, their pupils and teachers in order to make life better for them and the continuity or the Qur'anic educational system.

1.3 OBJECTIVES OF THE STUDY

The study is set to achieve the following objectives:

1. To find out the stakeholders' opinions on integrating the Qur'anic school curriculum into the conventional education curriculum.
2. To determine the integration initiatives of Qur'anic schools in Kaduna state.
3. To ascertain the relevance of curriculum integration of the Qur'anic schools in Kaduna state.
4. To find out the history and organizational structure of Qur'anic schools in northern Nigeria.
5. To find out the objectives of Qur'anic education and curriculum integration in Kaduna state.
6. To determine the possibility of reforming the Qur'anic education curriculum in Kaduna state.
7. To ascertain the mode of training and retraining of teachers and their remuneration in Qur'anic education system in Kaduna State of Nigeria.

8 To address problems of Qur'nic Education System and the need for the support of government and non-governmental orginisations in Kaduna state.

1.4 RESEARCH QUESTIONS

The following questions were raised and shall be answered in the course of the study:

1. What is the relationship between the curricular of Qur'anic education and conventional education system in Kaduna State?
2. To what extent integration initiatives by Kaduna state influenced Qur'anic Education?
3. What relevance has curriculum integration to the Qur'anic education in Kaduna State?
4. What is the administrative and organizational structure of the Qur'anic schools in Kaduna state?
5. How adequate are the objectives of Qur'anic education and curriculum integration?
6. What is the possibility of reforming the curriculum of Qur'anic education?

7. What is the mode of training and retraining of teachers in the Qur'anic education system in Kaduna state?

8. How can the government and community based organizations be drawn to the problems of Qur'anic education in Kaduna State?

1.5 HYPOTHESES

The following hypotheses were stated to guide the study and shall be tested in the course of investigation:

Ho_i There is no significant difference in the opinions of respondents on the relationship between the curriculum of Qur'anic education and conventional education systems in Kaduna State.

Ho_2: There is no significant difference in the opinions of respondents on the influence of curriculum integration initiatives of the Qur'anic schools in Kaduna State;

Ho_3: There is no significant difference in the opinions of respondents on the relevance of curriculum integration to Qur'anic education in Kaduna State.

Ho_4: There is no significant difference in the perceptions of respondents on the history and organizational structure of the Qur'anic schools in Kaduna State.

Ho_5: There is no significant difference in the opinions of respondents on the objectives of Qur'anic Education and the issue of curriculum integration in Kaduna State.

Ho_6: There is no significant difference in the perceptions of respondents on the possibility of reforming the curriculum of the Qur'anic Education in Kaduna State.

Ho_7: There is no significant difference in the opinions of respondents on the mode of training and retraining of teachers in the Qur'anic Education system in Kaduna State;

Ho_8: There is no significant difference in the perceptions of respondents on the relevance of government and community based organizations on the problems of Qur'anic Education system in Kaduna State.

1.6 BASIC ASSUMPTIONS

In this research, it is assumed that:

1. The Qur'anic education system is not adequately catered for by government in Kaduna State.
2. Poor welfare packages for Qur'anic schools by government and the entire practising communities affect learning and learners in the Qur'anic education system.
3. The British colonial government contributed to the present problems suffered by the system.

4. Unconducive learning environments of the Qur'anic schools are not known by the governments.
5. Integration initiatives were taken by some northern State governments, Kaduna State inclusive yet significant success was not recorded.
6. Other muslim countries reformed Qur'anic education in their countries and Nigeria can do that as well.
7. Curriculum integration can be used to assist and rehabilitate the Qur'anic school system in general and also bring about knowledge in other relevant areas in the life of an individual pupil.
8. Poor management, method, lack of defined teachers' qualifications affect the Qur'anic school system.

1.7 SIGNIFICANCE OF THE STUDY

This study will be significant in the following ways:

1. It will pave way towards reforming the curriculum of the Qur'anic education system through curriculum integration.
2. Significant changes in the contents, method and evaluation in Qur'anic schools will be evolved.

3. The socio - economic problems the pupils of the Qur'anic school system are exposed to will be reduced or eradicated through curriculum integration.
4. The 'Mallamai' (teachers) will be trained and retrained, certificated and employed as workers under the state and local governments.
5. Knowledge of conventional subjects will give room for gaining more experience of other subject areas for example, vocational skills to the pupils of Qur'anic school system.
6. Mistrust in western education by parents and other stake holders of Qur'anic education will be reduced through curriculum integration and other forms of initiatives taken towards curriculum reforms of Qur'anic schools.
7. Itinerant 'Mallamai' (teachers) movements from one place to another will be reduced since their schools will be registered, recognized and assisted as well.
8. Governments and community based organizations attention will be drawn to the problems of Qur'anic school system for

possible funding and other forms of assistance in the needed areas.

1.8 DELIMITATION OF THE STUDY

The study covered Kaduna State. It is also limited to the Qur'anic school tutors (proprietors), Ulema/Preachers, politicians, officials of the state Ministry of Education (MOE) and LGAEs. The study centered on the relationship between the curricular of Qur'anic Education and conventional education systems, integration initiatives of Qur'anic schools adopted by Kaduna State in particular, relevance of curriculum integration of the Qur'anic schools, management and organizational structure of Qur'anic schools, objectives of Qur'anic education and curriculum integration programme, possibility of reforming the Qur'anic education, training and retraining of teachers of Qur'anic schools and how to draw the attention of government and community based organizations to the plight of the Qur'anic education system in general.

CHAPTER TWO

2.0 THE REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

This chapter reviews related literature to the issues raised in chapter one. This entails going through educational journals, previous research reports, books, newspapers, internet and government documents, to get relevant information for the study. This is to enable the researcher to establish the theoretical base for the study.

The chapter, therefore, is structured to cover the following aspects: The theoretical framework (CIPP), the empirical studies, meaning of curriculum integration, towards an integrated curriculum; Islamic education; origin of Qur'anic school; Qur'anic education in Africa; Islam in Hausaland; Islam in Kanem Borno; Qur'anic education in northern Nigeria; Qur'anic education in Borno empire; an outline on "Tsangaya" Qur'anic education; Qur'anic education in Hausaland; Qur'anic schools in northern Nigeria; the Qur'anic school teachers; methodology in Qur'anic schools; school routine in Qur'anic school system; Boys' Qur'anic education; Girls'

Qur'anic education; Qur'anic education and colonial rule in northern Nigeria; colonial administration and its interference with Qur'anic education in northern Nigeria; reform of Islamic education in some muslim countries; reform of Islamic education in Egypt; reform of Islamic education in Indonesia; reform of Qur'anic schools in Indonesia; reform of Qur'anic schools in Pakistan; reform of Islamic education in northern Nigeria; reform of Qur'anic schools in northern Nigeria; social class differences among scholars in Islamic education; some recent initiatives at reforming Qur'anic schools in Northern Nigeria. Islamiyya school and its methods of teaching; the Universal Primary Education scheme (UPE) in Nigeria; UPE scheme in Eastern, Western and northern regions of Nigeria; integration initiatives of Qur'anic schools in Northern Nigeria; objectives of integrating the Qur'anic schools; teachers preparation, recruitment and retention in the integrated Qur'anic/Islamiyya education; addressing the 'Almajiri' phenomenon in northern Nigeria; proposed project for Qur'anic education; structure of model schools; cooperative "Tsangaya" project; proposed curriculum of "Tsangaya" school system; Qur'anic school integration initiatives in Kaduna State;

funding the scheme; policy on the Qur'anic school integration in Kaduna State and framework for the integration of the Qur'anic education into the UBE programme in Kaduna State of Nigeria.

2.2 THEORETICAL FRAMEWORK (CIPP)

This investigation hinges on the theory of context, input, process and product of evaluation (CIPP) of stufflebeam, Guba and their associates (1971) cited by Awotunde and Ugodulunwa (2004:153) who define evaluation as the process delineating, obtaining and providing useful information for judging decision alternatives. They also point out four types of educational decisions required in the CIPP model. These are:

i. planning decisions to design objectives.

ii. Structuring decision to design instructional procedures.

iii. Implementation decisions to use monitor and improve these procedures.

iv. Recycling decisions to judge and react to the outcomes produced by these procedures... p153.

The CIPP model includes the following:

1. Context Evaluation: The aim of this evaluation is to provide a rationale for determining curriculum objectives. Stufflebeam, (1971) in Awotunde and Ugodulunwa (2004:153) says that this is the most basic kind of evaluation which defines the relevant environment, describes the desired and actual conditions pertaining to that environment, defines unmet needs and unused opportunities and diagnoses the problems that prevent needs from being met and opportunities from being used.

This diagnosis of problems may enable the evaluator to develop objectives whose attainment may lead to the improvement of a system or programme. This method of evaluation (context) is primarily descriptive and comparative. It also requires the evaluator to describe the status of an educational setting and then compare present, probable and possible system outputs. The conclusions reached by the evaluator are supposed to contain the set of specific objectives which instructional programme of a system can be designed.

Context evaluation and what it intends to achieve could be relevant to the Qur'anic system of education since it takes into

cognizance the philosophy, objectives and historical antecedents of the curriculum and its operations. This research hinges on making the Qur'anic system of education relevant to the needs of the learners in particular and states of the northern part of Nigeria generally. It also deals with problems and solutions of the Qur'anic education and how it can be improved by integrating into the conventional education system to make learning more meaningful so that the recipients can depend on themselves and contribute to the development of their communities.

Input Evaluation: The aim of this type of evaluation is to supply information to determine how to utilize available resources in order to achieve the desired objectives. It also involves ensuring:

) The nature of available capacities of the programme.

i) Potential strategies for achieving programme objectives identified through context evaluation.

ii) Designs for implementing a selected strategy.

According to Popham (1975) in Awotunde and Ugodulunwa (2004:154) input evaluators help decision makers select and design procedures deemed suitable for promoting objectives revolves around the mastery of certain objectives in subject, the input evaluators are required to identify, obtain and provide information needed for decision making regarding which resources to be used and in what manner they should be employed to achieve the objectives of the programme.

Input evaluation is aimed at providing information to determine how to utilize resources to achieve the desired objectives. The Qur'anic Education also needs this kind of evaluation to work effectively, the proposed alternative recommends quite a number of resources to be involved like trained and qualified teachers, relevant textbooks, and new subjects, teaching learning materials, classrooms, hostels, health facilities and so on. The integration initiatives also suggest new curriculum procedure, enrolment process, welfare for staff and students as well as relevant instructional materials required to be put to use in northern Nigerian schools in [redacted] and Kaduna State in particular.

3. Process Evaluation: This type of evaluation is used for the purpose of providing periodic feedback to the managers of programmes that have been designed, approved and are being run.

According to Awotunde and Ugodulunwa (2004:154) process evaluation has been three-fold purposes:

i. to detect or predict defects in the procedural design or its implementation during implementation programme decision stages.

ii. to provide information for programme decisions.

iii. to maintain record of the procedure as it occurs... p.154.

Process evaluation monitors the actual procedure in education in order to assist in educational decision making and to help in overcoming procedure difficulties and other related issues. The periodic feedback provided can also help in running a programme in accordance with the approved regulations.

Process evaluation in CIPP model is used for the purpose of providing periodic feedback for a programme which is approved and run. This is also relevant to the Qur'anic system of education in

which this investigation provides a number of alternatives, for example, school records, time-table for both subjects and school activities, placement examinations, promotion examinations and school routine.

The curriculum integration programme puts learning into stages for proper teaching - learning process to take place. The learners are arranged in accordance with their ages and abilities so that learning can be coordinated without many problems.

In these stages, learners will learn Qur'an and other religious related areas. They will also learn conventional subjects like Mathematics, English, Social Studies, General Science and Vocational and Technical Education. Teachers for different stages are recruited.

4. Product Evaluation: This type of evaluation is aimed at measuring and interpreting the attainment of an educational programme when it is being run. The method of product evaluation involves:

a. devising operational definitions of objectives;

b. measuring criteria associated with the objectives;

c. comparing the measurement with absolute or relative standards;

d. making rational interpretations of context, input and process evaluation.

Product evaluation which aims to measure and interpret attainment of educational objective and educational programme being run can be relevant to the Qur'anic system of education as curriculum integration programme suggests where the subjects, objectives, learning process and school routine are suggested and explained.

Inspection and supervision procedure for the programme is also suggested to cover subjects, objectives, learning process, instructional materials, staff requirement and welfare facilities for both staff and students. Evaluation procedures are also suggested to cover both for the Qur'anic school model as obtained in the conventional schools. It is On these theories of evaluation that this research is based.

2.3 EMPIRICAL STUDIES

Reichmuth (1989) works on trends in Islamic education in Nigeria. The title of his work was New Trends in Islamic Education in Nigeria: A preliminary Account.

He studied various activities of Muslims especially the youths, as well as the efforts of muslim communities in Nigeria to return to the real teaching of Islam and Islamic way of life. He traced the development and establishment of Universities in northern Nigeria and their contributions to the education of muslim youths, where the sample of students at Ahmadu Bello University was taken in 1973 that showed that 36.80% of the Muslim student's fathers were farmers, 34.4% of them with an annual income less than N400.00.

The study was carried out in 1973 since that period many changes have taken place since education and economic status are dynamic, subject to changes. Due to modernization, urbanization and even population dynamism, people, not only the sons of the poor and farmers attend school. The children of different socio-economic status now attend school to whatever level. The current study has been undertaken to narrow the gap and take care of these changes.

The study of Reinchmuth (1989) also put it that the seasonal migration connected to the Qur'anic schools has been practiced since pre-colonial days as part of a very complex relationship between urban and rural areas. However, NCWD (2001) in its study proved that the seasonal migration was due to the interference of colonial administration into the Qur'anic school system.

The work of another scholar Clyde Ahmed Winters, (1987) pointed that in Northern Nigeria, and in 1921, Qur'anic schools were estimated at about 30, 381, and as the influence of colonialism increased, 'Mallamai' (teachers) were not patronized and at the turn of the century, the 'Mallamai' (teachers) were only paid occasional gifts of money, sheep and goats. They did not receive support from the colonial government, they, rather considered Qur'anic courses as being unofficial form of education. The graduates of these schools did not enjoy prospects of government employment in the colonial administration.

Looking at these span of time, a lot of changes took place regarding the positions of Qur'anic Education, 'Mallamai' (teachers) and government employment in northern Nigeria and else where.

The current study is optimistic in narrowing these gaps found or created in Clyde Ahmed Winters' work.

A researcher, Helen Nolan in her study carried out in the year 2000, in her work titled Qur'anic schools in Morocco: Agents of Preservation and Change used interviews and observations in her research work and discovered that, nowadays, children (in Morocco) memorize a few chapters of the Qur'an while in the "Kuttab" (Qur'anic schools), this is because they stay in the Qur'anic school for approximately two years after which they go on to the public school. In addition to Qur'anic memorization, the primary curricularr focus, children learn some letters and numbers, do a small amount of writing on the blackboard or on a slate, learn a number of chants and invocations and some national songs as well. It has been on the basis of this modernization in the curriculum of Qur'anic schools in other parts of the muslim countries that the current study has been undertaken to narrow the gap and take care of some innovations practiced in other places to improve upon what is practiced in the northern states on the Qur'anic system of education.

The work of Clyde Ahmed Winters carried out in 1987 is relevant to this current work. The title of his work was Qur'anic Education and Militant Islam in Nigeria. His work was based on Islamic traditionalism and modern muslim scholars. In other words, the socio economic differences of scholars that were educated or acquired their education in western oriented style and those that acquired theirs on tradition bound and based on Islam. The westernized teachers or scholars regard begging both by the physically disabled and by practicing "Almajiri" as the major problem of northern Nigeria. The oil boom of the 1970s also caused the decline in the income of the traditional scholars where inflation had begun to eat away the extra income of the average Muslim who supported the unpaid traditional clerics, influence of the westernized Ulama (scholars) increased as a result of government support. New muslim organizations also emerged which led to the establishment of many Islamiyya schools where their members receive Islamic education. The current work is optimistic in narrowing these gaps created in Clyde's work.

Another work that is relevant to this current study is that of the Bureau for Policy and Programme Coordination. April 2004. It was on strengthening Education in Muslim world: country profiles and analysis, on the topic titled: Strengths and Weaknesses for Preparing Students for Civic Participation and Employment.

The Bureau's findings were that, students who receive strictly religious education are prepared for religious but not secular jobs. Thus, by offering mathematics, science and other subjects, Islamiyya schools provided better preparation for the secular workforce than koranic schools. The great variation in the quality of schools makes it impossible to generalize whether public or Islamiyya schools make students more employable. In civic participation, as found in conventional school system, Islamiyya schools emphasized student-centered learning. The learning styles embedded in koranic classrooms as individual pacing, self mastery, peer teaching, and learning circles. As a result, Islamiyya schools according to this finding are exposed to "democratic" group activities.

It has been on the basis of this modernization and the idea of government participation and that of the community based

organization that the current study seeks to bring the idea of curriculum integration as a modern teaching - learning style. The current study has been undertaken to narrow the gap taking care of these changes to improve the curriculum, feeding, accommodation, health, civic participation and employment of the teachers and pupils of the Qur'anic schools in particular and Islamic education in general considering the time Bureau for Policy and Programme Condition did its findings.

Amr Abdallah and associates had undertaken a work relevant to this current study in 2006. The title of the work was Improving the Quality of Islamic Education in Developing Countries: Innovative approaches.

The findings of Amr Abdallah and associates (2006:30), among other things included the statement of Sheikh Salahudin Olayiwola, the Head of the League of Arabic and Islamic schools founders in Nigeria, who said that:

> We now have two kinds of muslim graduates. The first badly lack basic understanding of their religion and are ignorant about the language of the Qur'an. The other, on the contrary, have thorough knowledge about Islamic subjects and have astered the noble Qur'an, but lack the faintest idea about modern curricularr...p.30

Their findings also revealed further that there are an estimated 16 million children studying at 73,486 Islamiyya and Qur'anic schools in Nigeria, the Qur'anic schools as centers of learning of Islam, teachers, parents and other members of the community collaborate in inculcating knowledge to pupils. However, the world bank, criticized the Nigeria's "lopsided" allocation of education funding where 78 percent of Nigeria's education budget in 2004 went to tertiary institutions, leaving the primary and secondary institutions "virtually in the Lurch" with primary institutions receiving just 1 percent, the UBE 1 percent, the National Board for Technical Education 12 percent and National Commission for Colleges of Education 11 percent, while the National Library got O percent. Considering the time frame of Amr Abdallah and Associates' work, and others before their work, nothing was allocated to Qur'anic

schools. The current work is optimistic in narrowing this gap created in Amr Abdallah's work.

The work of another scholar that is relevant to this current study is that of Harun Al-Rashid (1973). The title of his work was the North and Nigerian Unity, some Reflections on the Political, Social and Educational Problems of northern Nigeria. His work was based on how northern Nigeria was lagging behind in pursuance of western education, the attitude of northerners towards western education, and social problems in the muslim communities of northern Nigeria.

The findings of Harun Al-Rashid among other things showed that, he was of the view that culturally the North was more resistant to western education than the South for the following reasons: western education was equated with "Nasaranci" or Christianity since it was the "Nasara" or Christians who toppled the existing regime, to establish their own. Secondly, the existence of an organized traditional educational system, the Qur'anic school, made it difficult for western education to penetrate to the northern society. Thirdly, owing to the Sokoto proclamation, the British had only

2.4 CURRICULUM INTEGRATION

Several definitions are offered in an attempt to give curriculum integration the correct meaning. Kathy (2004:2) cites Humphray who sees curriculum integration as an integrated study in which children broadly explore knowledge in various subjects related to certain aspects of their environment. There is also a link or a relationship among humanities, communication, arts, natural sciences, mathematics, social studies and so on. In the integrated curriculum, skills and knowledge are developed and applied in more than one area of study.

In the light of this idea, one would see a great advantage in the integration of the Islamic system of education or particularly the Qur'anic education into the UBE programme for an integrated study where the Qur'anic system of education is not abandoned but rather modernized and encouraged as well as formalized. In addition, more skills and knowledge of other areas of learning would be acquired by the recipients.

Kathy also cites Shoemaker (1989), who further defines curriculum integration as:

> Education that is organized in such a way that it cuts across subject matter lines, bringing together various aspects of the curriculum into meaningful association to focus upon broad areas of study. It views learning and teaching in a holistic way and reflects the real world, which is interactive...p2

Kathy further cites Palmer who describes the following practices in curriculum integration.

- Developing cross curriculum sub-objectives within a given curriculum.
- Developing model lessons that include cross curricularr activities and assessment
- Developing enrichment or chancement activities with across curriculum focus including suggestions for cross-curricularr contacts following each objective developing assessment activities that are cross-curricularr in nature including sample planning wheels in curriculum guides.

McBrien and Brandt, (1997:55) view curriculum integration as "a philosophy of teaching in which content is drawn from several subject areas to focus on a particular topic or theme". They also see

the following as effective interdisciplinary studies to include the following as good elements of integration:

- A topic that lends itself to study from several points of view;
- Two to five valuable themes (or questions) the teacher wants the students to explore;
- An approach and activities to further students' understanding more than is possible in a traditional, single discipline unit... P55.

Curriculum integration as a modern way of teaching and bringing about effective learning and understanding of subjects may not work as effectively as expected in all the subject areas. The programme can work where trained teachers and resources are available. James Bean (2001) also views that:

> Curriculum integration is not a package that will work perfectly for every school. Rather it is a philosophy and ideal of true democracy that we should strive toward in our classrooms and schools. It is far from easy, and teachers have many legitimate questions about how to make such a programme work..

Curriculum integration gives opportunity for both teachers and students to utilize and identify the relation between subjects. Board of Studies (1996) also sees the rationale for curriculum integration as a programme where teachers plan for the development of key skills and understanding that transcends individual strands and syllabuses. In practice, curricularr integration enables students to acquire a united view of the curriculum broadening the context of their learning beyond single key leaning areas.

2.5 PRINCIPLES FOR CURRICULUM INTEGRATION

Since curriculum integration enables teachers and students to identify and utilize the connections between syllabuses, also to make learning easier and meaningful, the Board of Studies (1996) developed the following:

- The strategies and activities must support children in working towards outcomes in each key learning area;

- The integration of identified key learning areas must be preserved in the organization of content, regardless of the dominance of a particular key learning area;
- Outcomes should be assessed the context in which they are described and defined in each of the nominated learning areas;
- Opportunities to make connections across the curriculum should be utilized where practicable in order to assist students to consolidate knowledge and understanding, skills values and attitudes by applying these in the range of context.
- Professional judgment of teachers will determine when it is opportuned to integrate the curriculum.
- The organization of learning environment sets the condition for curriculum integration.

Looking at these principles, for effective integration of the Qur'anic schools into the UBE programme, a lot of considerations had to be given in terms of the curriculum, school organization, qualifications of teachers, their salaries, and to total social and

economic of the teachers and the pupils as well as welfare packages on the ground for effective integration. The learning environment should be conducive for both teachers and pupils of the Qur'anic schools. Curriculum of the Qur'anic schools should be able to change. From being arbitrary and bookish in form and nature. Harun al-Rashid (1973:54) cites Mallam Aminu Kano who wrote in 1946 about the curriculum of the Qur'anic schools as:

> Arbitrary in form, bookish in style, hopeless for promoting social ideals and usefulness, it has done nothing but made the work in the school lifeless and killing. The Qur'anic schools have utterly failed to appeal to the child, but succeeded in promoting drudgery, loading the child's mind with fantastic facts, which she or he may never understand.. P54

The integration programme would clear and make effective Qur'anic education where such views about it would be a history. Professional assessment of the schools, contents of learning experiences, teachers, pupils and their learning would be judged accordingly.

2.6 TOWARD AN INTEGRATED CURRICULUM

In an attempt to integrate curriculum, there is a need to put into consideration the target of integration – the child or learner, his needs, interests and aspirations as well as the appropriateness or relevance of the curriculum package to meet the needs of the child. Forgarty and Stoehr (1991:1) state what learner relevancy standards for the curriculum planner as follows:

- Combining general and specific contents;
- Focusing on learner values, culture, discovery, thinking processes, and workplace experiences;
- Creating learning situation that transfers learning and knowledge;
- Reflecting the complexities of knowledge and its application in diverse contexts, problems and situations.

Forgarty and Stoehr (1991) also try to focus on curriculum integration by making effort from curriculum designer to ensure that the integrated curriculum reinforces general and vocational education

concepts and able to connect learning to the real life application, Forgarty and Stoehr (1991:1) emphasize that:

> Educators designing curriculum must ask the basic question of the teaching – learning paradigm: what does the student need to know and be able to do? Integrated school-to-work curriculum influences what skills and information students learn, how well they learn, and how transferable these skills and knowledge were real – world applications.P1

Based on the paradigm of the teaching and learning above, Forgarty and Stoehr present some ten (10) views for integrating curriculum, the ten views considered the items together with their descriptions and relevant examples. The views include the fragmented, connected, nested, sequenced, shared, webbed, treated, integrated, immersed and networked. Elaborate explanation contained in the table below:

Table 1: Ten Views for Integrating Curriculum

FRAGMENTED	CONNECTED
Description: The traditional model of separate and distinct discipline, which fragments the subject area. Example: Teachers applies this view in Math, Science, and Social Studies, Language Arts or Science, Humanities, Fine and Practical Arts.	**Connected** Description: Within each subject area, course content is connected topic-to-topic, concept-to-concept, one year's work to the next, and relates ideas explicitly. Example: Teacher relates the concept as fractions to decimals, which in turn relates to money, grades etc.
Nested	**Sequenced**
Description: Within each subject, the teacher targets multiple skills: a social skill, a thinking skill, and a content – specific skill. Photosynthesis to target consensus seeking, sequencing, and plant life cycle. Example: Teacher designs the unit on photosynthesis to target consensus seeking, sequencing and plant life cycle.	Description: Topics or units of study are rearranged and sequenced to coincide with one another. Similar ideas are taught in concert while remaining separate subjects. Example: English teacher presents a historical novel depicting a particular period while the history teacher teaches that same period
Shared Description: Shared planning and teaching take place in two disciplines in which overlapping concepts or ideas	**Webbed** Description: A fertile theme is webbed to curriculum contents and discipline;

emerge as organizing elements Example: Science and Maths teachers use data collection, charting and graphing as shared concepts that can be team taught.	subjects use the theme to sift out appropriate concepts, topics, and ideas. Example: Teacher presents a simple topic theme, such as the circus, and webs it to other subject areas.
Threaded Description: The metacurricularr approach threads thinking skills, social skills, multiple intelligences, technology, and study skills through the various disciplines. Example: teaching staff target prediction in reading, maths and science while social studies teacher targets forecasting current events.	**Integrated** Description: This interdisciplinary approach matches subjects for overlaps in topics and concepts with some team teaching in an authentic integrated model. Example: In Maths, science, social studies, fine arts, etc, teachers look for patterning models and approach content through these patterns.
Immersed Description: The disciplines become part of the learner's lens of expertise. The learner filters all content through this learns and becomes immersed in his or her own experience. Example: Student or doctoral candidate has an area of expert interest and sees all learning through that lens.	**Net worked** Description: Learner filters all learning through the expert's eye and makes internal connections that lead to external networks of experts in related fields. Example: architect, while adapting the CAD/CAM technology for design, networks with programmers and expands her knowledge base

From Fogarty, R and Stoehr, J (1991) Integrating Curricular with Multiple Intelligences: Teams, Themes and Threads. Palastine, IL: Skylight Publishing, Inc.

In the integrative curriculum, the planners' learning experience not only provide the learners with a unified view of commonly held knowledge i.e. (by learning the models, systems, and structures of the culture) but also motivate and develop learners'; power to perceive new relationships and thus to create new models, systems and structures.

Through the integration of the Qur'anic system of education, an interdisciplinary curriculum is developed and officially recognized where the curriculum will cut across subject matter lines in order to focus upon comprehensive life problems of other sections of people in Nigeria through the UBE integrated and interdisciplinary programme which brings together various areas of study into one segment for meaningful development of the nation's education sector.

Curriculum integration is an educational approach that prepares children for life long learning. In Nigeria, if the Qur'anic system of education is integrated into the UBE programme the benefit that will be derived cannot be over emphasized. Even among

those who support curriculum integration, as Kathy (op cit) observes, that schools must look at education as a process of developing abilities required by life in the twenty first century rather than discrete, departmentalized subject matter and that the whole idea about curriculum integration should include:

- a combination of subjects
- an emphasis on projects
- sources that go beyond textbooks
- relationships among concepts
- thematic units as organizing principles
- flexible schedules
- Flexible students' groupings.

In the case of Nigerian's UBE, if the Qur'anic system of education is integrated, it means that subjects normally known as formal are now made to go side by side with the non formal which is Islamic in nature and a lot of projects on Qur'anic system of education will now be considered as formal. In other words, the integration of curriculum is also referred to as synergistic teaching, where the curriculum takes new dimensions in meaning, content and

relevance as Kathy (op cit) cites bonds, Cox and Gantt-Bonds (1993) who observe that:

> Synergistic teaching goes beyond the blurring of subject area lines to "a process of teaching whereby all school subjects are related and taught in such a manner that they are almost inseparable. What is learnt and applied in one area of the curriculum is related and used to reinforce, provide repetition, and expand the knowledge and skills learned in other curriculum areas...p

This process of synergistic teaching allows the student to quickly perceive the relationships between learning in all curriculum areas and its application throughout each of the school systems. Synergistic teaching does more than integrate; it present of content and skills in such a manner that nearly all learning takes on new dimensions, meaning, and relevance because the connection is discerned between skills and content and transcends curriculum lines. In a synergistic classroom, simultaneous teaching of concepts and skills without regard to curriculum areas would have a greater effect than the sum of learning skills and concepts in individual subject areas.

This idea of synergistic teaching is relevant to Nigerian's UBE especially where Qur'anic system of education is integrated. In this

process the recipients of the Qur'anic system of education will be able to quickly perceive the relationship between the two different subject areas of Islamic studies and western education and how their applications are relevant to the life of a muslim. The benefit to gain in synergistic teaching of UBE in relation to the Qur'anic education system is more than integration; it transcends curriculum lines and students of such curriculum of synergistic teaching would acquire more experience.

The simultaneous teaching of Islamic education and western education under the UBE Programme would have a greater effect on individual learners, more skills would be acquired and a wider knowledge and understanding of some concepts in different subject areas would be known. It is usually lack of relevance, connections and relationships among disciplines that are seen as reasons to move towards curriculum integration. As Kathy observed that almost every teacher has experienced the feeling that "there just isn't enough time to get it all "or" the school day just isn't long enough for all that I am supposed to do; and it seems that every year there are more things added to the curriculum. To Kathy, this feeling of frustration

is one of the motivations behind development of an integrated curriculum.

Globally, schools are moving away from the teaching of isolated facts towards a more constructive approach and view of learning, where in-depth knowledge about other values are studied. Kathy (2004:23) cites Benjamin (1989) who sees the view of this approach to learning finds its basis in the works of some renowned educationist like Piaget, Dewey, Bruner and others who hold the same view. Proponents of the progressive education movements of the 1930s also advocate integration of curriculum, sometimes identified as the "core curriculum" Vars (1987). The idea behind the movement towards integrated curriculum is a move away from memorization and recitation of isolated facts and figures to more meaningful concepts and connections between concepts. The present century is requiring for a more flexible use of knowledge to go beyond a superficial understanding of multiple isolated events to insight developed by learning that is connected or integrated.

National achievement levels can be achieved through synergistic curriculum whereby high dropout rates will drastically be

reduced and can lead to increased students' success. In Nigeria, curriculum integration may be an effective element in making education through the UBE Programme both manageable and relevant. A section in Nigeria, where Islamic education is pursued will derive the benefits and advantages of curriculum integration. In fact, through such a process the brain of the recipient may even work more effectively than in the isolated process because the brain organizes new knowledge on the basis of previous experiences and the meaning that has developed from those experiences. The brain as Kathy observes, processes many things, recalls quickly and easily.

In the current global movement towards curriculum integration or synergistic curriculum, it has its basis in learning theorists who advocate constructivist view of learning. As Kathy (op cit) also observed that: "There is a body of brain research that supports the notion that learning is best accomplished when information is presented in meaningful connected patterns. This includes inter disciplinary studies that link multiple curriculum areas".

Synergistic curriculum or curriculum integration is a way or approach, which can be used to meet the needs of students and the

state or community. The integration of the Qur'anic system of education can adequately be used by the teachers to help students and train them for better skills that can lead to meaningful acquisiation of skills and training. Teachers who are coping with increasing body of knowledge, large classes may tend to be more sensitive and aware of changes and challenges facing their students, job (teaching) and the society in general and can deliver the society safely as educational demands continue to increase. The global need for changes in technology information and social changes are pushing education toward integration, recipients of such integrated curriculum like the UBE will help in solving a lot of problems looking at different area, perspectives and ideas about some areas for successful learning. As Lipson et al (1993) and cited by Kathy said that: "an enduring argument for integration is that it represents a way to avoid the fragmented and irrelevant acquisition of isolated facts, transforming knowledge into personally used tools for learning new information".

In a research conducted by Marelver (1990) finds that in integrated curriculum Programme students developed team spirit

and improved their attitudes and work habits. This could be due to the fact that teachers of such curriculum developed the habit of teamwork and became aware of students' problems in the integrated curriculum and could easily solve such a problem, and students put more interest in what they learned. When students are involved in activity in the integrated or synergistic curriculum their learning motivation is increased and could reduce the problem of bad behaviour. The integration of the Qur'anic system of education into the UBE will help in reducing behaviour problems of the students (pupils) the students also will have a better direction and better attitudes toward school.

In the integrated curricular as observed further by MacIver that teachers appreciate the social support of working together and feel that they are able to teach more effectively when they integrate across subject and courses. They discover new interest and teaching techniques that revitalize their teaching. Qur'anic system of education when integrated not only students will derive benefit but also the teachers, through sharing or cross fertilization of ideas. It will

improve their teaching methods or techniques as well as their interest in teaching- learning activities.

Based on extensive review of literature and discussion with teachers, Kathy (2004) cites shoemaker who listed the following as essential components of an integrated curriculum.

1. Core skills and process. These include basic skills, such as reading and mathematics, as well as social skills and problem solving.
2. Curriculum strands and themes. These are the organizing principles around which curriculum is built. They are broad e.g. Human societies and integrate content from multiple areas.
3. Major themes. Each curriculum strand is further divided into major themes e.g. environment or diversity questions. Questions are used to further define major themes and focus activities.
4. Unit development. From the major theme and the questions, knowledge and skills related to concepts, teachers plan activities that will lead to the development of knowledge

and skills, which will answer the questions. Teachers also collect resources and develop actual lesson plans and assessment strategies.

5. Evaluation. Through assessment of students' progress the unit is evaluated.

In an attempt to integrate the Qur'anic system of education into the Nigeria UBE, shoemaker's essential components can be of reference in order to arrive at a better decision towards the integration of the two areas, and any integration that will eventually succeed will find the shoemaker's essential components relevant. In arriving at successful curriculum integration teacher and curriculum supervisors should work together to identify common goals, objectives, skills and themes, Palmer in Kathy (2004):

The positive effects of curriculum integration as Lipson in Kathy (2004) identified the following as positive effects;

- Integrated curriculum helps students apply skills
- An integrated knowledge base leads to faster retrieval of information. Multiple perspectives lead to more integrated knowledge base.

- Integrated curriculum encourages depth and breath in learning.
- Integrated curriculum promotes positive attitudes in students.
- Integrated curriculum provides for more quality time for curriculum exploration.

Even if the integration of curriculum of Qur'anic system into UBE is to be done, there is a need for desired results due to effective design of units of learning through research and learning, curriculum experts and qualified teachers need to be employed for effective implementation of curriculum integration where students may acquire knowledge of different areas of learning, to also improve from traditional ways of learning to have one where both traditional and new ways of learning will fully be explored in the integrated curriculum. Having made some detailed explanation on the concepts of curriculum integration it is realized that there is a need to make an integrated approach to the Qur'anic system of education in Nigeria, UBE as a national education Programme can be made a broad base curriculum and linked or integrated with Islamic system

of education especially as it affects the Almajirai(Pupils) who are Nigerians citizens and have the right by law to be taken care of and their education considered in order to comply with the concept and provisions of Universal Basic Education.

2.7 ISLAMIC EDUCATION

Islamic education encompasses not only the religious studies, but also the whole of the educational process given according to the principles of Islam, Jibril Aminu (1993). It is an educational system in Islam and approved by it. It is also an education that ensures or regulates the teaching of an individual to know his Creator and what the creator requires him to do in order to attain happiness here and hereafter.

In Islam, education or learning has a very important position; it is made obligatory upon every muslim, man or woman. There are many references in both the Qur'an and Hadith where learning and education are encouraged and the learner is placed in a higher position and honour. Seeking knowledge in Islam is regarded as an act of worship that muslims are expected to perform. The first verses

that were revealed to the prophet Muhammad (SAW) are good reference to that where Allah says in chapter 96 verses 1 – 5:

Recite, in the name of your word the Creator

Who created man from clots of blood?

Recite, your Lord is the most Bounteous One,

Who taught by the pen?

Taught mankind things they did not know – verses 1 – 5.

Yusuf Ali (1978:1761) in his commentary on Arabic meaning of Iqra'a (the title of the above chapter) may mean, "read" or "recite or "rehearse" or proclaim aloud". That is, time has come for him for spiritual knowledge and declaration and declaration of mission to the whole mankind. Islamic education requires man to have the ability to read, write, teach and make research. It encourages science, self – knowledge and dissemination of knowledge and true understanding of it. These verses also show that knowledge and learning according to Islam should be directed towards activities, which are compatible with sharia or the rules and laws regulating the life of muslims wherever they are.

The first conference on Islamic education was held in Mecca from 31st March to 8th April, 1977 at King Abdulaziz University. This conference came out with a number of findings on Islamic education as well as some basic ideas, goals and concepts on which Islamic education rests. Galadanci (1993:98) cites the resolution of the conference as it defined the aims, goals and concept of Islamic education as follows:

> The aims of Islamic education is to form persons who will be good, and worship God as He deserves to be worshipped, who will use the knowledge to enjoin people (Ya'mur) on earth and utilize it in accordance with God's law in the service of belief and accordance to its scheme... P.98.

Islamic education encompasses the whole life activities of a muslim because it means belief and worship and the system must realize the following as Galadanci (1993:98) observes:

a. a muslim must acquire religious knowledge so as to know his Creator, obey His laws as revealed to the prophet (SAW) worship Him and fulfill all the religious obligations as stipulated;

b. he must also learn how to cultivate the earth and benefit from what God has created;

c. he must learn to be a responsible and useful citizen capable of performing his duties in the best interest of the community he lives in.

Islamic education aims at making man (Muslim) able, not only to worship God, but also to utilize his knowledge and senses to get the benefit of what the Creator has provided on the earth for his own advantage and those of others. It includes understanding the laws, which governs creation, knowledge of properties of matter and means of utilizing the matter in the service of the Creator and spread of the truth of Islam.

Referring to science, Galadanci (op cit) cites the conference where it made the following conclusion:

> There is no limit, no restriction on science in the concept of Islam, either in theory, experimentation, or application. The only restriction comes from the aim and intention on the one hand, and the actual, on the other. Science in Islam is a worship bringing man close to God. It is an instrument for improving the earth and, therefore, should not be used in correcting faith and morals. It must not be employed as an instrument for bringing harm, corruption, hatred, or enmity. Therefore whatever injuries the

> Islamic faith or does not serve its aims and requirements is to be rejected from the Islamic programme... P99.

The flexibility of Islamic education, looking at the above philosophy cannot be overemphasized, muslim can make use of his good intelligence to bring benefit to himself and the humanity, make discoveries on any area, teach and be taught, in a scientific way for whatever advantages as long as they are within the Islamic approved way. The aim of education in Islam is to bring in people into worthwhile activities and programmes, which are not contrary to its teachings. It also aims at producing responsible and responsive individuals who are aware of their rights and how to claim them in such a way that rights of other people are not at disadvantage: citizens who are conscious of their duties to their Creator, humanity and themselves.

According to Alao, (1993:109) who is of the view that there are three additional general purposes of Islamic education. For the individual, Islamic education is a means of liberation, a path to independence and self-reliance. The educational system achieves this by teaching the individual firmly to anchor himself to Allah and

through self-catharsis to purge himself of self - centricity through the appreciation of the significance of the self. Herein lays a monumental example upon which successful living depends. Man is noble before Allah, yet man's greatness loans only through the annulling of the self, only through the surrendering and anchoring of the self to the lord. Only those who are independent depend unwaveringly upon Allah. Only those who are equipped to grow spiritually submit absolutely to Allah.

The second general purpose of Islamic education is to create a civilized universal community that is free of hatred, free of discrimination, but is compassionate and benevolent towards one another with each contributing to the welfare of all, according to the weight of his talents and the size of his resources.

Thirdly, Islamic education must, of necessity, instill the discipline of hard work and the use of hands to turn the gifts of the nature to more useful needs. Islamic education aims at bringing to the proper understanding of the fact that Allah has not created man for a jest, and he will be brought before him to account for his deeds.

In the Qur'an chapter 51:56-58 Allah says: I have only created jinn's and men that they may serve me. For Allah is He, who gives (all) sustenance, Lord of power, steadfast (For ever).

There are certain entomological and epistemological principles, which serve as the bedrock of Islamic education. They address the questions of what can be known and how; what exists, what are the eternal truths and so on. Man's ability to think is one of his most precious and most valuable gifts from Allah. Alao (1993:110) cites Ibn Khaldun (1960:333-334) who analyzed man's ability to think as follows:

> The ability to think has several degrees. The first degree is man's intellectual understanding of things that exist in the outside world in a natural or arbitrary order so that he may try to arrange tham with the help of his own power, this kind of thinking mostly consists of perception... P110.

Islamic education, according to Alao (1993:111) is that:

> Apart from serving the central purpose of assisting in the perfection of man, insists on thriving of the hands, the minds and the intuitive faculty. The latter is enriched through nearness to Allah; it sustains and is sustained by Taqwa. It is asserted that the prophet commended the pursuit (of knowledge) even unto China. Islam despises ignorance, Islam abhors ignorance and the Qur'an holds that it will be difficult for man to produce before Allah an

acceptable excuse for ignorance as related in the scenario of the wrath that would befall the ignorant in the hereafter.

Therefore, the business of Islamic education is as follows:

i. the creation of knowledge;

ii. the dispensation of knowledge through the stimulation of understanding;

iii. the formation of character and personality according to the pattern of the "cosmic man" Muhammad (SAW)

iv. the setting of the individual (in its widest sense) to the goal of falah (success), Alao (1993:111).

Islamic education intends to produce an individual who believes strongly in Allah the Creator, who understands nature and how to utilize it and who improves himself and his society through his wealth of experiences and knowledge.

Afendi and Baloch (1980:6) classify the aims of Islamic education into two, individual and social education. Individual education aims at familiarizing the individual with:

a. his relation with other creatures;

b. his individual responsibilities in life;

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c. his responsibilities towards human community;

d. his social relations;

e. his relationship to the universe and universal phenomena and exploration of natures laws in order to utilize and exploit them;

f. his Maker's creative wisdom apparent in his creation...P6.

Islamic education puts a lot of relevant and appropriate aims to cater for individual's life, his Creator and society.

There are numerous, historical and descriptive studies undertaken by muslim or non-muslim scholars as well as community based organizations or councils on Qur'anic school elaborating on its characteristics, uniqueness and how it is managed in different Muslim countries. Available studies of this kind include Omar (1993) Helen Nolan (200) Clyde Ahmed Winters (1987), Fafunwa (1974). Arewa House also wrote on the subject (Qur'anic schools) over the years.

Among these studies were those making reference to muslim countries in general and others Nigeria in particular. They traced the root of Qur'anic education (schools) from the time of the prophet

Mohammad (SAW) i.e. early 7th century AD through the Golden age of Islamic civilization 12th – 13th centuries AD. The National Council for the Welfare of the Destitute has written extensively on 'Almajiri' and Qur'anic education in Nigeria giving reference or focusing on its development, its review in various states or zones in the Northern states including pre-colonial era, colonial and post – colonial periods and how the Qur'anic schools can be reformed.

These authors provide relevant information on Qur'anic schools and how they came into being. Interesting issues were also raised on how to reform, integrate and improve the system and why it failed to be integrated despite effort and funds committed for the purpose generally in the northern states of Nigeria and particularly in Kaduna State.

2.8 ORIGIN OF QUR'ANIC SCHOOLS

It is relevant at this juncture to briefly bring the history of the revelation and compilelation of the Qur'an which forms the basis of the Qur'anic schools. NCWD (2001:11) defines revelation as: "An event or experience that is considered to be a message from God". The message does not take place for no reason or without someone

through which it is revealed or conveyed. Allah in His will revealed the message in a number of instances through the Angel Gabriel to His chosen prophet, Muhammad (SAW) to mankind. In other words, revelation of the Qur'an came to us from Allah through prophet Muhammad (SAW).

The revelation of the Qur'an passed through some courses before reaching the prophet. NCWD (2001:11) reveals: "The entire Qur'an was kept in Lauhul mahfuz (tablet preserved) by Allah". In chapter 80:21-22, the Qur'an says, "verily, this is a glorious Qur'an inscribed in a table preserved". Secondly, the Qur'an was moved from Lauhul mahfuz to Baitul - Izzah (supreme room) and it was from this height that angel Gabriel (Jibril) conveyed the message therein to prophet Muhammad (SAW) in bits, until the whole book was conveyed. NCWD also sheds more light on the following authentic narration that: Al-hakim has reported on the authority of Jabir, from Ibn Abbas who says, "The Qur'an was from God... P12. Whenever a revelation came, the prophet read it to his companions for a period of 23 years.

Allah revealed the Qur'an in bits in order to facilitate easy study and memorization. All revelations were organized into chapters and verses before the demise of the prophet. Therefore, compilation of the Qur'an began during the life time of the prophet (SAW) but the phrase 'compilation" of the Qur'an" as stated by NCWD (2001:17).

> Is often used to denote two things: either the commitment of the Qur'an to memory by some of the companions of the prophet or its commitment to writing by yet the companions. The former entails individual effort of the companions in memorization of revelations. Some of them were successful at committing all the revelations into their memory. While the latter donates the time the Qur'an was written during the life time of the prophet, in the time of the first caliph Abubakar and during the time of Othman Ibn Affan... p17-18.

The earliest Qur'anic school was the mosque of the prophet (SAW); He would sit in the mosque while his companions came closer to receive instruction (revelation of the Qur'an) in a halqq (circle) around the prophet. Helen Nolan (2000:18-19) cited Ben Omar 1993) as saying:

> The assembly of learners was referred to as majlis (council) or more frequently the halaqah (which means circle). This was the principal form of instruction during the time of the prophet and

> after his death, during the time of his companions. Halaqahs continued to function throughout the expansion of Islam, well into the 9th century.. P18.

Companions of the prophet (SAW) became teachers of the Qur'an after him, their followers would associate themselves with a particular mosque and people from far and near came around to learn in a particular halaqah. At this stage, and further, curriculum included other subjects like philosophy, grammar, physics, arithmetic, algebra and geometry.

A second form of Qur'anic education during the time of the prophet was the Suffah School. Suffah refers to a room attached to the mosque in which travelers or the homeless resided. In terms of form, since they were quasi – residential, suffahs were precursors of the later madrasahs (boarding schools) where students lived and studied at higher levels. (Helen 2000:19) in Bin Omar 1993.

For over three centuries, Baghdad possessed 3,000 mosques; by the fourteenth-century, an estimated 14,000 were also to be found in Alexandria. As time went on, a system of elementary school was simultaneously established to supplement the educational

opportunities available in the mosques Dahuru (1998). In addition Dahuru (1993:90) states that:

> By the end of the Umayyad period (926 AD) a system of elementary education had been established in muslim lands, old and new alike, and it flourished for centuries; Koranic schools known as mektabs or Kuttabs (in Hausa, makarantun Allo) provided remarkable similar training both in terms of subject matter and educational practices... P90

However, some scholars like Helen (2000:19) are of the view that some dispute exists as to when elementary education (Kuttab) developed in Islam (Muslim countries) whether during the time of the prophet or after his death. It is on record that in pre-Islamic education where classes were mainly in the mosque or buildings attached to them like shops or teachers' homes such subjects like Arabic, Arithmetic, Poetry and History were taught. With the development and expansion of Islam, the mission of the institution changed to include a focus on memorization of the Qur'an (Helen 2000:19).

For a student to continue with his studies, he had to be attending regular lectures in a particular "halka" or "halaqah" under a particular teacher to learn much of the Qur'an. In time, these

institutions became more formal; the great mosque came to possess several chairs known by the subject matter taught to the circle or by the name of the incumbent who was appointed by the caliph, usually for life. The third possibility was for a student to apprentice himself to a learned man and spend a varying amount of time with him until he learns as much as he desired. Dahuru, (1998).

Qur'anic education (school) as earlier stated originated from the prophet when he taught the companions whatever verse or chapter revealed. NCWD (2001:19) reported a narration from Anas bin Malik, who reports "when ever something is revealed, the Holy Prophet used to call one of the writers and say put this sura in the place where so and so is mentioned". This shows that the prophet directed the appropriate areas to join revelations of the Qur'an.

The companions after the death of the prophet made personal effort of writing the verses of the Qur'an. They did that on materials like animal skins, bones and palm product. Although the companions did not arrange these write ups accordingly, this could be due to the fact that one could be absent when a particular verse or chapter was

revealed, which means portions of the Qur'an were with different writers.

Abubakar was chosen as the first caliph after the passing away of the prophet. Abubakar was confronted with a number of problems at the early period of his reign among which was the battle of Yamamah, 12th year of Hijrah, where many companions of the prophet including over seventy "Huffaz" were martyred.

The death of these people who memorized the Qur'an worried people including Umar (RA) who sought the audience of Abubakar (RA) and drew his attention to the result of the death of those who memorized the Qur'an and proposed the compilation of the Qur'an into one copy. He drew the attention of the caliph that the death of the Huffaz could lead to the loss of the Qur'an. Abubakar feared exceeding limits and boundaries of the prophet, so the idea did not at first instance convince him, but he, however, agreed that the Qur'an be compiled into one document.

Abubakar made Zaid bin Thabit who was one of the scribes of the prophet (SAW) undertake the task. Zaid went ahead and compiled all that were written on various materials including skins,

bones, and palm products and from those who committed portions of the Qur'an. NCWD (2001:21) reports that Zaid "got the last part of surratul tauba only from Huzaifatd Yamaniy as no one else had it" Zaid was said to have commented that "lifting a mountain above the ground is easier for me than accomplishing the task of compiling the holy Qur'an".

Compilation of the Qur'an was a monumental task whose credit should go to the companions of the prophet for their cooperation, especially Umar (RA) for his thought, Abubakar for his endorsement and Zaid for his implementation.

Muslim Ummah expanded and traveled far and wide, companions were reported to have traveled to far places to teach the Qur'an in new territories and provinces especially during the reign of Uthman (644AD). This resulted in every province reading the Qur'an in the style taught to them by their different teachers (companions of the prophet). For example, people of sham (Syria) were reading the Qur'an according to the style taught to them by Ubay bin Ka'ab, in Kufa (Iraq) they were reading with the style of Abdullahi bin Mas'ud while in other parts they used the style of Abu Musa al-Ash'ariy.

These differences were causing serious problems among the muslim ummah which NCWD (2000:22) reports:

> This partisanship in the style of Qur'anic wordings and recitation unfortunately opened a door to discord and disunity in the Ummah. Just like what happened to the companions during the life time of the prophet, they used to quarrel over the wording and modes of reading the Qur'an until they were told by the prophet that the Qur'an was revealed in the seven wordings and reading by any of these styles is permitted...P22

Rivalry continued and rancour and chaos became the order of the day over these differences in recitation or reading of the Qur'an, which included many provinces and cities including Mecca and medina. People openly insulted one another. Reports reached Caliph Uthamn (RA) who said to them "if you who are nearer to me are disagreeing over the method of reading, what's more of those far away?". NCWD 2000:23.

Uthman gathered some companions and sought their suggestions over these disputes and rivalries on the reading of the Qur'an. They reached a consensus of producing standard copies, which would be distributed to each province. Consensus was also

reached that caliph should order burning all materials different from the standard copy.

A committee was set up and members were chosen to compile the standard edition. Members of this high powered committee were Zaid bin Thabit, Abdullahi bin Zubair, Sa'ad bin As and Abdurrahman bin Harith bin Hisham. The members were meticulous, they wrote only those portions of the Qur'an which were attested to by other companions as being correct and authentic Caliph Uthman himself supervised the project. When the project was over, the original document was sent back to the mother of faithful, Hafsat bint Umar and copies of this authentic edition were sent to different provinces including Kufah, Basrah, sham, Masr, Yemen and Bahrain and two copies were retained in Medina. NCWD (2001).

Early muslim communities took keen interest in going out to other provinces or countries to preach and spread Islam including Qur'anic education, and the rapid spread and acceptance of Islam brought the need and demands for schools and teachers so that Qur'an could be taught. The same urge took these learned men to Africa, Asia, Far East and other places.

2.8.1 Qur'anic Education in Africa

The appointment of teachers and instructors started during the life time of the prophet. Umar the second caliph also appointed teachers to the conquered areas.

The first schools established by muslims in Africa were mainly Qur'anic schools and other Islamic sciences like fiqh. It was these kind of schools that produced scholars such as Al-Farabi, Ibn Fodio and Al-Maghili. Ismail bn Abdullah was appointed Governor of North Africa by caliph Umar bn Abdullaziz, the Governor went with him ten Qur'anic scholars to educate the natives and teach them Qur'an and essentials of the religion of Islam. NCDW (2000:26) reports that:

> Islam penetrated Africa through Egypt during the reign of the second caliph under the command of Amr ibn Al-As: Amr built at the site of his camp the new capital and named it Fustat (old Cairo) and erected a mosque there in 642-643; the first mosque to be built in Africa. The mosque as the nexus for Islamic propagation in Africa... P26.

It was in this mosque that Qur'an started to be taught in Africa. Two activities were said to have taken place; how to read and write the holy Qur'an by the teachers to natives of Egypt and revision of the

recitation of the Qur'an and its memorization. It was reported that through this revision exercise, the whole of the Qur'an was recited every week. Islam and Qur'anic education continued to expand to African city - States famous among which were China, Mali, Songhai, Zanzebar, Borno, Sokoto and so on.

2.8.2 Islam in Hausaland

In Hausaland, Islam is said to have been first introduced in the second half of the fourteenth century by Wagarawa merchants, though it seems likely that something of Islam would have been known before this period through contacts with Bornu, Hunwick, (1968). Hunwick in Ade Adayi (1968:124) argue for this on a linguistic basis by pointing out that many Hausa words which have an alternative Arabic source bear the imprint of having passed through Kanuri first. Again Crowther (1978:32) argue in favour of Hunwick's opinion that the "Hausa words for reading and writing, introduced by Muslims, are of Kanuri origin".

The Kano chronicle, an anonymous late 19th century compilation, was based largely on oral traditions. (Hunwick 1968) claims that Islam was introduced into Kano in the reign of Ali Yaji

(1349-85) "in Ali Yaji's time, the Wangarawa came, bringing, Islam and they were about forty in number. When they came, they advised the Sarki (Emir) to observe ritual prayer, which he did. They appointed an Imam (Leader of prayer) and a Muezzim (one who calls to prayer) and a man to slaughter beasts according to Islamic law; they also appointed a qadi. The sarki gave orders that every town in Kano country should observe the ritual prayers and they did so. He then (Sarki Ali Yaji) built a mosque and five daily prayers were observed there.

During the reign of Yaqub (1452-63) there was the migration of Fulani who came with them books on Islamic law and theology as well as Arabic grammar. His successor, Muhammadu Rumfa (1463-99) began to make active Islamic policies including building of mosques and observance of festival prayers. He also sought the advice of learned men on how to rule his state according to Islamic law. Hunwick in Ade Ajayi (1968:125) states that: when Almaghili visited Kano towards the end of his reign (Rumfa) asked him to write a treatise on Islamic government for him. It was during his reign that a lot of changes in the religious life of his people changed. Scholars

from Timbuktu also started to pay visit to Kano to teach and preach from the last quarter of the 15th century and it was at this time that Mukhtasar al-khalil, a standard work of Islamic law came to West Africa, (Hunwick 1968) and was first introduced to Kano by a visiting Egyptian scholar.

Katsina too, Islam penetrated in the mid-fourteenth century, however, Islam did not gain much ground until the end of the fifteenth century when Timbuktu scholars also began to visit the city. The famous Al-maghili also visited and stayed there (Hunwick 1968). By the seventeenth century, Katsina became a learning centre and produced such native scholars like Dan Marina (d.1655) and Dan Masani (d. 1667). Hunwick in Ajayi (1968:127) reports that in Zaria, Islam appears to have made little impact until after the early 19th century jihad of Dan Fodio.

Islam among the Hausa (Habe) was probably confined to the urban areas; in some areas the migrant Fulanis could have converted some of the Hausa people to Islam. Ajayi (1968:126) observes that:

> The situation at the end of the 18th century reveals that Islam evidently sat high on the heads of Habe rulers who were prepared to accommodate to a very large extent with pagan

> Hausa practice. On the other hand, some groups of the nomadic Fulani held strictly orthodox views and it was basically the clash of these two outlooks that led to the early 19th century jihad...p126

2.8.3 Islam in Kanem Bornu

Hunwick in Ajayi (1968:126) reports that it was around the end of eleventh century that "we first head of a muslim ruler, Ume-jilmi who is said to have reigned from 1085:97. He was said to have been converted to Islam by Muhammad ibn Mani". It was also during the reign of Dunama Dabalemi who ruled from (1221-1259) that Islam began to make serious impact in Kanem - Bornu. Around 12th century, there were scholarly contacts between Kanem Borno with Morocco, first official contact took place in 1257 with Tunis (Hunwick 1968) and fifteen years earlier than these contacts, a number of kenem – Bornu students going to Cairo for studies had become sufficiently great to warrant the establishment of a special college and hostel for them in Cairo city, called Madras at ibn Rashiq. Ali Dunama (1476-1503) used to pay daily visit to the chief imam, Umar Masbarma, to learn more about Islam while the imam on his side struggled to

ensure that Islamic laws were enforced to make followers remain in the religion.

Mai Idris Alooma who ruled from (1570-1602) was the most celebrated ruler of Bornu for he was a zealous Muslim and it was from his reign that the real Islamatization of Bornu dates back. He set up qadi courts and ensure adherence to Islamic law. He also ordered the building of mosques and schools where Islamic education made serious progress.

2.8.4 Qur'anic Education in Bornu Empire

One can hardly state when exactly Qur'anic education began in Bornu Empire. However, from what has earlier been discussed, Bornu rulers started Qur'anic literacy since 1086 AD where apart from sustaining the school, teachers were given a lot of material gifts and awards. For instance, NCWD (2001:42) reveals as it was contained in a letter of grant of Mai Humme Julme to Muhammad Ibn Mani that:

> ...King Bulu read with Muhammad Ibn Mani from suratul mulk to nas (chapter 71 – 114) and gave his teacher fifty camels. King Arki read from Yasin to wannas and gave him seventy camels. King Kade Ibn Arju read KHYAS to wannas and gave him seventy camels. King Adul jalil read from Baqara to Wannas. Then he

read the Risalah twice and gave Mani one hundred camels, one hundred pieces of gold, one hundred slaves, all because of the reading and instruction derived from him... P42.

After all these, the king of Bornu gave award to this teacher and declared that the possessions of the teacher were tax free and his children to be respected forever.

Trimingham and Hiskett as cited by Dahuru (1993:249) outlines Senegambian Qur'anic school curriculum, which included:

a. Reading, which was divided into three main parts consisting of the alphabet, pronunciation, spelling, and joining words, sounds and letters together;

b. Writing which went hand in hand with reading and

c. Koran, the most difficult, highest stage.

It is this same pattern the Qur'anic education follows in Northern Nigeria, which is the pattern of Al-Azhar and Al-kayrawan institutions in North Africa. The Qur'anic literacy in Bornu was also patterned after that of Al-kayrawan style, with certain modifications said to be introduced during the El-kanemi dynasty. In Bornu Empire, Qur'anic education has now been given a new terminology

known as "Sangaya" or "Tsangaya" (in the Hausa). The students of the "Tsangaya" were also called 'Al-majar" because they came from different parts of Burno to learn the Qur'an. The Sangaya' were located at the outskirts of settlements so as to achieve maximum attention of students devoid of any side attraction (NCWD 2001).

It is worth noting here that rulers up to this time continued to support the schools and teachers of the Qur'anic schools (Tsangaya) in Borno as previously stated. However, this support began to witness some changes at the collapse of both Sayfawa and Dunama dynasties as NCWD (2001:43) observes:

> Changes in the Tsangaya system of Qur'anic literacy cropped up after the declane of both the sayfawa and Dunama dynasties, political instability and wars with Tuareg, Bagirmi, Mandara and Fulani had not only led to the shift of Borno's capital to Kukawa, but also resulted in the modification of the "Tsangaya" system to meet the challenges of the expanded empire and increased population... P43".

Muhammad al-Amin El-Kanemi, the founder of the El-Kanemi dynasty, being a former 'Tsangaya" teacher introduced some strategies to improve the system in the following ways as observed by NCWD (2001:43) and summarized as follows:

a. he brought back most of the ulama that fled the empire like Ibrahim Wadaima, Mallam Tarab, Mallam Gonimi and Hajj Sudany;

b. he allocated firtile lands (farms) to many "Tsangaya" teachers;

c. he introduced Tsangaya boarding school system and domestic alternatives for children in resident towns and villages and made it community based where the community was made responsible for the accommodation of both teachers and students and feeding.

d. he introduced: "Laramfaram" (a token gift in cash or in kind by the host communities to "Tsangaya" teachers every Wednesday.

El-Kanemi did very well to support and manage the "Tsangaya" system of education which later on, after El-kanemi, the "Tsangaya" boarding was restricted to senior students and community based "Tsangaya" for the pupils.

3. "TULLUM" FINE STAGE

Here, the whole Qur'an was written and read in parts by the pupils without demand for memorization. This was done to improve handwriting and effective recitation of the Qur'an.

iv. "KAUNEM SAWO" STAGE

This was a stage where pupils were required to memorize the Qur'an. It is divided into two, the first stage was when the pupil copied on a slate (Allo) and presented to the teacher or expert for corrections in both writing and recitation. This was done over and over again until he mastered it before proceeding to the next part. The second stage after this was memorization until the pupil memorized the whole Qur'an.

v. "SAN SAWO" STAGE

This was the final stage where a pupil wrote the whole Qur'an from his memory without making reference to the written text. He also attended lessons (Darasu) and read without looking at his slate (Allo) in the presence of the expert for corrections. When he finished with this process, he finally wrote on sheets of paper the whole Qur'an from his memory and this served as his project.

It is important to note that the Mallam used to be fair and just to the pupils regardless of their social status. The teachers imparted the knowledge as part of their responsibilities to the Creator and what the community expected from them.

2.8.6 Qur'anic Education in Hausaland

Qur'anic education in northern Nigeria can be seen from two different historical perspectives where Islam and Qur'anic literacy reached Kanem Bornu in the early 11th century and developed subsequently into Hausaland where Kano and Katsina became centers of learning. In fact, Sokoto caliphate was found through Islamic jihad under the banner of Qur'an. In spite of more than seven hundred years' gap between Bornu and Sokoto caliphate, the two are running somewhat a similar Qur'anic learning system as Qur'anic school system.

The history of teaching and learning of Islam went side by side with both Arabic and how to recite the Qur'an. Elementary schools for learning at this level were the Qur'anic schools where both teaching of Islam and elementary Arabic were taught. In this type of school, pupils began to read the Arabic alphabet with the sole aim of

learning how to read the Qur'an. This is called kuttab or tablet – school (Makarantar Allo) in Hausa. The second stage was called the law school (in the Hausa, makarantar Ilmi) where the training of students became higher and rigorous. Subjects like Arabic Grammar, Literature, Law, Mathematics and Medicine were introduced to pupils and the last stage was called gardanci (Dahuru 1993).

In northern Nigeria particularly, teachers of the Qur'anic schools depended on charity for a livelihood and were given "Sadaqa". This status of the 'Mallamai' (teachers) reduced their status to mere beggars occupying socially law status, Fafunwa (1974:55). The pupils had to be sent from door to door asking for food as charity having left their homes to schools at distant areas. The pupils are usually refered to as "Almajirai" or Almajiri (plural and singular) respectively. The origin of the term "Almuhajir" (emigrant) plural "Almuhajirun" (emigrants) which means they left their homes in search of knowledge. Qur'anic education, in terms of attendance is usually divided into two:

1. boarding school: For the pupils coming from the distant areas, usually of urban origin.

day schools or domestic for pupils from the host communities who are restricted and registered in the nearest school and at the end of school hours return to their parents homes.

Islam preceded the formation of Sokoto caliphate in northern Nigeria where peoples of the city - states were living under different rulers at different domains. Respect was usually accorded to the learned men in the palaces of the rulers and they served a number of functions in the palaces including record keeping, writing letters of correspondence to other kings, leading prayers, teaching the rulers and their children the Qur'an.

During the reign of Emir of Kano Muhammadu Rumfa (1463-1499) more effective policy changes began to immerge including education. He opened Qur'anic schools for every interested child of his domain and this initiative became the practice of the entire Hausa city – states. NCWD (2001:49), reports that two reasons were put forward for restricting the schools (Qur'anic) to only palaces, firstly a limited number of 'Mallamai' (teachers) to teach the Qur'an and secondly lack of standered technique to teach the Qur'an.

The visit of Al-maghily to Kano and the treatise he wrote on good governance for muslim leaders he was also said to have given

birth to a comprehensive guideline for Qur'anic education. The NCWD (2001:50) reports that:

> One other obligation carried out by Al-maghili was the production of a copy of complete Qur'an for use by the people of Kano, a task he accomplished in two years which was the first complete volume of the Holy Qur'an in Hausaland... P.51

One of the major achievements of the 19th century jihad of Shehu Uthman Dan Fodio was in the field of education and was one of the weapons of revolution in Hausaland, the leader of the jihad and his followed realized the importance of spreading learning to every place in Hausaland. The leader of the jihad and his followers realized the importance of spreading learning to every place in Hausaland including how to read the Qur'an and many citizens of the land were equipped with the rudiments of Islamic education. Kani (1984:69) observes that the disciples of Shehu Uthman Dan fodio who seemed to have been carefully selected were trained in various disciplines ranging from Qur'anic Sciences, Traditions, History, Arithmetic, Logic, Prosody, Theology, Rhetoric, Philosophy and similar disciplines. These erudite disciples and scholars were the products of the Qur'anic schools.

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In Hausaland, the activities of Mallam were not only stopped at the pupils they taught, rather, they were extended. To his parents, the teacher (Mallam) interacted with both pupils and their parents on matters of ritual and social obligations. Kani (1984:71) argues that one of the objectives of the educational system in Hausaland in the jihad period was the non-discrimination between the rich and the poor. Pupils were equal in the eyes of the teacher irrespective of their economic positions and social backgrounds.

The Mallam advocated the non-permissibility of the children of the rich to come to the school with food or money. (Kani 1984) argues that the rationale for this practice was to remove any social or economic barrier between pupils that "Those who have nothing among the children, the poor, may not be hurt and one of them may go home dejected; and not satisfied with his parents' maintenance.

Kani (1984:71) also points that hawkers were not permitted to stand by the Maktab (School) and to avoid imbibing anti - social behaviour in children, which might result to corrupt attitude, the location of the school was not encouraged to be near the markets or busy streets. The role of the Qur'anic teacher, in the Hausaland did

not stop only in teaching the pupils Qur'an, he went to the extent of ensuring that he taught than to be just, humble, righteous and God – fearing. Kani also observes that the issue of sanitation should not be left behind as he suggests:

> There ought to be toilet facilities, public or private for the students to cleanse themselves, when there is no such provision or the place is not secure, each one of them may go to his house to cleanse himself, also, when one of them goes for such a thing, the other has to wait until he returns to avoid wasting their time unnecessarily...p71

The "Birru" system of Qur'anic teaching NCWD (2001:50), based on the principle of communal contributions, where Allah says in Qur'an 4:119 And help one another in mutual upright (Birru) and piety and do not join hands in sin and transgression". This system was introduced by Almaghili, where parents sustained the Qur'anic teachers by contributing at an affordable rate through communal effort. This system went through the reigns of emirs of Kano up to the reign of Abubakar (1565-1575) where "birru" system was boosted (NCWD 2001:51). Abubakar was said to have built a Qur'anic studies centre in Kano. He also taught pupils the Qur'an including his sons.

One can say that with this guide for Qur'anic education and teaching as seen in Kano through their emirs, other Hausa states adopted a uniform strategy for ensuring the continuity of Qur'anic literacy.

2.8.7 Qur'anic School in Northern Nigeria

The term "Quanic School" according to Abubakar A Bagader (1984: 47) is a western misnomer for a particular type of schooling in the muslim world. It is not understood why the term is used. According to them, a possible explanation could be the fact that in the western culture, the secularization of culture created "Sunday schools' and "Bible schools". This brings out the point that Islamic perception of the world and the status of man are different.

However, the term "Kuttab" comes from the Arabic world 'Kataba' (to write), so it is a place where books are studied, Makarantar Allo. (In Hausa) the term "Madrasah" from "darasa' (to study) is also used to denote school for study of the Qur'an and Islamic sciences. "Kuttab" or "Makarantan Allo" are usually attached under a mosque or building attached to it. The schools provided sound education of the Qur'an for children. It socialized

new members of the society and many different peoples and ethnic groups into Islamic way of life and they provided good foundation for further education. In many places in Northern Nigeria particularly, both boys and girls attended the schools, usually from the tender age, Trimingham (1959:159) says, the girls being withdrawn after one or two years and not later than the age of ten when they have learnt the mechanism of prayer and one or two short sura". This view was correct, considering the period of his observation. Nowadays, females in many places in Muslim communities in West Africa and Nigeria in particular females studied much higher than that. Parents who wish their children to got to a western type school send them to Qur'anic school for a year first. Trimingham (1959).

Children are taught in the open air in front of the "Mallamai' (Teachers) house or under a tree. As Dahuru observes (1993:363), the Koranic schools are at first step on the ladder, often seen grouped in the "Zaure" (entrance hall) of house, under a "Neem" tree (Azadiracha India) are very common in Northern Nigeria. The size of the school varies depending on the reputation or popularity of the

teacher or both. Quranic schools admitted both males and females who were separated into groups. The pupils were not arranged in classes because each is at different stage of learning. Some schools have from fewer than a dozen students to over 200, Dahuru (1993:363).

Times and periods for school session vary even between towns and urban areas. In towns especially northern Nigeria, periods are usually divided into three, morning session between 7 to 10am, afternoon between 11 to 12pm and evening session between 4 to 6pm. The boarding Quranic schools could even have another night session to bed time.

In other muslim countries like Futa Jalon now sene – Gambian regions, Trimingham (1959:159) observes that pupils go to the teacher's house very early, find their slates and begin to chant their lessons without disturbing the master (Teacher) who sleeps until seven. From eight until mid-day, pupils work in the master's field or help his women in their house hold tasks. From 2 to 4.00pm they have a second session and they go into the bush to collect wood for evening fires. The third session is after nightfall from 6.30pm to

8.00pm. Trimingham also observes that children are only left to themselves to play or engage in chatting together when the master carries on with other duties, entertains visitors or sleeps.

In the Qur'anic school, holidays are given or allowed on certain occasions, like Fridays and Thursdays, "Id" festivals and so on. Most of these holidays are the same in many schools, towns and countries where Qur'anic schools operate.

In the Moorish custom of taking holiday in Qur'anic schools, Trimingham (1959:159) observes that:

> A holiday from midday Wednesday until after the Friday prayer has been universally adopted. Some clergy say, "One must not teach during this period because jinn are learning the Qur'an". Those in western Guinea say the "Thursday holiday is in commemoration of that given by the prophet to children of Medina upon his son in law Ali's return from a successful expedition; whilst the Friday holiday is for the master's benefit. There are also other calendar holidays. In Futa Jalon they keep the month of shawwal, ten days at Ashura, the two great feasts, and 26 – 27 Rajab "the day the prophet visited the seven heavens and seven hells". In addition, when a pupil attains certain stages in the recitation of the Qur'an, a holiday is given to the whole school. In some parts these are four, at the end of each 15 ahazab. In Futa Jalon six, after each section of ten (10) ahazab. Generally, there are two major individual festivals, one midway and another on completing the Quran... P159-160.

Qur'anic School is free for any interested parents, Qur'an according the teachers is not paid for money, but the teacher may accept gifts. The child can take the gift to the teacher on the first day he is sent to school. Trimingham (1959:160) says that" He (the child) is expected to bring something, a handful of millet, maize, or kola nuts, every Wednesday, substantial presents of sheep or cattle are made at individual festival stages'".

Pupils take five to six years in most cases to learn the whole of the Qur'an, and others may take much longer time depending on the intelligence, seriousness and interest of the children. The nature of the teacher too is an encouraging factor. At the first stage, the pupils are taught shorter verses; memorize them for use in the performance of prayer. While writing begins when the child has learned the first ten chapters, but some pupils start learning how to write Arabic characters as early as the first stages of the system. (Dahuru 1993:364) observes the process of learning in the Quranic schools in Hausaland as follows:

> There are only four vowels, and there are simply four different notations (or signs) written above or below a consonant to indicate what vowel and sound should go with it. When a child is able to

> master this system, he then employs his newly acquired skills to learn the Koran from the slate... the medium of instruction is either Hausa or Fulfulde. The pen or (qalam) made from "Gamba" grass (Andropogon guyanus) or guinea corn straws, which are carved until they taper into a nib like point. For the pens, pupils use a special board... P 364.

2.8.8 Qur'anic School Teachers

Dahuru (1993:364) states that the qualifications of the Qur'anic schoolteachers differ from person to person and from place to place, some times they are learned 'Mallamai' (teachers), well versed in Islamic studies, but this is very rare. Then there are those whose only qualification is to recite the Qur'an and Arabic characters. The teachers do not charge school fees to the pupils, as said earlier, parents pay according to their economic status in cash or in kind. This payment is usually a meagre amount, but the most important remuneration is the farm work the teacher gets out of his pupils.

During the rains pupils work on the teacher's farm or in public places. Trimingham (1959:160) narrates the experience of a former pupil of the Qur'anic School in northern Nigeria as follows;

> I want to explain our relation with our teacher during the years of Koran schooling. The teacher's treatment of us is often so harsh that it causes us to take no interest in our lessons.

> Besides learning, we are forced to perform hard tasks, which are so burdensome that they make us stupid with tiredness. We sometimes do simple domestic work; the teacher making us spin his wife's cotton, grind corn, fetch drinking water, bring bundles of grass from the bush etc. His wife becomes too proud to do any work besides cooking. In the rainy season many teachers treat us harshly by working as slaves. Any idea of learning is put aside and we are led to the bush and made to cut a farm of a great extent for us to work. As rainy season approaches, he drives us daily to the bush in order to prepare the vast farm. Then we start tilling the soil for growing crops. We continue doing the same thing up to the time of harvest. So at the middle of this season, the only possible time for learning is during the night when we want to rest after the labours of the day. On account of tiredness you find some of us falling asleep and knowing nothing of the work. We even forget some of our old lessons during this season... P.160.

This is the account of what happened some decades back and to the present time the practice has not changed, Trimingham points out that corporal punishment is a feature of Hausa Qur'anic schools, pupils who run away are severely punished.

He also observes that recalcitrant boys are sometimes tied to a tree and left for several days with little to eat until cowed and submissive. In contrast, Trimingham (1959:161) observes that others are not so harsh as Hausa. Fulbe Karamokos of Futa Jalon and Masina for Instance, treat their pupils with great kindness.

However, both Dahuru and Fafunwa are of the view that Koranic school teacher is a custodian of his pupils. He trains them to be good people, when they are sick he offers prayers for them for recovery and that the relationship between teacher and pupils is generally intimate and personal, Dahuru (1993:366).

Mohammed (2001:33) identifies the following as teaching learning materials in Qur'anic system of education.

1. Copies of the Qur'an
2. Al-qalam (pens)
3. Tawada (ink)
4. Gawayi (charcoal)
5. Alluna (Slates)
6. Toka (Ashes)
7. Karo (Starch)
8. Buta/gwangwani (Kettle or tins for ablution)
9. Other Islamic books for the teachers... P.33.

Study under the Qur'anic system of education (Tsangaya) is divided into five (5) main stages and every fresh pupil must start from the beginning.

The stages are as follows:

1. Babbaku (consonants) the pupils learns the Arabic (alphabet) pronunciation and identification that are written on a wooden slate (Allo) for the pupils to learn;
2. Farfaru (vowels). This stage is a little more difficult than the former stage and requires more attention. It also takes longer time for the learner to pass through;
3. Zube: This is the stage of learning, reading and writing of the Qur'an by the learner himself. He is to write for himself, not the Mallam. The Qur'an is copied on Allo (slate) parts by parts until he finishes the whole book and masters the art of writing and recitation without mistakes in pronunciation, rhythm, style or penmanship. The pupil will continue with this stage up to the 'sauka' a (graduation) stage
4. Haddatu (memorization). This is a higher education started after number three (Sauka). This is done with the aim of becoming a professional Mallam, a student here gradually commits the whole Qur'an to memory. He is then promoted to the next level that is Tilawa/Tishi (revision). This is

where the student revises what he has committed to memory at the former Haddatu stage; and

5. The final stage is called Satu (writing from the memory). At this stage, a student will be writing portions of the Quran from his memory on paper. This is serving as a dissertation project, which will be assessed as a Hafiz – one who has committed the whole Qur'an to memory. After this stage, the student may terminate his course on the Qur'an and may also wish to go further on other specialized areas of knowledge.

The second objective of the Qur'anic system of education, moral development of the recipients, is achieved through a number of approaches one of which is preaching on the significance of Islamic culture and self discipline.

Curriculum in this system is mainly moral and religious education with more emphasis on reading, writing and memorization of the Qur'an. Professional training in it is also religious, for example, a student may decide to further his studies in

the Qur'an, Fiqh or Hadith to become a judge (Qadi), an interpreter of the Qur'an, a Mallam or a preacher.

The characteristics of "Tsangaya" Qur'anic schools and those of "Birru" in Sokoto caliphate are almost the same. Boarding was known to be with Tsangaya which was also adopted by 'birru' and domestic for children of the host community. The boarding alternative is for those students who come from far places on full-time basis. They also take many years to graduate. These categories of pupils are known to be begging for alms in form of food or clothing or both. They have to adapt to this way of begging since both the students and the 'Mallamai' (teachers) are no longer given serious community attention by means of assistance through Zakkat or any organized means of payment. NCWD (2001:20) observes that "the present socio - economic setting in addition to the upheld colonial policies on Islam led to the bastardization of Qur'anic learning system in northern Nigeria. The aforementioned "Bara' (begging) is the typical example.

2.8.9 Methodology in Qur'anic Schools

Methodologies of teaching in the Qur'anic schools are many depending on the location, teacher and the level of the pupils. However, the common methodologies used in almost all the Qur'anic schools in the states of northern parts of Nigeria are as follows:

a. the teacher recites to his pupils the verse to be learnt and they repeat it after him. He does this several times until he is satisfied that they have mastered the correct pronunciation;

b. the pupils, then, are left on their own to continue repeating the verse until they thoroughly memorize it;

c. "Tawadda" (ink) is used by the teacher to write on a slate for the junior pupils;

d. the Qur'an is divided into 60 parts (Izu or Esu) each contains varying chapters. Pupils at the primary level are expected to memorize two of these 60 'izus' (chapters) beginning with short chapters (surahs);

e. from there the Child is moved to the next stage, which is learning of the 26 letters of the alphabet, all of which are

consonants. Some teachers divide these letters into three groups in the ratio of 5:5:3 and teach the pupils to recognize the letters by writing them on their slates and repeating them several times;

f. when the teacher is satisfied that the pupil has mastered the letters, he introduces him to formation of syllables with vowels. When the pupil masters this stage, he proceeds to master the spelling pattern of the letters, the mastery of which enables him to read the Qur'an correctly;

g. Teaching of writing skill starts at different times in different schools. Some at the very beginning while others when learning the alphabet; and

h. The pens (Qalam) used are usually made from reeds of guinea corn straws, which are curved until they taper off into a nib – like point.

2.8.10School Routine in Qur'anic School System

The school week starts on Saturday and ends on Wednesday. Some of the distinctive futures of Qur'anic school in comparison with

the formal schools is that, there is neither bell to call or summon the children to school, nor is there fixed dress or uniform for the pupils.

The time to commence lessons varies from area to area, from school to school or from teacher to teacher. There are three sections in a day, morning, afternoon and evening.

Morning section usually begins at about 6.00am to 8.00am or 8.00 – 10.00am. Afternoon session begins at about 2.00pm to 4.00pm. Evening session begins at about 7.30pm to 9.00pm.

At the end of primary education, a ceremony used to be organized for the granduants as Fafunwa (1974:58) observes that on the scheduled day, the granduant with his decorated slate, visits the houses of his teachers, his in-laws and his own parents and relatives with an entourage of friends. At each station, he reads the chapter written... P58.

This is to convince the audience that he has truly completed the whole of the Qur'an, and at the end of his recitation he is given some presents. Depending on the economic status of the child, a ram or cow is slaughtered at the teacher's resident. The teacher is not left out

in the receipt of gifts, he is also given clothes, animals, money and many other valuables.

Trimingham (1959:161) cites Marty who gives the description of the methods of teaching in the Qur'anic School in Futa-jalon, which comprise two sections "reading" and "writing". Reading is divided into three parts. The first is the "alphabet". The teacher writes the first word of the Qur'an "Bismi", on the slate and teaches him to chant it; and so on throughout the Fatiha; then starting with the last surah works in reverse to surah Al-Ahzab. That ends "ba", all the letters in their various positions having been covered. The next, is that the pupils return to fatiha for pronunciation and over the same section. Then the third time for 'reading proper". When this is completed, the pupils celebrate the first festival. Writing begins at some stage during reading and the two are taught concurrently. Fulde of Senegal according to Trimingham, are unique in that after the pupil has learnt to write, he is given a copy of the Qur'an from which he transcribes a section every day.

Qur'anic schools in northern Nigeria and in other West African muslim countries are run according to the discretion of their

individual proprietors as such methodology of instruction may also differ and there are no uniform curricular or qualifications. For the teachers. The schools are usually one-man affair. Dahuru (1993:365) observes, "The proprietor is in the position to appoint or dismiss any teacher without genuine reason." This is because the schools are not under ministries of education and has no control over them, as such; they are not checked or supervised.

2.8.11 Boys' Qur'anic Education

It is interesting to note that curriculum of Qur'anic education in northern Nigeria is found both in domestic and boarding schools. When a boy reaches the age of schooling, parents take him to the teacher of their choice after seeking his consent and handed him to the teacher (Mallam). Mallam has no much conditionality set for his school, after all the school is free of charge and is situated at the 'Mallam's (teacher's) house. The NCWD (2001:78) observes that there are two levels in boys Qur'anic education, the "Naazil' and the "Saaid".

The "Saaid" is meant for the beginners who start the study of the Qur'an in ascending order (from shorter chapters to longer ones)

senior students are admitted into "naazil", and they study in descending order, and it is usually located at the outskirts of the towns. At the "Sa'aid" level pupils listen to the teacher while reciting the chapters of the Qur'an from "Fatiha", then, "Al-nas" and so on until he reaches 'An-wabai" (NCWD). When a child learns this area successfully, he is promoted to the next stage and he is given a wooden slate (Allo), which he writes on and at the same time referring the teacher to the slate at his presence for possible corrections. This method is used until the pupil writes the whole Qur'an twice or more times. By writing and reading the Qur'an this way, the pupil is given the opportunity to learn Qur'an by heart. When such is found, the pupil has completed the 'Saaid' level.

The second level, "Naazil" is more advanced and is for those pupils who aspire for advanced knowledge of the Qur'anic education. The NCWD (2001) says "The heads of such schools themselves never lecture or teach, they have disciples who teach on their behalf while they look into different academic questions put to them by students and their junior scholars". The main aim of Naazil is to enable students to commit the whole Qur'an to memory and

they are required to copy the text of the Qur'an a number of times possible to enable them memorize the Qur'an. Familiarity with the Qur'an at this level helps students to memorize it effectively. The memorization is done in parts (Juzi) until they complete the memorization of the Qur'an by heart. The memorization is checked by the teacher for corrections. At this stage, students of this level would be asked to write the whole Qur'an from memory and finally recite it to the hearing of the teacher who would acknowledge the pupil as one who had committed Qur'an to memory "Hafiz". NCWD (2001:80) observes that, "Many students, particularly in villages, drop out before completing "Naazil" level for a number of reasons like farming and other socio economic activities.

2.8.12 Girls' Qur'anic Education

In northern Nigeria, girls equally attend Qur'anic schools as the boys counterparts, because their education is equally important. Prophet Muhammad (SAW) as cited by Anis Ahmad and Muslim Sajjad (1983:48) who said "Education is compulsory on both male and female believers". Women both in the early and present period excelled in Islamic education and contributed immensely to the

promotion of Qur'anic and Islamic education. In northern Nigeria, girls' education in the Qur'anic Schools as observes by NCWD (2001:80) is such that girls usually spend about five years in the Qur'anic education. They will then be withdrawn at about the age of fifteen to prepare for marriage and house keeping as well as child up bringing. Qur'anic education system in northern Nigeria recognizes females' need for education.

Scholars at various periods in the northern parts of Nigeria encourage women to learn in order to worship God correctly. 'Mallamai' (teachers) were also encouraged to teach women and are called against leaving them uneducated. Ibrahim Suleiman (1978:2) cites Shehu Uthman Dan Fodio as saying in his book "Nuoul-albab" that:

> Most of our educated men leave their wives, their daughters and their captives morally abandoned, like beasts, without teaching them what God prescribes should be taught them, and without instructing them on articles of the law which concern them. Thus, they leave them ignorant of the rules regarding ablution, prayer, fasting, business dealings, and other duties, which they have to fulfill, and which God commands that they should be taught. Men treat these beings like household implements which become broken after long use and which are then thrown out on dung - heap. This is an abominable crime! Alas! How can they shut up their wives, their daughters, and their captives, in the darkness of ignorance, while they daily impart knowledge to their students?...P2.

In line with the above comments of Shehu Uthman Dan Fodio scholars seriously engage women in learning activities. Girls mostly start their education early at the age of four and spend about five to eight years in the school. They are taught as NCWD (2001:82) observes the last "Juzi" of the holy Qur'an, which is from chapters 87 to 114. That can at least be enough to conduct daily prayers. They also commit them to memory; the period in which these chapters of the Qur'an are memorized does not usually exceed three years. The class is organized by Mallam. organizes the class for girls of the same age group, NCWD (2001:82).

After this stage, the teacher introduces girls to the Art of Arabic letters and the ability to read and write the Qur'an on a wooden slate. After learning the Arabic alphabet. They are then introduced to writing which takes two years, plus the previous two years spent in memorizing the last "Juzi" of the Qur'an, making four years in all. NCWD says "This duration may be extended if a girl cannot finish it in the stipulated time, but must not exceed eight years. Females can continue their education after marriage in a different school, possibly under a different teacher.

2.8.13 Qur'anic Education and Colonial Rule in Northern Nigeria

Qur'anic education adequately gained ground and developed fully in western and eastern Sokoto caliphate and Bornu Empire until the coming of the British when certain negative changes began to influence the system. Muslim leaders and scholars registered as much as they could the incursion of the British into their regions. The first clash between British and Muslim occurred in Bida, the southern region of the Sokoto caliphate, then the capture of Ilorin Clarke (1982:199) observes that British with heavy artillery and some of the latest guns such as the Maxim and Gating guns took control of Kontagora in 1900, Yola in 1901 and Bauchi and Zaria in 1902.

The Sultan of Sokoto, Abdurrahman (1819-1902) as pointed out by Clarke, had no intention of submitting to Lugard and wrote to him informing him that "between the Sokoto caliphate and the British there could only be war". The concern of the Sultan was only to protect and defend Islam against the non-muslim British. The reaction of Lugard against the Sultan's stance was attacking and conquering Kano emirate in 1903. Sultan Attahiru, the successor of

Abdulrahman, heard about the conquest of Kano and elsewhere and also about the military might of the British, Clarke (1982:99) reports that:

> Some people in Sokoto counseled the emir (Sultan) to submit to Lugard; others suggested that they should withdraw, perform hijra, (withdrawal) from the territory about to be invaded by non-muslims. Attahiru, like Aliyu, emir of Kano, favoured hijra but the British prefaration to attack Sokoto were well under way and left little time for a planned migration, P199.

Attahiru, after the action of the British of attacking Sokoto on 15 March, 1903, resorted to withdrawal. He took his way from Sokoto to the east and intended to reach Mecca carrying along with him a number of followers. On his way, many people joined him especially those in the zural areas. On this religious flight, Clarke 1982, cites a British resident in Kano, who described what happened in the south – west of Kano that:

> The ex-sultan (Attahiru) arrived in Belli in extreme south – west of Kano territory on the 20th March, 1903... during these two days he must have quadrupled his following. Each time he passed through the people were told to follow him to Mecca otherwise they would become Kaffiri (Pagan) and as a result, half the population of every town tied up their bundles and joined his train... P.199.

British followed Attahiru to Bauchi where he and the followers fought gallantly and Sultan Attahiru was killed while fighting the battle at Bugirmi in 1903. The defeat of Sultan Attahiru led to the occupation by the British of both the southern and eastern regions of the Sokoto caliphate and brought the beginning of the problems of the Qur'anic education in the whole caliphate including Bornu empire where the British nominee to the office of Shehu was installed.

The effects of this conquest of the whole Sokoto caliphate and Bornu empire respectively had numorous problems of multi-dimensional nature, the NCWD (2001:55) summarizes these effects as the political dimension was that the custodians of Qur'anic education were reduced to traditional rulers, as opposed to the religious roles they used to play. Most of the emirs were either killed or deposed and replaced by "Stooges" of the British. Resident officers had taken over all matters and administered the province on secular principle which does not approve or consider anything Islamic. As such 'Mallamai' (teachers) and their students were no longer having any support from the authority they used to have and the empire had

soon become mere agents of resident officers in matters of enrolment into British schools and keeping away from Qur'anic schools. As such 'Mallamai' became on their own as individual proprietors of the schools in different localities, with many of them, even though loyal, were suspicious in the eyes of the British administration in northern Nigeria. Qur'anic education and related Islamic scholarship" became more difficult and unaffordable to many of them, as NCWD (2001:56) cites Clarke who said". The loyalty of the Muslims" not even of those they tried to buy off with privileges and trips, to Mecca, it was not the emirs whom the British feared most but the often fragile and harmless looking Ulama.

Colonial education was introduced to be conducted side by side with Qur'anic education. The colonial administration needed clerks and other manpower for effective administration of the Northern Protectorate. Lugard, in his attempt to secure manpower for his administration as observes by NCWD (2001:8) sought to up-grade the Qur'anic schools and incorporate the teaching of subjects like Arithmetics and Geography to serve as means of training clerical staff. This could not record much desired results because 'Mallamai'

(teachers) too were not in support of it. The British at this period met Arabic as an official language used in courts of the emirs, offices and courts of law and found that languages like Hausa, Fulfulde, Nupe and Kanuri were written in Arabic form (alphabet) and the majority of the people were literate. With the introduction of the colonial type of education some two drastic changes were introduced as Galadanci (1993:102) observes:

i. Arabic language seized to be the official language; English replaced it as the official language of Administration.

ii. New alphabet - Roman alphabet was similarly introduced to replace the Arabic one being widely used by muslims. Efforts were soon made to write many Nigerian languages using new the alphabet...P102.

Northern muslim 'Mallamai' (teachers) rejected the attempts of Lugard and that idea of integration of western subjects into Qur'anic education was abandoned and another attempt was brought up. This time the desire to open British schools was contained in a memorandum written by the superintendent of education for

northern Nigeria 1926 who made his address as NCWD (2001:05) quotes:

> Attempt therefore must be made to harmonize our new learning with the indigenous culture with the aim of providing a society psychologically sound and stable in western culture were without prejudice accepted. By this attempt of harmonization, lip services be paid to some aspects of Islam (Qur'anic schools inclusive) and with such deliberate neglect, it would be possible to eliminate Islamic value by the result of this harmonization...P57.

With these serious plans exhibited by the British, 'Mallamai' (teachers) and other people in the north vehemently opposed western education since it is brought to undermine Qur'anic education in particular and Islam in general. Islam and Arabic education including the Qur'an suffered serious neglect during the colonial rule in Nigeria. It could be due to this reason and many others that Clarke (1982:209) reports a popular Tijjaniyyah order, Ibrahim Niass in Kano that "We must confine ourselves to knowledge comparing Islam, for all civilization can be found in the knowledge of Islam... western education is doing more harm than good and might destroy our spiritual beliefs in the very near future".

The British administration through its schools and system of education was now referred to as western type of education while that of Islam, religious. Western education concentrated on all modern branches of knowledge, while Islamic education on Qur'anic and other Islamic sciences. As Galadanci (1993:103) puts it "One was regarded as progressive and the other retrogressive; the western type was associated with all scientific and technological achievements of the modern times while the other was harnessed together with retardation, backwardness and underdevelopment.

The colonial administration, in an attempt to convince muslims in the northern Nigeria, established schools styled in an Islamic way. (NCWD) with the intention of bringing an alternative education to the traditional Qur'anic schools, 'Mallamai' (teachers) refused to teach in such schools, which they saw as an extension of the christian schools learning the schools without qualified teachers to teach Qur'an and other Islamic sciences. NCWD (2001:58) also views this plan of the colonial administration as a strategy to undermine "Zakkat" and "Mahren" (stipends given to Mallam) which were seen as sources of income of the 'Mallamai'. Responsibilities of education

in the north was now transferred to the colonial officers and not the Emirs as previously known.

With the negative consideration given to "Zakkat" and 'Mahren", The British introduced tax to be paid annually. People were also charged in accordance with their social or economic status. This plan really affected the Mallam's position who were rated as next to the emirs in terms of importance but now relegated to the background and frustrated. NCWD (2001:58) observes that:

> This taxation formular really worked successfully for the colonialist, this is because, the 'mallamai' (teachers), fully aware of their inability to meet the demand for excessive tax, started moving from one place to another running away from taxation. Thus they became itinerant 'mallamai' (teachers) and this affected Qur'anic literacy seriously... P.58.

No wonder, this tax system made a serious change to the Qur'anic education in northern Nigeria. 'Mallamai' (teachers) moved from one place to another without shelter to live in, or farmland to work on. They were without any reliable sources of income to take care of their families. The pupils brought to them for learning are without accommodation enough to keep them for comfortable learning.

Proper time was not usually given for effective teaching – learning activities.

The replacement of "Ajami" (Hausa written in Arabic alphabet) by the British colonial administration with English also affected the position of the 'mallamai' (teachers), and other people who were learned in "Ajami" form of writing, as said earlier, are ways of writing used in keeping records and other official activities. However, its replacement led to the relegation of this form of writing to the background and Qur'anic Mallam's were rendered officially illiterate. The colonialists, NCWD (2001:59) says accorded christian missionary schools in the north, grant aided status while the Qur'anic schools were denied, based on the argument that they were classes of religious instructions not eligible for government support. Hence Qur'anic education faced serious problems both in managerial, academic and government lack of financial assistance as given to its counterpart which consequently became a burden to the proprietors. The 'Mallamai' (teachers) had to instruct their pupils to go on begging to earn living.

2.9 COLONIAL ADMINISTRATION AND INTERFERENCE WITH QUR'ANIC SCHOOLS IN NORTHERN NIGERIA

As earlier discussed, in 1903, Lugard launched his armed subjugation of the Sokoto caliphate including Bornu empire. he also declared policy on northern education in 1902, Fafunwa (1974:103). The policy was that christian missionaries should extend their attention to the non - muslim areas of northern Nigeria, while doing this, he was careful not the muslims of the north understand his mission as a missionary and government official.

At Lokoja, Fafunwa (1974:103) observes that in 1865 Dr. Baikie of christian Missionary Society (CMS) founded a settlement and schools and churches were also opened but could not penetrate into the interior north. Lugard also permitted the Sudan interior Mission to come to the northern Nigeria, and about 1898, the CMS established Hausa mission in Zaria and proceeded to Kano but were ordered out by the emir.

The British administration, through Lugard appointed a School Master to take care of Lokaja School; he was also requested to develop some hours in the teaching of and instructions to students in

accordance with the "rules and regulations for CMS elementary schools which were already in operation in southern Nigerian schools administered by the missionaries". In the infants and standard I of Primary Department, children were to read the vernacular, and were provided with books both in vernacular and English. Fafunwa (1974:103) also observes that:

> With the proclamation of northern protectorate, the southern missionaries intensified their activities to penetrate the north. The Roman Catholic Mission of the Holy Ghost made several unsuccessful attempts to open stations at Ibi and Bassa in 1902 and finally had to withdraw from the north in 1905...P.104.

At Bida, the CMS opened a school for 'mallamai' (teachers), which was to be secular in principles and operation. Fafunwa (1974:104) says that it was hoped that this (school) would encourage court officials to write Nupe and Hausa in Roman script. Two West Indians operated the school, which started at 7.00am to 9.00am. The subjects taught in the school were scripture (bible), geography, singing reading and writing in vernacular. The school also used some recommended textbooks as Fafunwa pointes out, like "Labarin Allah" (The story of God), the CMS Hausa St Mark, and Bible stories

translated into Hausa and Nupe, English was also added in the syllabus. Lugard insisted that the school should be secular. However, while carrying instruction, 'Mallamai' (teachers) should be converted. Fafunwa (1974:105) cites one of the CMS Secretaries as writing:

> We shall use the gospel as our textbook and carefully chosen texts as writing copies, I feel it will be very definitely a missionary opportunity. Also, if people see these 'mallamai' (teachers) coming to us for teaching we shall possibly later on be able to open a school on more definite missionary lines... P.105.

It is worth noting that inspite of the fact that the syllabus of this school was secular and tactfully chosen to represent and teach christianity, both colonial administrators and missionary felt it was not enough. They waited to go to the root by making 'Mallamai' (teachers) become pupils, convert them and as Fafunwa (1994:05) puts it they wanted prove that "christian education was more powerful than Muslim education. This school, that is, the 'mallamai' (teachers) school" did not record much success, attendance started to draw back and reduce, some of the reasons for this were that the syllabus included religious instructions indirectly and the

"'Mallamai' (teachers) questioned the hidden motives of the missionaries'.

Dr. Miller, a missionary, working with the CMS, tried to improve upon the unsuccessful school at Bida. Proposed another one at Zaria with an addition. Instead of to school for 'Mallamai' (teachers) as seen at Bida, now, to include the sons of the emirs. Miller, a good friend to Lugard was opportuned to promote christianity in the muslim north. Miller vehemently opposed the existence of the Qur'anic schools and suggested that education in the schools should never be separated from the teaching of christian faith. However, Miller and Lugard agreed on a number of issues relating to the education of the muslim northern but disagreed on religious aspect. Fafunwa (1974:106) cites Lugard in 1906 proposing a four - point plan on education in the north as follows:

i. Mallam's should be taught the Roman characters for writing Hausa, colloquial English, Arithmetics and Geography.

ii. A school or college for the sons of chiefs should be established, where the pupils would be boarders and would receive primary education, and be so trained in the virtues of

patriotism, honesty, loyalty. In addition they would become enlightened rulers. They were not to imbibe such western ideas as would cause them to lose the respect of their subjects, nor should they necessarily forego their religion.

iii. Secular general primary schools should be established throughout the protectorate.

iv. Cantonment schools for the education of the children of clerks and other government officials should be set up and that coastal clerks need to no longer send their children away from home for education... P106

Though Lugard, interfered with Qur'anic education in almost all his proposals, he differed from Miller who wanted total christian education for 'mallamai' (teachers) and other Muslims in northern Nigeria and Muslims should forego their religion for christianity. Miller had two important agenda for Zaria school; to establish:

a. the Mallam school or classes

b. a boys' boarding school for the sons of chiefs.

In these schools, miller thought he could convert both 'mallamai' (teachers) and sons of chiefs to Christianity, and that following their

footsteps, other muslim population of the north would also be converted. Fafunwa (1974:107) points out that Miller, suggested that each emir should send his sons or sons of the influential families in his province, who would live with Miller at the age of 12 - 16 years, and the emirs should be informed by Lugard that Miller, was a white Mallam" whom Lugard had confidence. Miller wanted also Lugard to declare to the emirs that religion of their children would not be interfered with and the children's safety would be guaranteed, and that such should not be made public for the fear of possible of arousing the doubts of the subjects.

Lugard knowing the religious stance of miler delayed the establishment of the schools for more than a year. Fafunwa (1974:107) observes that the boys' school was a failure almost from the start as no emir outside Zaria sent his sons or relatives. A few were sent from Zaria Township, but generally children were even indifferent and preferred to go to their local Qur'anic schools.

The curriculum of Miller school was reading of books in Hausa, which was a Miller's translation of Gospel of St. John and St. Mark where Miller carefully selected some relevant translation and made

them available to the school. The school did not also succeed and was turned into a regular school for all those interested, Fafunwa (1974:108).

The same trend of interference continued by the colonial administration and missionaries up to 1909 when Hans Vischer was appointed to organize a system of education in the northern protectorate. Vischer himself was a former missionary and converted to colonial administrator. Before vischer went into his assignment, he was given the opportunity to visit some countries of large population of Muslims like Egypt and Sudan. He also visited Ghana, all with the goal of studying their educational systems. He saw a lot from his visits from which he then, clearly drew objectives of education, which were called the seven Cardinal Principles of Education for the North. Fafunwa (1974:109) states the following as the cardinal principles of education of vischer as follows:

i. to develop the national and racial characteristics of the natives on such lines as will enable them to use their own moral and physical forces to the best advantage;

ii. to widen their mental horizon without destroying their respect for race and parentage.

iii. to supply men for employment for government;

iv. to produce men who would be able to carry the native administration in the spirit of the government;

v. to impact sufficient knowledge of western ideas to enable the native to meet the influx of traders, from the coast with the advent of the railway, on equal terms;

vi. to avoid encouraging the ideas, readily formed by Africans, that it is more honourable to sit in an office than to earn a living by manual labour, introducing at the earliest opportunity technical instruction side by side with purely clerical teachings.

These were the objectives of education according to vischer. His first four points could be acceptable, while sixth and seventh points, as Fafunwa (1974:110) observes "leave room for endless debates, that no country in the world except perhaps one with socialists government, has solved them". It is for the fact that the ideas are not practicable in the non- socialist countries.

By 1909 and before opening a government school in Kano, vishcer had already started training of local teachers in Kano. Fafunwa (1974:110) observes that twelve 'mallamai' (teachers) were recruited from Sokoto, Kano and Katsina. Vischer started his classes at Nasarawa, outside Kano city. Fafunwa also points out that the syllabus included Hausa reading and writing in Roman scripts, Arithmetic and Geography of northern Nigeria, Africa and the British Empire. Classes were conducted from 8.00am to 12.00noon and from 2.00pm to 4.00pm and these mallam's classes continued to record progress. A boarding school was also opened with many pupils and former students of Nasarawa School were recruited as teachers by vischer, even though the syllabus of the school was a modified type, not like that of Miller. Northerners were still suspicious of the school and many of them including the emirs were not comfortable and reluctant to send their sons. The school trained the students further, in Agriculture, Carpentry, leatherwork and sanition. Governments of the native authorities financed the school as well as central government in Lagos.

The school runned every day with exception of Fridays and Sundays. In addition, no Sunday school or daily Christian morning prayer was held and pupils lived together in a hostel adequately taken care of. Fafunwa, (1974:111) says that by 1913 their pupils were drawn from the provinces of Kano, Muri, Niger, Bornu, Kontagora, Nassarawa, Yola, Zaria, Ilorin and Sokoto and the school included a primary, secondary and technical schools as well as a school farm.

By 1914, the Northern Nigeria Department of Education had a director (Hans Vischer) and staff of Nassarawa schools as well as provincial schools in Sokoto and Katsina. Fafunwa (1974:111). Says "Establishment of these schools and keeping aside the Qur'anic schools without any form of assistance rather than following all means to discourage it, hindered promotion and progress of this system of education to the present time". Fafunwa (1974:119) reports Lugard as saying:

> I regard it as an essential feature of the right policy in education, that it should enlist in hearty cooperation all education agencies in the country, which are conducted (as mission schools are) with the sole objective of benefiting the people. Schools, which conform to the conditions, laid down in the regulations will be "assisted" and to the extents provided therein by a grant from revenue. "Unassisted" schools are

> independent of government control, but I hope that they will be included to conform to the principle and policy laid down by government and supported and approved by the principal education agencies...P119.

This in theory, Lugard was referring to the Qur'anic schools and their teachers who refused to conform to ideas of secular education and bringing their schools under the control of colonial government. Qur'anic schools remained under individual proprietorship, managed and ran their curriculum different from one another since there was no supervision and government control.

2.10 REFORM OF ISLAMIC EDUCATION IN SOME MUSLIM COUNTRIES

The word "reform" has been defined by Longman (1992:1103) as to "improve by changing behaviour or by removing undesirable qualities to a system or organization with the intention to improve it and remove unfairness". Dahuru (1998:14) cites Popkewitz who said, "Reform is a social phenomenon that exists and assumes meaning with ongoing dynamics of schooling".

Dahuru also cites Fullan, who said that "We need powerful reform strategies to obtain powerful change". Through the trial and

error of constantly experiencing attempts at school reform, we have learned that the process of planned educational change or reform is much more complex than had been anticipated On theory of reform, Dahuru (1998:17) cites Sarason to have defined the goal of reform as:

> To develop the cognitive skills, and moral and ethical character that would, according to the leading thought of the time, ensure citizens capable of participating in a complex, even more industrialized society as productive, law abiding, and socially responsible members...P.17

Islamic education generally and Qur'anic schools in particular have suffered set back and decline since muslim countries came into contact with european colonialism and western education as it was pointed out in the case of Nigeria. The idea of reform in Islamic education came as a result 'modern" education employed by modern societies to make learning more relevant to the needs of the society. In most of muslim countries, before coming or introduction of western education, institutions of learning exclusively taught Islamic education, they taught them basic Islamic education followed by reading and writing of the Qur'an as well as memorization of the whole Qur'an.

In some muslim countries, apart from the institutions that offer exclusively Islamic education, some combined informal education to teach children Arabic and Arithmetics. Another school taught Islamic education combined with general education the third type which Muslims adopted was that of stronger general education curriculum and followed government stipulated regulations. Amr Abdullah & Co (2006:15) brings another new emerging model, which combines high quality general education with strong emphasis on Islamic education. In this form of reform, these schools are usually private charging expensive school fees mainly for children of the upper class, for example, Ulul Albab School in Katsina and Hassan Gwarzo in Kano. Most of the institutions presently, that in many of the Muslim world offer general education curriculum with a few instructions in Islamic sciences. However, few institutions are found with purely Arabic background studying Islamic education properly, with some conventional subjects like Mathematics, English and Social Studies in case of Nigeria being studied.

2.10.1 Reform of Islamic Education in Egypt

The mosque was the earliest school in Islamic education as earlier discussed. The mosque was concentrating on the study of the Qur'an only, when it began to study other Islamic sciences, Egypt is one of those countries where Islamic education developed and a home of the oldest and most influential university in the muslim world - Al-Azhar. Secular education came up later to be studied side by side with Islamic education. Amr Abdullah and Co (2006:18) point out the first modern and secular education system in Egypt was established by Muhammad Ali to train civil administrators and the military in accordance with French style. He gave the order to establish what was known as 'common council for school organization". This was the first legislation to organize education in Egypt.

Based on the criticism of secular education that came mainly from Muslim scholars, Muhammad Abdu, one of such scholars, suggested the incorporation of Islamic education subjects, at the same time Amr Abdullah and Co (2006:18) maintain that Muhammad Abdu, suggested reforming Islamic education at Al-Azhar to include

some modern Islamic classes, then Al-Azhar undertook several administrative and organizational reforms between 1872 and 1880, including the requirements for a final examination to complete a degree, and salary reforms.

Educational system in Egypt is regulated monitored and evaluated by the ministry of education. Amr Abdallah sees Egyptian education system as multi-faceted, including secular education and general public education, Islamic education, and private education, with a strong presence of foreign impact. Secular pre-university education in Egypt included Kindergartens, primary, preparatory and secondary schools. The primary and the preparatory education stages were combined to constitute one level of mandatory basic education.

Secondary education consisted of general and technical education whose objectives were to prepare students for university education and practical life. The general education included Applied Sciences, Computer Sciences, Agriculture, Commerce, Industry and Home Economics.

Higher education in Egypt consisted of university and non-university education, both general, public and Al-Azhar. Non-university higher education consists of specialized faculties and institutes designed to quanlify students for public jobs.

Amr Abdallah and Co (2006:19) observes that: "In Egypt, providing religious education is viewed as one of the main responsibilities of the state". The religious pre-university education consists of Al-Azhar system: which consists of two institutions; general institution and special institution. General institution encompasses the primary, preparatory and secondary levels and prepares its students for university education. Amr Abdallah and Co. (2006:20) argue that:

> Until the mid-1990's, Al-Azhar students were entitled to apply to public universities... they were (students) permitted to apply to Al-Azhar university and few other academics providing higher education in specialized religious fields. Al-Azhar special institutions. On the other hand, encompass the Islamic missions, institutes for reading and instructors institutes. These institutions specialize in teaching Arabic language and Islamic sciences to foreigners, teaching the study and memorization of the Qur'an, and preparing students to teach Arabic and religious sciences in Al-Azhar primary, preparatory and secondary institutes...P20.

Amr further observes that Al-Azhar pre-university has expanded significantly since the early sixties especially in 1991/92 and 1998/99. The curriculum has strong focus on religion and Islamic morals and values are put together.

Amr Abdallah (2006:20) reports that: subjects includes the development of faith in God, introducing the life of the prophet, memorization of various verses from the Qur'an and the knowledge and practice of rituals such as prayer and ablution. The students were required to memorize 20 sections of the Qur'an in primary school and the entire text in the preparatory school and there is no divergence between Islamic schools that operate under Al-Azhar system and the regular public schools, and that students can transfer from one to another.

The Al-Azhar religious schools also existed with other number of private religious schools and general education schools, but Amr Abdullah (2006: 20) says that they functioned under the ministry of education and followed the government, prescribed curriculum, these schools provide high quality education with a strong religious focus for the learners.

2.10.2Reforms in Quranic Schools in Egypt

Dahuru (1998:100) cites Heyworth – Dunne who says that "the Kuttabs were to receive government grants in aid for permitting government inspection and for providing some instructions in reading, writing, and arithmetic in Arabic'. This was the idea of government to provide mass education to people in Egypt as many of the new teachers employed were former students of Al-Azhar, who could read and memorize the Qur'an. Dahuru (1998:99) points out the aim of grammer education programme in Egypt especially for the Qur'anic schools (Kuttabs) to include provision of elementary education in Arabic, improving westernized schools in Egypt to endure provision of civil servants to emphasize technical education and learn a useful trade.

The intention of the British in Egypt was to ensure that Kuttabs adhered to the minimum form of cleanliness and also to bring uniformity in the system.

Dahuru (1998:101) points out that during this time:

> The number of schools under government regulation rose from 301 with 7536 students to 4,432 with 156,542 students between 1898 and 1906. However, little progress was made due to the lack

> of well – trained teachers and number of Kuttab teachers turned out by the government training schools was quite limited. Ismail also attempted to bring the Kuttabs under the control and inspection of government, but there was also strong resistance from the religions Sheiks (Professors)... P.101

Dahuru, further observes the number of Qur'anic schools in Egypt especially from 1952-1975 that there were, then, about 4,000 Qur'anic schools maintained by funds from the ministry of Al-Azhar affairs and were gradually mainstreaming into formal primary institutions. Pupils learned Qur'an, Arabic and other subjects like mathematics, and students could study History, Geography, Citizenship Education, Philosophy, Psychology, English, French, Vocational Studies and Science.

Due to results of reform efforts by governments and other agencies, Qur'anic schools were taken care of through government policy in Egypt as stated by Amr Abdullah & Co (2006:21) that:

> Currently, the state controls many educational institutions in Egypt... in terms of religious education; the government provides a curriculum that schools must use. The state also emphasizes in these textbooks Islam's commitment to human rights, freedom of belief and opinion and a cordial attitude towards non-Muslims...p21

2.10.3 Reform of Qur'anic Education in Indonesia

Indonesia is the fourth most populous country in the world, with hundreds of languages and tribes like Nigeria, spreading across a number of islands. The government of Indonesia from its independence from colonial rule adopted a national system of education that would put into consideration the nation's philosophy.

Religious groups have been controlling education in Indonesia where education systems have traditionally been politicized as sources of political and social transformation. Gadjah Madah University was founded in 1950 and then most institutions in Indonesian cities focused on religious studies. The school curriculum emphasized on teaching of the Qur'an, Arabic and Hadith as well as teaching students how to live good lives as Muslims.

2.10.4 Structure of Indonesia's General Education

Amrs Abdullah and Co (2006:23-24) observe the following as Indonesia's system of general education:

- Primary schools provide mandatory and free six – years' training for boys and girls between the ages of 6 through 12 or 7 to 13. And choice can be made between states - Run, non-sectarian public schools under the supervision of the Department of Education and culture or private or semiprivate religious schools, which are under the responsibility and financial sponsorship of the Department of Religious Affairs.

- Secondary schools: These encompass both junior and senior high schools. Three years in each, the latter of which are focused on vocational, technical skills. In senior high school... students can specialize in academic or vocational, technical tracks including three-year agricultural, veterinary and forestry schools...

- Technical education institutions and academics: which offer one three- year programmes in Technology, Agriculture, Accounting, Publishing, Tourism, Education, and Foreign Languages.

- University: Both public and private with considerably more autonomy in curricularr than either primary or secondary schools... P24.

2.10.5 Reform of Qur'anic Schools in Indonesia

According to Amr Abdallah (2006:24) there are two basic education systems currently in Indonesia:

1. The National system supervised by the department of education and culture and

2. The madrasah system, which is administered by the ministry of religious affairs.

Both the two systems follow government curricular. The madrasahs are informally structured and their organization is similar to what is obtained in other Muslim countries. The growth and presence of madrasah in Indonesia has been checked, limited to 15 per cent of total student population. It also attracts more female than male students and is mostly attended by children from lower economic strata: Amr Abdallah (2006:25) observes that:

> The curricular of the privately run madras are not supervised by the state and vary according to the clerics in charge. As a result, some have been accused of marginalizing the role of science and technology education out of fear that: Science will reduce the students' belief in Allah and the religious norms governing their lives". Amr further observes that such schools in Indonesia sufferes from lack of qualified teachers and such teachers are semi – literate in subjects like Physics, Biology, Chemistry and Mathematics. So they do not really understand the role of these subjects in promoting Islamic knowledge and scholarship...p.25

There are two types of madras as in Indonesia currently, general madrasa and Madrasah 'diniyah' (elementary school) Amr Abdallah and Co. (2006:26) says;

> A general madrasah is basically the same as apublic school; it adopts the same curriculum applied by other public schools, while retaining the attributes of an Islamic school. Madrasah "diniyah" reflects a synthesis of the madrasah system with peasantry style learning, and they are initially created to supplement what was taught in pubic schools with extra curricularr, after school classes on religious studies...p.26

The aims or goals of these schools, according to Amr, were to combine western and traditional Islamic subjects and ways of learning in order to train modern people in traditional values that would move the country forward in accordance with modern way and at the same time maintain their identities and be consistent with their Islamic heritage. Reform of Qur'anic schools was done successfully through:

1. Formalization
2. Introducing other non-religious subject would help the Qur'anic school system in number of ways.

2.10.6 Reform of Qur'anic Schools in Pakistan

Amr Abdallah & Co (2006:34) observed that:

> In Pakistan, State Madarasah relation has been complicated since British colonial times. Western education was introduced by the colonial power and was threatening the traditional system in response to this threat, Darul - Uloom Deobandi,

established in 1867; began placing an emphasis on spiritual studies and purification of the belief system and the rejection of imperialism and its values. It was during the British times that the Deobandi Ulema was institutionalized and given an administrative and academic structure to the Madrasah system. Since then, madras became sites of dissidence and resistance to the state, authority and modernity, but at the same time they have included modern subjects in their curriculum...p34.

From the above statement, it is understood that Pakistan, like Nigeria had very difficult times with the British regarding education and religion, Pakistan also was not ready to abandon religion and education of Islam. Qur'anic schools and madrasas were centers of learning which together gave the picture of real intellectual position of Pakistan. The madrasas and Kuttabs together taught a number of subjects like Qur'an, Arabic, Persian languages, Logic, Philosophy, Law, Hadith and Fiqh. Most teachers tended to gravitate to the cities, madrasas grew in large numbers in a few centers.

Dahuru (1998:117) observes that during the reign of Mughal (1858), rulers patronage of learning provided an avenue where conducive learning atmosphere was created and some other branches of knowledge were introduced and taught in muslim schools. Apart from teaching of the Qur'an, Hadith, Jurisprudence and Arabic

Language, History, Philosophy, Astronomy, Logic, Medicine, Architecture, Painting and Music were introduced in private and government controlled madrasas in Pakistan. Many Muslim leaders in Pakistan were of the opinion that Islamic education should be taught together with other modern subjects including English language. To them, learning English and other subjects would further open wide the horizon of understanding of the modern world and changing time and Muslims would not be left behind in current social, political and economic development. Dahuru (1998:119) cites Syed Ahmad Khan who insisted that: unless Muslims gained some understanding of western learning and sciences, they would be left behind in both political and economic development.

In Pakistan Qur'anic schools were free for any interesting father to enroll his son. They had adequate arrangement and students were given financial assistance. Teachers were respected and given allowances as was the case of northern Nigeria before the coming of British colonialism. Dahuru (1998:119) also cites Majumdar who reports situation of Qur'anic schools in Pakistan before the

intervention of the British on the one hand, and government of Pakistan on the other that:

> The institutions were free to frame their own curriculum, teach their own courses of study, and conduct their own examinations. As such, they were the administrators, teachers, guardians, and examiners. Furthermore; the environment of Koranic schools was that of free participation in intellectual communion that bound them in a lasting relationship...P119

Even with the intervention of government, the curriculum of Madrasah did not change. It still based its curriculum in the traditional way and method. Amr Abdallah and Co (2006:33) observe, "After September 11, 2001, the Pakistan government attempted to reform the Madrasah system. This proposal was accepted by the Ulama running this institution". Introduction of non-religious subjects was also accepted to the Madrasahs system; new curriculum was evolved and model Madrasah's introduced as well as modern textbooks and syllabi.

Amr Abdullah (2006:34) comments that Ali Bhuto (1972:77) Prime minister of Pakistan reformed the curricular of Madrasahs (schools) by increasing its religious content and including the study of Arabic language as a compulsory subject. He also encouraged and

Islamic education schools were without such opportunities for a better future. Based on this, Fafunwa (1974:60) states that "some Muslim intellectuals therefore began to propose reforms in the existing system of Islamic education". These reform movements in Islamic education occurred in various Muslim communities, northern and southern Nigeria.

The Muslim intellectuals in the western region realized the importance of western type of education especially in the age of Advancement of Science and Technology. They had the feeling that they needed to participate in government. Muslims also needed all kinds of professionals from among them, without converting to another religion or denouncing their religion and culture.

They felt also a need to combine both kinds of education Islamic and western. According to Fafunwa (1974:65) who says: "This caused renewed enthusiasm in Muslim circles...". A number of organizations sprang up at the turn of the century to develop western derived eduction within the Muslim context. This was the reason for muslim community in the western part of Nigeria to develop interest in western education.

In the Yorubaland (West) Reichmuth (1989:54) says that many Arabic and Islamic schools were founded due to the initiative of Muslim scholars and preachers and further stimulated by the veneration of Arabic language by Yoruba Muslims". The major influence leading to this development came from a famous iteneranttt preacher and teacher from Ilorin. Reichmuth (1989:54) says:

> Muhammad Al-labib (1922) who called himself "Tag Al-adab" the crown of culture and civility. His followers regarded him as a saint (Waliy); he was thought to have direct inspiration. He traveled widely and was one of the first to use illustrated textbooks from Egypt for his Arabic teaching...p54.

And a society was founded. Fafunwa (1974:65) says, An organization was founded, Ansar-ud-deen society, and says that:

> Prior to the inauguration of the society only two or three Muslim schools were run. The Christian missionaries, on the other hand, dominated the educational life of the country and pressure was exerted on some of the Muslim pupils attending the Christian schools to convert to Christianity. In the early 1930s, the colonial government also created several schools in response to appeal by non-Christians...p65

In the year 1937, the Ansar – ud-Deen society was introduced to Ibadan and it also built a school there. Fafunwa (1974:65) also observes that similar societies like Nawar –ud-Deen, Ahmadiyya

movement, Jama'atul Islamiyya, Zamratul Islamiyya and other Muslim organizations also established primary and secondary schools in the Yorubaland. These schools concentrated on imparting Arabic and Islamic education and their environments reflected Muslim type where muslim children could be educated both in Islamic and western patterns. Parents became comfortable that their children were no longer threatened to convert to Christianity.

A student of Muhammad Al-Labib, Al-Hagg Kamalud-Din, born in 1907, founded a society called Ansarul-Islam society in Ilorin, with branches all over western region as well as Islamic schools. Kantalud-Din Liasoned with al-Azhar University Cairo. Reichmuth (1989:55) points that:

> In 1963, his Islamic school in Ilorin was transformed into an Azhar institute (Mahad azhari) which its teaching staff and curriculum emanating from Cairo. In 1977, it expanded its course of instruction to include, secondary level. At present, this school is the only Azhar institution of that standard in West Africa. Its certificate is recognized by other Islamic universities in Arab countries... P.55.

Another school was also established in 1917 called Arabic and Islamic Training Centre, in Agage, by Adam Abdulaziz. The school founder

stressed the importance of Arabic language to understanding of Islam. The learning of Arabic language to the founder of the centre was very essential as a tool for fostering unity and equality among muslims in Nigeria as well as the muslim world as a whole. The educational activities of Adam intended to create a group of educated muslims, as Reichmuth points out, "class of highly qualified religious scholars, teachers and Imams knowledgeable and resolute enough to oppose the manipulation of Islam by traditional leaders and modern politicians. In the understanding of Adam as Reichmuth (1989:56) says, "Scholars are the heirs of the prophets and have become responsible for preserving and spreading their message".

This institute at Agege has its own Arabic printing press for publication of Arabic textbooks used widely in Arabic schools all over Yorubaland.

Adam al-Ilori and Kamal d-din are the most noteable figures among the reformers of Islamic education in the Yorubaland. Islamic schools are much cheaper than other private institutions. Since the introduction of school fees in 1984/85, in many states of the

Dahuru (1998:165) maintains that by 1983, the Ansar-uddin society had six higher Arabic schools in Ilorin alone as well as other societies which operated other Islamiyya schools including the Darul – Ulum, founded in 1963.

Dahuru (1998:165) further observes that the Curricular of these modern Islamic schools were the combination of old Ilmi school subjects with modernized Arabic teaching". Other subjects studied in these schools included Geography, Chemistry, Arithmetics, Physical and Health Education and English. Dahuru (1998:165) says that some schools have managed to get their curriculum recognized by Saudi Embassy to qualify for Saudi Arabian grants and scholarships. Others have received support from Iraq, Egypt, Iran and Libya.

These Muslim organizations have contributed not only in the area of transformation of Islamic and western education in Ilorin area and other Yorubaland. Dahuru (1998:66) observes that. "It prepared the way for the spreading other of schools and education in Ilorin. It also provided links for Ilorin people to other areas in Nigeria and overseas.

The modernization of Islamic education in Ilorin has raised the religious status of young men and women. Library works in Arabic have improved and reading materials were available, parents sent their children to these schools, primary and secondary to acquire both kinds of education which gave them the opportunity to participate in almost all spheres of Nigerian life like politics, education, economy and so on.

2.10.8 Islamic Education Reforms in Northern Nigeria

In 1934, on returning from pilgrimage to Mecca, the emir of Kano Abdullahi Bayero was said to have brought with him, new ideas on education of the Middle East and Arabia. On that basis he set up a school at Kano. Which was named the Northern Province Law School. One of the objectives of the school was to train the Muslim court judges Al-kalis (Al-Qadis).

Fafunwa (1974:60) says that, "The law school was changed into the school for Arabic studies which came under government control. The school was meant to train teachers both in Arabic and Islamic studies as well English and Arithmatic. In 1954, the government introduced a scheme where untrained junior primary school teachers

attended a course at the school, now, school for Arabic Studies. Fafunwa (1974:60) further observes that between 1954 and 1961, more than two thirds of all primary school teachers had received this training thus enabling them to improve their position and raise their standard of education. In 1960, the school conducted a course in Arabic and Islamic Studies leading to another new status to become Abdullahi Bayero College.

Fafunwa further notes that effort was made to direct some products of "Ilmi schools" towards university education and post secondary education. The Northern Region Government Ministry of Education together with Abdullahi Bayero college made concerted efforts towards transforming the traditional Islamic and Arabic education to a western pattern. Other schools also followed and those products of ilmi school were now introduced to English and other modern subjects. Abdullahi Bayero College became a branch of Ahmadu Bello University and offered preliminary and degree courses in Arabic, Islamic studies, English, History and French. Fafunwa (1974:66) says that. "Abdullahi Bayero College also

prepared teachers in these subjects at both certificate and degree levels"

Currently, Universities in Nigeria like Ahmadu Bello University, Zaria, Bayero University Kano, University of Sokoto, University of Maiduguri, University of Ibadan and many others offer courses in Arabic, Islamic studies, Islamic law, Islamic philosophy, Islamic History and many other courses related to Islamic education.

2.10.9Reforms of Qur'anic Schools in Northrn Nigeria

Amr Abdullah (2006:8) says that:

> The educational system naturally reflects social and cultural patterns in any given society. In Muslim societies, the advent of western colonialism added new significant value system to their society: The modern value system. Muslim societies for the longest time were influenced by a mixture of the religious and traditional value system.

The coming of western values affected all spheres of life of the colonized Muslim societies including education which developed before the encroachment of the colonial masters. As a result, Muslims and their education system was seen as backward, therefore, a need for improvement and modernity is occupying the intellectual discussion of modern Muslim communities. Whether to adopt only

technology and secular way of life of the west as a solution or to embrace only Islamic value system and who was responsible for the backwardness. Amr Abdullah also argues that the Muslim responses to modernity differed significantly and that:

> Some contended that Islam and religious scholars (Ulama) were responsible for this backwardness and therefore argued that Muslim communities should modernize and secularize at the expense of Islam. Others argued that it was not Islam but conservative Ulama and the stagnant education system that were to blame... still others argued that reason for this backwardness of Muslim world was the deviation of the muslims from the true, straight path of Islam...P7.

The solution that could be proposed to the problem of Muslim backwardness could be that Muslims should go back to the "Salaf" early formative years of Islam and form a responsive Muslim community with the type of life style including education that would suit the present time. Amr Abdullah notes, "The modernization of the education system in the Muslim world reflects these different responses to modernity and revolves around the question of how to modernize Islamic communities".

This need for modernization has also influenced the Qur'anic schools in Nigeria where children received education both at urban

and rural levels, and these schools were large in number with very large students' or pupils' population. Dahuru (1998:381) cites a study of ministry of education in 1961 that "there were at least 27,200 Koranic and Ilmi schools with about 422,934 pupils.

Before independence, colonial government was financing missionary schools in various ways without extending any to the Qur'anic schools. Sardauna Ahmadu Bello, the then premier of Northern region was concerned about that, and he tried to find a way out for such Qur'anic schools. Dahuru (1998:379) observes that the aim of Sardauna was to organize Qur'anic. Schools in such a way as to play an important role in modern Nigeria and to give assistance to the Qur'anic schools as other missionary schools received.

Among his agenda, the premier, wanted to organize and assist Qur'anic schools and their teachers. In his campaign, sardauna told people that he would assist Qur'anic schools. Dahuru (1998:379) observes that, "The issue of Qur'anic schools was more difficult than the sardauna had thought". He thought he could work out for reasonable solutions of Qur'anic education with the proprietors of these schools.

Based on Sardauna's directives, a committee was set up, which came up with a number of recommendations which Dahuru (1998:379-80) summarizes as follows:

> A school for Arabic Studies (SAS) should provide facilities for students with no or very little western education; the general course at SAS should be extended from two to four years, with teachers brought from the Sudan; northern students should be identified as potential teachers and a selected number should be sent to Bakht-er Ruda Training college in the Sudan for a course of eighteen months...P.380.

A college was formally opened at Sokoto in June, 1965. The college was for Arabic Teacher's Training with similar programmes obtained in other colleges like SAS in Kano.

However, perhaps deliberately, the issue of the Qur'anic schools was not thoroughly looked into with a view to reforming it and giving it a modern organization and administration. This inability to favorably look at the Qur'anic schools by this committee can be seen as the main problem facing the Qur'anic schools to the present time. Dahuru (1998:380) observes this problem with great feeling when he says:

> Unfortunately, the committee recommended that the Qur'anic schools should continue to be run as private institutions with only

> Western trained teachers (who dominated the universities) leading Muslim organizations and the courts represent the "progressive" system of Muslim education, which stresses a western oriented curriculum, English language instruction and a smattering of Islamic studies from an Oriental's perspective...P.173.

The first category (Sufi group) had for long been with local populist, who respected them and accepted their ruling in Islamic way of life. At the same time, this group was opposed to modern Islamic education. These 'Mallamai' (teachers) also vehemently rejected western education for a number of reasons some of which Dahuru (1998:385) observes:

> Western education... will threaten their means of livelihood and their prestige in the society. Because they are powerful and highly respected... their opinions carry much weight... Qur'anic school is better suited to the mode of life of the local people, given its formality and sensitivity to local customs.. (To them) western school system follows rigid rules and regulations and is too impersonal in its approach to local situations... p385.

The "Sufi" group as opposers of western education felt the reforming Islamic education could keep them aside and people with new orientation might not demand for their religious views and services as before and whether or not they will still be of relevance to the society.

> ethical literature made available to them... we can assume that this policy was a retarding point of Islamic education (Qur'anic schools) in 1954 and was the effect of this policy that northern states are struggling with. That the policy caused most of the problems of Islamic education in contemporary Nigeria... P380.

This negative omission of reform of Qur'anic Schools by 1954 committee on "reform of Islamic education" could have come under a pressure, possibly from the oppositional groups to modernization or reform of Islamic education who have a number of reasons to oppose any attempt to alter the traditional way of learning.

2.11 SOCIAL CLASS DIFFERENCES AMONG SCHOLARS OF ISLAMIC EDUCATION IN NORTHERN NIGERIA

Winters C. A. (1987:173) observes that:

> On the surface, it would appear that the federal government's (Nigeria) support of Islamic studies would encourage Nigerians to abandon the Koranic schools. But in reality, due to the differences in the goals and methods of traditional Islamic education system and its teachers (Ulama), as opposed to the western system of Islamic studies and those teachers that support it, social tensions have been unleashed in northern Nigeria...P173.

These social tensions could be as a result of socio economic changes, materialism and development of some two distinct groups of learned men representing different thoughts on Islamic education.

Those who went through western form of education looked at Islamic education and the way it should be conducted different from those who have not undergone western education and remained on traditional form of Qur'anic education.

The main opposition group to reform of Islamic education are the Mallamai (teachers) who are divided into two categories. Dahuru (1998:384) says those who have acquired western education, involved in government activities and are materialistic in nature are called "Mallaman Duniya" (the materialistic 'Mallamai' (teachers)") and those who have rejected the entire above are called "Masu gudun duniya". On the other hand they can be seen as "sufi" group and western oriental group.

The "Sufi" group represents the conservative form of Qur'anic education, which to them, leads to the realization of complete submission of a Muslim to Allah. Winters cites Doi 1972, who says, "this group also seeks to give their students the self confidence to achieve personal fulfillment in the real world" Winters C. A. (1987:173) describes the western oriented group as:

> Western trained teachers (who dominated the universities) leading Muslim organizations and the courts represent the "progressive" system of Muslim education, which stresses a western oriented curriculum, English language instruction and a smattering of Islamic studies from an Oriental's perspective...P.173.

The first category (Sufi group) had for long been with local populist, who respected them and accepted their ruling in Islamic way of life. At the same time, this group was opposed to modern Islamic education. These 'Mallamai' (teachers) also vehemently rejected western education for a number of reasons some of which Dahuru (1998:385) observes:

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The "Sufi" group as opposers of western education felt the reforming Islamic education could keep them aside and people with new orientation might not demand for their religious views and services as before and whether or not they will still be of relevance to the society.

The 'Mallamai' (teachers) also were having the fear that pupils sent them for learning would drastically reduce or not come at all. Dahuru says that, they had not completely surrendered what they had regarded as their responsibilities for the good order of the society, so they vehemently opposed the reform or modernization of Islamic education. The 'Mallamai' (teachers)/ proprietors of Qur'anic schools who were predominantly products of the Qur'anic schools could speak little or no English and lacked western training would be of insignificant relevance to government sponsored schools. This could also be a cause of fear and ultimate rejection of reform in the Qur'anic schools.

The Qur'anic school stressed discipline and a student must see his teacher as his father, and his word as authority. This status, which 'Mallamai' (teachers) are enjoying, was too costly to lose. The Qur'anic schools have almost common ways or methods of teaching and learning is based on learning by rote and memorization encouraged, which western style of education could not recognize such, it rather discourage it. To the 'Mallamai' (teachers), such new ideas are hardly reconciled.

Winters C.A. (1987:178) observes that there are three types of traditional 'Mallamai' (teachers) in Nigeria. 1 Mallam who teaches the Qur'an and sharia (Mallamin koyar da Qur'an da sharia) 2. Mallam who teaches the Qur'an (Mallam in al-Qur'an) and 3. Mallam who divines and cures (mallamin tsubbu ko duba). All these categories claimed to be teaching the Qur'an and many were opposed to the modernization of Islamic education in northern Nigeria.

2.12 SOME RECENT INITIATIVES AT REFORMING QURANIC SCHOOLS IN NORTHERN NIGERIA

The Qur'anic school pupils and the system will benefit through reorganizing the schools in various ways, if government and NGOs take necessary steps. The pupils will receive their instructions under a conducive atmosphere especially when certain facilities like classrooms, toilets, water, electricity, instructional materials and other welfare packages are provided to the schools by governments, particularly by governments of the northern states where Qur'anic school system of education is prevalent. This becomes necessary for the fact that a blue print on model Qur'anic primary schools (2004:7) enumerated some problems facing Qur'anic schools in Sokoto, Kano

and Bornu, to among others, include feeding, portable water, unconducive learning environment, financial neglect, accommodation, narrow curriculum, poor management as well as uncertainty about the qualifications and commitment of some proprietors of the Qur'anic schools.

There is also a glaring lack of provision for vocational skills which suggests that the system needs to be given a second look by the government, at least by giving it official recognition and support necessary to make it more effective and beneficial. Reactivating and reorganizing the curriculum can introduce into the Qur'anic school system of education basic literacy and numeric skills. Those pupils who complete a specific stage of learning can preceede to formal school system if they wish.

The new curriculum content will teach the pupils new subjects like Mathematics, English language and vocational skills. This approach will enhance the social mobility of the pupils and make them useful and accepted members to their communities. The UBE integrated curriculum also will strengthen the ability of the learners to effectively read, write and memorize the Qur'an in Arabic script

These can serve as ways of understanding problems associated with Qur'anic system of education, and it can help in convincing the proprietors of these schools to realize the importance and good intention of reshaping the curriculum.

Teachers of the Qur'anic schools will be officially recognized with the reorganization of the curriculum. Their schools will be catered for by the governments or NGOs. Pupils will be provided with a conducive accommodation and classroom facilities for effective learning. 'Mallamai' (teachers) will be given salaries based on their qualifications. Training and retraining opportunities will equally be extended to them to make them relevant. Teachers will be employed to teach the pupils at their various selected schools and more subjects will be introduced including vocational and technical subjects to be taught side by side with Qur'an.

In her workshop paper on Almajiri Tsangaya pupils, Zainab (2004:3) enumerates certain ideas as desired objectives towards the basic education of the Almajiri as follows:

a. To empower them by providing them with necessary motivational support and encouragement, equip them with

the appropriate psychological, social and career skills for self reliance;

b. to provide them with functional education to enable them to attain fruitful life and prepare them for responsibilities in the society;

c. to protect them against threats and environmental hazards, eliminate in them tendencies and manifestations of undesirable behaviours and

d. to reawaken the society on the spirit of collective contribution to the survival and success of the youths (Almajiri) in the society.

It is a fact that the situation of the Almajirai exposes them to a number of risks which of course, include loss of mission and total defeat of the purposes for which they were sent to school, as they constitute social and security problems to the society.

If Almajirai (pupils of Qur'anic schools) are to be taken into consideration, the pupils enrolment will increase immensely and this will bring to a very low level the number of children who are not attending school in Nigeria, especially in the northern part. As

Asma'u (2004:7) rightly observes that in all states of northern Nigeria where Almajirai schools are well established, these school out number the conventional primary schools by a wide margin. Asmau further opines, "The Almajiri is a Nigerian child whose rights, growth and development need to be protected like other children". Considering the fact that the Almajirai are Nigerian citizens, having equal rights and opportunities, large in terms of number and population, they should be considered and given basic education to enable them to acquire the required knowledge, competencies, skills and attitudes to enable them to function as Nigerians.

Maryam (2004:4) enumerates some of her strategies or objectives towards improving the educational and social conditions of the Almajirai as follows:

1. to build classrooms containing 40 to 50 pupils per class, and gradually introduce subjects from the western education (school) curriculum;
2. to produce modern toilet facilities for each school;
3. to provide water within the premises of the school in form of taps or boreholes;

4. to provide electricity for each school for their night classes;
5. to provide instructional materials such a slate (Allo), in (Tawada), pen (Alkalami) and mats (Tabarmi) and ink
6. To provide a grinding machine with its generating set for each school.

The above objectives in the case of Yobe state can be applicable to other northern states where Qur'anic system of education is in operation. This will also reduce the severe economic difficulties both the tutors and their pupils are facing. Begging will reduce; consequently, the situation that exposes the pupils to danger will also disappear. Vocational skills will be taught and the recipients will be self reliant in future, as in the case of the Millennium Hope in Kaduna State where the pupils in some selected schools are taught side by side with their Qur'anic lessons. Vocational skills including sewing, video coverage, photography, carpentry, motor mechanic, hair cut potry and many others.

Almajiri (Tsangaya) schools are very many all over the northern states of Nigeria with very large students/pupils under them. Thus, the intervention of the governments (federal and states)

projects that have bearing on their life like improved agriculture, local industries, pipe borne water, health clinics, power supply and good roads, they are not likely to feel the impact of the national development effort.

The Blue Print on Model Qur'anic Primary Schools (2004:7) observes the following as problems facing Qur'anic education system following a recently completed study on Qur'anic schools in Bornu, Kano and Sokoto states:

a. Lack of any feeding facilities for the almajirai;

b. Lack of any portable water, power supply, and other welfare facilities;

c. Shortage of space for learning, and an unconducive learning environment in general;

d. Lack of any meaningful financial incentive for 'Mallamai' (teachers):

e. Lack of any adequate accommodation for the almajirai;

f. The narrowly focused curriculum of the Qur'anic schools does not provide for all the needs of Nigerian children in these schools. E.g. as specified in the NPE and in the goals

of EFA to which Nigeria was a signatory. Millions of children in our Qur'anic schools are systematically excluded from these goals, and mainstream Nigerian national development efforts.

g. There is also a growing uncertainty about the qualifications and commitment of many 'Mallamai' (teachers) in the system;

h. There is a glaring lack of provision for vocational skills in most Qur'anic schools...p7

Several workshops and council meetings were held in an attempt to officially reform the Almajiri system of education. One of such meetings was held at Enugu, Anambra state by the National Council on Education (NCE) in the year 2000. This gathering approved the integrated curriculum for Qur'anic schools across the nation.

The sitting, according to the blue print on model Qur'anic primary schools (2004:8) has certain objectives, which include:

i. to provide basic literacy and numeric skills for the pupils of the Qur'anic schools;

ii. to provide post literacy education for pupils of Qur'anic schools;

iii. the Qur'anic school pupils who have successfully gone through the content of the curriculum can easily go into the main stream of the formal school system and;

iv. To provide the pupils of the Qur'anic schools with training in life skills that will assist them in their day-to-day activities and in addition equip them with generative skills.

The northern state governments have adequately realized the loss of manpower through the poorly organized way in which the Qur'anic school system of education is being carried out. In order to take a positive step towards purposeful education of the youth and adults in Nigeria. Almajirai have since become the focus of virtually all northern state governments with a view to improving the Qur'anic system of education curriculum. Such states include Adamawa, Borno, Bauchi, Jigawa, Kano, Kaduna, Katsina, Kebbi, Gombe, Niger, Yobe, Zamfara and other states. The non governmental organizations within the states are also making effort toward integrating the Qur'anic schools, for example, the Millennium Hope,

led by the then wife of Kaduna State Governor, Asmau Makarfi, the YES project, led by the then wife of the Governor of Niger sate, Zainab Kure, the Tsangaya Support Foundation, led by the then wife of the Yobe State Governor. Maryam Bukar Aba and many other NGOs interested in and sympathetic towards the plight of Almajirai in Nigeria.

In an attempt to put the Qur'anic system of education in its rightful position as well as ensure that the pupils become more acceptable and contributing members of their communities, Kano State Government in 1987, as indicated in the Blue print on model Qur'anic primary schools (2004:11) set up a committee on Almajirai and their system of education with the following terms of reference;

i. to determine the best ways the "Almajiranci" system can be integrated with the western educational system for mutual benefits;

j. to draw up modalities for the recognition of "Almajirnci" system in the light of the new realities and new discoveries on the merits and demerits of the system;

k. to suggest ways to improve the curricular of the "Almajiranci" system.

l. to study the existing laws on the movement of "Almajirai" and to make appropriate recommendations for enforcement;

m. to assess the problems of begging by "Almajirai" and recommend how best to eradicate them;

n. to assess the degree of exposure to which the "Almajiranci" system, as it stands, subjects pupils (almajirai) to attendant social ills; and

o. to make any other recommendations the committee may consider relevant to its assignment.

It is on record that Kano State Primary Education Board has spearheaded the production of an integrated curriculum for Islamiyya schools and also integrated a number of Qur'anic schools by introducing the four (4) core subjects (English, Mathematics, Science and Social Studies) into their curricular. Besides the provision of relevant teachers, textbooks, classrooms, feeding of the pupils a number of other services are provided to settle and integrate the Qur'anic selected schools in the state.

Katsina State also established a Center for Islamic Education in 1989 and later upgraded it to the Islamic Education Bureau. Its main aim was to improve the standard of Islamic education and moral discipline of the members of the state including the pupils and their tutors. The state is ensuring adequate provision and supply of assistance in terms of funds to the registered Islamic institutions within its territory. People were informed adequately on the ills of the "Almajiranci" through workshops, seminars and public lectures.

These schools in Katsina State combine both Qur'anic and western education where English, Mathematics, Science, Social Studies, Hausa, Home Economics and Health Education are taught alongside the Qur'an, Hadith, Fiqh and Arabic. The Islamic education bureau also runs a programme for women where they are taught vocational skills in sewing, knitting, home economics and management, tie and dye etc, even though the problem of finance does not allow these programmes to cover all the schools.

Statistics reported by the blue print on model primary school (2004:13) showes that Zamfara State alone currently has 63 Qur'anic schools engaged in the UBE integrated programme with some 5.463

pupils. Out of this number, 2,631 are boys, while the remaining 2832 are girls. There are also 177 teachers, 144 males and 33 females. The zone "C" of the UNICEF is assisting Zamfara State from its headquarters in Kaduna. The body helps in the area of capacity building, service delivery, advocacy, social mobilization, and empowerment. It is also on record that UNICEF similarly supports some 17 girl – child centers at Anka and Bakura.

The blue print also shows the statistics in Yobe State where there are 1,229 Qur'anic schools, and 351 Islamiyya schools. It is envisaged that some of these schools will be integrated into the western education, and the curriculum will run alongside with the UBE formal programme.

In Gombe State, there are 1,836 Qur'anic schools and there are only 44 Islamiyya schools selected by the SPEB as model schools. The schools are provided with instructional materials, teachers are recruited and posted to these schools to teach core subjects and the schools are monitored and supervised by Arabic and Islamic teachers.

The fact is that, had the research extended to the rest of the northern sates of Nigeria, the number of Qur'anic schools and the pupils recorded and reported would have been equally as large, if not larger.

2.13 Islamiyya Schools in Nigeria

Fafunwa (1974:69) observes that Muslim organizations and Jama'at such as Ansar Ud Deen Society, Ahmadiyyah Movement, Zamratul Islamiyya and Jamaat Islamiyya have been very active in an attempt to bridge the gap between Muslim and Christian education. Schools were established with modern curriculum and western tradition in various Muslim communities in Nigeria. The modern Islamiyya school is a school in which Muslim children receive an education based on both koranic and western tradition. Islamiyya school conduct its education in is western model with Islamic subject integrated. Dahuru (1998:389) observes that:

> Islamiyya school teachers koranic reading and writing, theology and Islamic law, at the same time, the students learn such western subjects as English, history, Arithmetic and science. Furthermore, the Islamiyya school utilizes the conventional buildings, classrooms, and uniforms found in government primary schools... p389,

Dahuru (1998:380) cites Chamberlin, paden and Dudley who report that, the modern Islamiyya schools in Kano city were established in the 1950s by Mallam Aminu Kano. Aminu Kano was said to have started the school in his house with a few children, and within a year similar schools were opened in many cities in northern Nigeria. These Islamiyya schools were designed to bring awareness in students and their parents of political reforms relevant to Islamic ideal. Dahuru (1998:389) opines that the schools;

> Concentrated on the Koran, but differently from the traditional "Makarantar Allo" (Koranic schools). Their concern was also to promote understanding of the Koran, not just the ability to chant it correctly and memorize it. Thus, explanation of the koranic text (tafsir) was added to recitation. Students were to learn to read the Koran with comprehension. But, because the Koran was too difficult to use in teaching Arabic, beginning readers were used instead... P.389.

Amr Abdallah and Co (2006:31) cites Africa News, which estimated children and Islamiyya and Qur'anic Schools as encouraging compared to the estimation before 2003. That there are an estimated 16 million children studying at 73,486 Islamic and Qur'anic schools in Nigeria.

2.13.1 Curriculum Organization of Islamiyya Schools

The schools are based on the formal system of education, having all the characteristics of formal schools like classrooms of different levels, curriculum, objectives, school fees, terms and sessions as well as evaluation system. Learning is more comfortable and conducive in Islamiyya schools compared to the traditional "Almajiri" or Qur'anic schools. In Islamiyya schools, students sit in a classroom with all the teaching learning facilities like books (texts) boards, chalk, teaching aids, exercise books, chairs and tables. This is as against the Qur'anic schools where the children sit on a bare floor or some old mats and animal skins. The only frequently used learning aid was the slate (Allo).

In Islamiyya, schools start on Saturday and end on Wednesday in a week as obtained in the Qur'anic schools. It operates either in the morning, afternoon or evening as the case may be. Difference in operation could be as a result of the pupils attending western education schools either in the morning or afternoon. Mustapha (1977:30) observes that school fees are paid in cash or in kind. Admission forms are sold and admission letters offered unlike

Qur'anic schools. Islamiyya schools are in most cases, operate as primary schools, certificates are awarded at the end of the usual six years training.

Islamiyya schools admit both males and females, in most cases from the ages of six to eleven years. The schools have different teachers for different subjects, with a headmaster to oversee the activities of other teachers. Individuals, communities, or religious organizations could operate Islamiyya schools.

The coordination body (ies) shouldered the responsibility of employment of staff, staff salaries, procurement of teaching – learning materials, furniture and construction of classrooms. It also carries out or delegates the responsibility of running the school in some cases with the help of Teachers'- parents' Association (PTA).

In Islamiyya schools, rules and regulations are drawn to guide the activities of the pupils; punishments are not as gruesome as in the Qur'anic schools. Each child is registered and could have his or her file in school. Good manners in terms of dress, speech, respect for elders and neatness are encouraged. Late coming to school is

discouraged. Punishments like suspension or expultion of a pupil are based on the degree of offence a pupil has committed.

2.13.2Methods of Teaching in Islamiyya Schools

Islamiyya schools, unlike the traditional Qur'anic or "Almajiri" schools, use different teaching methods to facilitate learning. The common methods used include:

a. lecture method;

b. play method;

c. demonstrative method and

d. dramatization method

In some cases, individual and group techniques of teaching are also employed where assignments are given to students to carry out, as instructional and learning materials are available to assist the learners.

In Islamiyya schools, unlike the traditional Qur'anic schools, active participation of pupils in learning activities is encouraged, the teaching is not restricted to teacher – centeredness. Pupils are allowed to make contribution or say their own views on what is being taught.

Varieties of assessment devices are adopted in these schools like oral and written examinations; tests and continuous assessments are done to determine the promotion of the pupils to the next class. Records for such purpose are also kept. At the end of their study, the pupils are issued the certificate of completing (primary) Islamiyya schools. Successful pupils could gain admission into Islamiyya secondary schools located all over Muslim communities both in northern and western Nigeria.

2.14 The Universal Primary Education Scheme (UPE) in Nigeria

Obafemi Awolowo made it clear that his government would accord priority to education as far as the budget of western region would permit. In July 1952, and in 955 the western region, minister of education made a recommendation for the introduction of Universal and compulsory primary education for western region. A master plan was provided which gave comprehensive strategy towards a successful conduct of the scheme. Osokoya (1987:77) summarizes some of these master plans to include along with other things a massive teacher- training scheme, expansion of teacher -

training facilities and secondary schools and the introduction of secondary modern schools and technical education.

Before launching the scheme, educational problems of the region were identified to include lack of cooperation from the part of parents to send their children to school especially female children, shortage of teachers and lack of funds to meet both capital and recurrent expenditures. Asokoya (1989:77) observes that:

> The government embarked on an intensive propaganda campaign and a widespread adult education campaign. It also made effort to ensure that the school education curricula were adopted to the daily life of the people, so that illitrate parents can fully appreciate the importance of education and teachers were massively trained and hundreds of school buildings were erected...P77

However, despite this effort as the scheme was launched on 17, January, 1955, it was bedibled with number absence of compulsory which was not evident at all. Asokoyo (1989:77) notes that in western region in 1954, about 457000 pupils were in fee paying primary schools, but in 1955 when the UPE scheme was launched 811,000 children turned up, the number of primary school teachers increased from 17,000 in 1954 to 27,000 in 1955. By 1960, enrolment of primary

school pupils stood at 1,124,788 representing more than 90 percent of the children of school age in the western region.

Expansion in the number of pupils attending schools, teachers enrolled and new schools erected did not stop only at primary school level. New secondary schools of various categories were also established, like modern secondary school, Grammar Schools, Teacher Training Colleges and Technical Colleges were also increased.

However, after a few years, falling standard in primary education began to be noticeable which led to the setting up of a high powered committee of investigation in 1960. Asokoya (1989:78) enumerates the problems discovered by the committee as follows:

1. large number of untrained teachers;
2. lack of continuity in staffing;
3. too much attention to the teachers private studies to the neglect of the children;
4. too many large classes;
5. presence of under aged children; poor syllabus.

Apart from the above enumerated problems the UPE scheme in the western region faced, Asokoya observes that it was "the biggest, the most unprecedented educational scheme in black Africa, embarked upon by an indigenous government as a meaningful demonstration of its recognition of educational development as imperative and of vital interest to the people it ruled".

Table 2: Number of Primary Schools And Pupils Enrolment in the Former Western Region 1955 – 1960

Year	No of primary school	No of pupils	% increased over previous years
1955	71	811,432	-
1956	194*	908,022	11.9
1957	362*	982,755	8.2
1958	117	1,037,388	5.6
1959	138	1,080,303	4.1
1960	167	1,124,788	4.1

*Includes secondary modern

Source: Digest of Statistics, Federal Ministry of Education, Lagos

Table 3: Number of Secondary Grammar Schools and Pupils' Enrolment in the Former Western Region 1955 - 1960

Year	No of primary school	No of pupils	% increased over previous years
1955	86	10,935	-
1956	95	12,621	15.4
1957	99	16,208	28.4
1958	99	18,754	15.7
1959	98	22,374	19.3
1960	101	25,755	15.1

Source: Digest of Statistics. Federal Ministry of Education, Lagos.

2.14.1 UPE Scheme in the Eastern Region

The Universal Primary Education embarked upon by the western region in 1955 was an encouraging factor for other regions especially the eastern region. The government of the eastern region initially proposed the UPE scheme in 1953, teachers' production was made, and in February, 1957 the scheme was launched. Abokoug (1989:80) observes that "the government of the east had lesser time than the west to plan and this shortness of time resulted in inadequate buildings, equipment and poor management". Instead, unsuitable locations and buildings were used as classes, and a lot of problems engulfed the scheme at its early stage. As such by 1958, many teachers were laid off and many schools were also shut down due to lack of adequate funds. Asokoya (1989:80) says that:

> Apart from the financial problems, the scheme ran into the ditch because of the strong opposition of the Roman Catholic mission for the Catholics owned more than 60 percent of the primary, secondary and teacher training institutions in the region at the time. The Catholics so much resented the scheme that they contemplated forming a political party to contest the elections in the region just because of the scheme newly introduced. The Protestant missions were also critical of the programme though to a lesser degree than those of the Catholics ...P.80.

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Table 4: Number of Primary Schools and Pupils' Enrolment in the Former Eastern Region 1955 –1960

Year	No of primary school	No of pupils	% increased over previous years
1955	52	742,542	-
1956	59	904,235	21.8
1957	68	1,209,167	33.7
1958	82	1,221,272	1.0
1959	89	1,378,403	12.9
1960	96	1,430,514	3.8

SOURCE: Digest of Statistics. Federal Ministry of Education, Lagos.

Table 5: Number of Secondary Grammar Schools and Pupils' Enrolment in the Former Eastern Region 1955 -1960

Year	No of primary school	No of pupils	% increased over previous years
1955	49	10,584	-
1956	149	11,118	5.0
1957	152	12,242	10.1
1958	157	13,960	14.0
1959	158	15,789	13.1
1960	159	18,263	15.7

SOURCE: Digest of Statistics. Federal Ministry of Education, Lagos.

also on record that both schools and pupils'/students' enrolment continued to increase even from 1955 to 1960.

By the time Dike Commission gave its reports in 1962, Fafunwa (1974:186) says, another committee, Ikoku Committee, was given the assignment to review the progress of education in eastern region with the following recommendations:

1. consolidation of primary schools and discontinuation of non viable schools;
2. complete government control of all primary schools;
3. setting up of local school boards and the involvement of local government councils in primary education;
4. reduction of the length of primary school education from seven to six years;
5. improvement of teachers' conditions of service and the provision of in-service courses for teachers;
6. introduction of a six year secondary education course and the limitation of the sixth form as soon as possible...p186

2.14.2 Lagos and Its UPE Scheme

Lagos as the Federal Territory set up its own education office with an officer to administer schools. Free Universal Primary Education was launched in 1957. Fafunwa (1974:187) observes that at the time of UPE introduction:

> There were 96 primary schools with 4,087 pupils and 292 teachers; one teacher training college with 1.418 students. By 1966 the number of primary schools had increased to 129, with over 140,000 pupils and over 4,200 teachers...P187.

Lagos, since 1954 when its status changed as part of western region assumed full responsibility of education and other welfare services. Both primary and secondary schools increased, teachers and pupils also increased tremendously, schools were erected in various places in Lagos for the education of its community.

2.14.3 UPE Scheme and Muslims' Response in Northern Nigeria.

Winters C. A. (1987:180) observes that:

> Traditionally, Muslims all over the world resisted western education; as a result many Muslims in northern Nigeria were opposed to the introduction of Universal Primary Education (UPE) in 1976. Many 'Mallamai' (teachers) were primarily opposed to UPE because they felt it would spell the ruin of the Koranic school system...p180

Quite a number of muslim populations in the northern region were not conformable with UPE because they perceived it as another strategy towards deceiving them to send their children to a Christian - western education system. Reichmuth (1989) cites Damachi, whose study reveals the feelings of Kanuri Muslims towards western and secular education because they feel that their children would be introduced to unsatisfactory behaviour including pride, disrespect, rudeness, lying, laziness, alcoholism, adultery and sexual excesses.

Northern region did not join the race of UPE Scheme when other regions launched theirs, partly due to the reason of protecting their faith and Qur'anic system of education in particular and Islamic education or Islamic way of life in general. On the other hand, Fafunwa (1974) and Asokoya (1989), see the reason of resistance from financial point of view. That northern region was unable to enter the race principally for financial reasons which was compounded by the enormity of a number of children of school age resident in the region.

Moreover, Fafunwa (1974:187) sees it that: some northern political and religious leaders were keen to expose the child to the modern educational system. Most leaders in northern Nigeria at this

time were reticent about the blessing of western education as compared with Islamic system.

Consequently, the thought of universal free primary education hardly crossed the minds of most leaders in the northern region. Also, northern government was more concerned with development of education in rural areas and promotion of adult education and literacy than with universal primary education.

It is interesting to note that Fafunwa (1974:188) observes that:

> In 1958, the northern government decided to plan primary education on provincial basis and to ensure that an increase in school population would take place only when qualified teachers were available as a result of this policy. Practically all the northern schools though few in number had qualified teachers unlike in the south where a sizeable number of teachers were untrained...P188.

From the above one can conclude that northern leaders despite problems of acceptability, western education encountered, were taking a gradual process towards education of people of the region. Having a long term plan for free universal education in mind, northern government decided to invite an expert to look into its education including financing. In 1961, Mr. H. Oldman, chief

education officer in Yorkshire was assigned to look into the financial and administrative problems of education in the northern region which would pave way towards introducing universal primary education. Oldman commission presented its report in 1962 with a number of recommendations for a successful introduction of universal primary education. Fafunwa (1974:188) states that:

> The report recommends the separation of administrative and inspectoral duties, the establishment of education authorities and setting up of a course to train educational administrators to man the new education authorities. An education law was passed in 1962 establishing a partnership between government and the voluntary agencies in an attempt to develop a public system of primary education... p.188.

Following the report of Oldman Commission, a number of primary schools and pupils' enrolment increase, teachers for primary schools were also trained. Also, secondary schools increased in number, teacher training colleges were also established in many urban ad rural areas in northern region. Reichmuth (1989:43) says that, with UPE, thousands of schools were established. Thus, thousands of teachers were newly hired, and in most northern states enrolment in primary schools more than doubled within three years. Reichmuth (1989:53) also says:

> With the introduction of the UPE scheme, Islamiyya schools have even gained importance, as for example in Kano where many primary school children in addition to their primary studies attend Islamiyya School for several hours a day. By now many 'Mallamai' (teachers) have established such schools, in order to meet the changing demands of their clients. For girls the Islamiyya school is the most widely attended institution, the proportion of female students often exceeding 50%...P53.

As part of the advantages of UPE to the northern region, Reichmuth (1989:43-44) comments that:

> The number of secondary students in the north increased rapidly... several new universities were founded in the north, Sokoto and Jos in 1975, Ilorin and Kano 1977, Ahmadu Bello University Zaria, 1962. And a considerable proportion of Muslim students at these institutions came from rural areas and low-income families. A sample taken at Ahmadu Bello University in 1973 showed that 36.8% of the Muslim students fathers were farmers, 34.4% of them with an annual income less than N400..P.44.

Despite the early resentment and opposition of Muslims in the north for western education and UPE in particular, Muslims joined the scheme and contributed to it as a prerequisite for economic development and investment in human resources. It aimed at establishing equal educational opportunity for all children of school age in Nigeria and to gradually eliminate illiteracy and ignorance in the Nigerian society. Asokoya (1989:88) comments that "the

Universal Primary Education (UPE) was perhaps the most gigantic educational enterprise of the Federal government of Nigeria".

Table 6: Number of Primary Schools and Pupils' Enrolment in the Former Northern Region of Nigeria 1955-1960

Year	Not of primary schools	Not of pupils	% increase over previous year
1955	25	168,521	-
1956	27	185,484	10.1
1957	27	205,769	10.9
1958	31	230,000	11.8
1959	36	250,912	9.1
1960	41	282,849	12.7

Source Digest of Statistics, Federal Ministry of Education, Lagos

Table 7: Number of Secondary Grammar Schools and Pupils' Enrolment in the Former Northern Region of Nigeria 1955 -1960

Year	Not of primary schools	Not of pupils	% Increase over previous year
1955	31	2,671	-
1956	31	3,263	22.2
1957	46	3,651	11.9
1958	47	4,086	11.9
1959	49	4,083	14.6
1960	51	6,264	33.8

Source Digest of Statistics, Federal Ministry of Education, Lagos

Table 8: Statistics of Education in Nigerian Enrolment in Primary Schools, 1975/76 to 1980/81

State	1976/77	1977/78	1978/79	1979/80	1980/81
Anambra	826.783	907,252	903,014	1,036,789	1,177,263
Bauchi	220,211	329,611	357,212	438,522	510,238
Bendel	676,373	751,712	792,921	891,893	994,899
Benue	535,096	629,243	838,723	1,120,915	1,406,402
Borno	121,982	369,052	589,620	693,130	854,626
Cross River	719,550	768,292	863,700	977,988	1,091,645
Gongola	265,335	322,313	397,705	488,805	573,220
Imo	938,400	1,003,824	1,014,467	1,107,774	1,207,406
Kaduna	460,349	613,091	747,125	870,073	1,000,613
Kano	341,806	472,813	667,998	788,132	910,333
Kwara	250,716	394,030	493,241	599,405	709,767
Lagos	388,429	400,405	442,057	476,822	509,240
Niger	113,852	181,731	277,495	376,196	478,877
Ogun	282,333	299,015	345,393	385,959	427,113
Ondo	403,200	428,119	464,395	533,539	604,930
Oyo	699,267	866,840	996,362	123,716	1,249,198
Plateau	317,487	365,554	455,500	563,387	673,553
Rivers	346,961	430,388	470,438	574,024	677,019
Sokoto	206,177	301,542	397,401	499,243	608,082
Nigeria	8,114,307	9,845,838	11,457,772	13,546,312	15,664,421

Source: Federal Ministry of Education, Planning Statistics Unit, and Lagos

2.15 Integration Initiatives of Qur'anic Schools in Northern Nigeria

Apart from various attempts by some northern state governments to integrate the Qur'anic schools into conventional schools curriculum, notable among these states were Kano, Zamfara, Sokoto, Yobe and number of others, where model "Tsangaya" schools were in operation and conventional subjects were taught, the integration attempts were done by these child with knowledge and skills that would enable him to be truly accepted and accommodated in the society and be able through his acquired skill to contribute to the development of his society.

A pre-education summit workshop on the issue of integrating of Islamiyya/Qur'anic education with conventional school system was held at Arewa House, Kaduna, in March 2003. The workshop was by Professionals, experts and practitioners concerned with the issue of Islamiyya and Qur'anic education curriculum integration with conventional school curriculum.

The workshop was attended by a cross section of individuals, governmental and non governmental organizations such as State

Primary Education Boards, State Agencies for Mass Education, Arabic and Islamic Studies Education Boards and Ministries of Education from the states of northern Nigeria. There were also the representatives of the Universal Basic Education (UBE) the Education Tax Fund (ETF) and non-governmental organizations that attended the workshop. Others were Kano Forum, Islamic Trust of Nigeria (ITN) Islamic Education Trust (IET) and many other organizations. A report of the pre-summit (2003:1) reports that "a total number of eleven papers were presented at the workshop by eminent scholars and seasoned administrators in the educational sector". The workshop went through two days from 17th – 18th March 2003. The Arewa House (2003:2-3) looking at various papers presented during the workshop and their recommendations on issues of conception, philosophy and objectives of the intended integration strategies, the following components were considered:

a. FOCUS: This should be on system integration, because the Qur'anic School is not congruent with the conventional modern conception of knowledge. And the issue is "what

mechanism do we adopt to integrate modern knowledge into the Qur'anic school system"?

b. POLICY There is no standard policy, framework or blue print on integration of the national educational system with that of indegeous education. As such, it led to divergent methods on "types" of integration in various states of the Federation. Thus there is need to have a national policy for the intended integration...P2-3.

The National Policy on Education was not specific on the policy of integration, considering the divergent curriculum objectives of the two systems to be integrated. The mechanism to be adopted was not also specified in integrating the two different systems of education. The methods to be adopted were not also spelt out by the national policy, which recommends the integration of the National Education System with an indigenous education system – Qur'anic education.

The NPE (2005:7) states that: with a view to correcting the imbalance between different parts of the country, with reference to

the availability of education facilities and the number of pupils receiving formal education and girls education:

i. effort shall be made by governments to integrate suitable koranic schools and Islamiyya schools within the formal education system; and

ii. special efforts shall be made by all appropriate agencies to encourage parents to send their daughters to school..P7

From the NPE statement on integration, no guideline or standard policy was recommended for the integration. It was even made open to states to adopt suitable methods of integration.

2.15.1 Objectives of Integrated Qur'anic School System

NCWD (2000:140) is of the view, indirectly, that the Qur'anic education be integrated where it states that, unlike the existing curriculum of the Qur'anic education which centers basically on individual, the new curriculum should cultivate and promote both individual and collective responsibility in the society. NCWD further states that the new curriculum should among other things:

1. create an integrated personality and prepare the individual for every aspect of life;
2. focus attention on the spiritual and material needs of the individual, which are inextricably united.
3. inculcation of faith in the minds and hearts of the younger generation, the correction of morals and spiritual education of the soul. It should also aim at combining knowledge and work, faith and morality and practical application of theory of life;
4. establish spiritual atmosphere between the Mallam and his pupils/students so that belief and surrender to Allah's divine will can be planted in the minds and souls of the learners;
5. create in the minds and souls of the pupils the foundation of eternal happiness and constant security through belief in Allah, the unity of all mankind, discipline and hope;
6. stress the value and sincerity of man's work in the cause of office and mankind...p140-141.

The above new objectives of the Qur'anic school system, have no significant difference from what the report of pre-education summit on the integration of Qur'anic schools with conventional school system agreed on. Considering the peculiar nature of the Qur'anic school system, the workshop integration of Qur'anic schools recommended the objectives of the Qur'anic education different from the Islamiyya school education. Arewa House (2003:3) states some of these objectives as follows:

1. to strengthen the ability to read, write and memorize the Qur'an in Arabic script;
2. to broaden the scope of the existing Qur'anic school curriculum to include some elements of basic education such as: literacy, numeracy, general knowledge and vocational skills in order to meet the goals for education for all;
3. to inculcate in pupils the knowledge of some Islamic rites that will be taught from the Qur'an, Hadith, Fiqh, Sirah and Tahzeeb;

4. to inculcate permanent, enduring morality and justice in the pupils that will enhance harmonious relationship between them and their Creator, on the one hand, and between them and their fellow human beings, on the other;
5. to provide opportunity of access to basic education for Nigerian children of school age, in line with the objectives of UBE without sacrificing the basic tenets and teaching of Islam;
6. to harness resources in both the Qur'anic and formal school systems to the benefit of the Nigerian child.
7. to equip the Qur'anic school child with the knowledge and skills that will enable him or her to develop to his or her fullest capacity, derive maximum social, economic and cultural benefit from being a member of the society and fulfill his or her civic responsibility...P3-5.

For an efficient integration of the Qur'anic schools which usually have large population of pupils, secular subjects, where intruded could be of great advantage, the teaching of conventional subjects could go along way in improving the schools in general. Arewa

Among other things, Arewa House (2003:5) recommends that a committee be set at the state level, under the commissioner of education and be empowered to make policy and guidelines to coordinate the integration programme and that members of the committee be selected from SPEB, AME, AIEB, LGEA, LGC and NGOs. The members of the committee could work in monitoring, evaluation and mass mobilization and sensitization of the members of the community.

Sensitization and mobilization of the stakeholders of the integration programme should be undertaken by SPEB, AME, NGOs and other similar organization under the supervision of the ministries of education.

For Islamiyya/Qur'anic schools a unit was suggested to be established in the SPEB to handle the integration process and to cooperate with LGEAs and AIEB as well as the ministries of education.

Adult Islamiyya and Qur'anic schools should be handled by the State Agencies for Mass Education in liaison with Arabic and Islamic

Education Boards or Units in the Ministry of Education. In managing and supporting the schools, proprietors should be involved in such areas as:

a. provision of infrastructure;

b. teachers' supply and training;

c. provision of instructional materials;

d. day-to-day administration of the schools;

e. contribution to the general funding of the school.

The integrated curriculum can only be successful when individual stakeholders of the Qur'anic school system are sensitized and mobilized towards understanding the plight of the whole system and the pupils involved.

Qur'anic schools can be rebuilt or rehabilitated where good classrooms, reading halls and toilets can be constructed and begging to be discouraged.

The integration process can go along in encouraging the proprietors to further their education in Qur'an and other Islamic related areas. Teaching learning materials needed for the Qur'anic

schools would assist in the attempt at integration. Materials such as textbooks including religious (Islamic) and conventional subjects be made available and free of charge to the pupils. Government and community-based organizations have a great role to play in providing salaries for the teachers and textbooks provision.

Children of the Qur'anic schools begging are in large number, which portrays bad image to the northern states, and constitutes an impediment to educational development of the northern region. Batagarawa (2000:41), the then minister of education, in his address at northern education summit, Arewa House observes that:

> "An estimated 90% of street beggars in the country hailed from the northern states. Out of this is an alarming 60% which were children of school going age that often either engaged as guides to adult beggars or operated independently...we need to do more through counseling as well as fashioning out and providing alternative dignifying means of livelihood ...P41".

Integration of Qur'anic schools needs funds in order to succeed, Arewa House (2003:6) reveals that the sources of funding the integration could be by the three tiers of government and other bodies and organizations like SPEB, AME, AIEB, parents and other organizations. Also grant in aid and allowances given to Mallam of the Qur'anic/Islamiyya schools be continued to be given to them as a means of encouragement. The report also recommends in addition that:

1. proprietors must be motivated financially;
2. the state and LGEAs should provide teachers;
3. that relevant government agencies should coordinate the integration process; and
4. the government must provide learning materials.

2.15.3 Teachers' Preparation, Recruitment and Retention in the Integrated Qur'anic and Islamiyya Education

The workshop recommendation on preparation, recruitment and retention of the teachers considered the differences of these schools Qur'anic and Islamiyya, their nature, characteristics and their different set ups. Islamiyya schools are of conventional in their set

up and the manner they are operated. Qur'anic schools are more of traditional and without any form of conventional characteristics or mode of operation obtained in conventional schools. The report, Arewa House (2003:9-10) recommends the preparation of the teachers as follows for both Islamiyya and Qur'anic schools, for Islamiyya:

1. H.I.S./S.I.S. Plus a refresher course on teaching methods.
2. Diploma in Hausa, Arabic and Islamic studies plus a refresher course in teaching methods.
3. NCE
4. HIS with teaching certificate from third world relief agency (an organization that conducts such kind of training for Qur'anic teachers.

For Qur'anic schools:

1. HIS/SIS with a teaching certificate from the third world relief agency.
2. Certificate in Qur'an and Tahfiq from colleges of Qur'an and Tahfiz in such states as Kano, Kaduna, Sokoto and Yobe
3. SSCE with Qur'an and Tahfiz
4. NCE

In recruiting teachers and posting them to the integrated schools, consideration must be given to those that attended such schools and obtained required certificates. This would go along way in enhancing efficient teaching learning in the integrated schools for desired results. The recruitment was recommended to be done by the SPEB and LGEAs and AISEB to coordinate the refresher courses for the teachers.

Retention of Teachers as one of the key points towards the success of the integration process, the report, recommendes the following;

a. Incentives in terms of regular promotion allowances.

b. annual merit award for hard work/efficiency should be made available.

c. provision of in-service training and opportunities for further education.

d. teachers' accommodation in remote areas should be provided

e. provision of transport or vehicles, furniture loans and allowances should be extended to the teachers.

f. allowances for teachers posted to rural areas should be paid.

g. there should be regular provision of instructional materials such as textbooks.

h. there should be assured pension and gratuity for all teachers.

For a proper management of the integrated schools, the report suggests number of items, which constitute conventional school system that would make integration successful, Arewa House report (2003:11-13) recommends that Conventional subjects, quality control and its essential elements like setting objectives and standards, administrative structure, monitoring and supervision and inspection, personnel preparation and management, financing, infrastructure facilities and evaluation be provided in the schools.

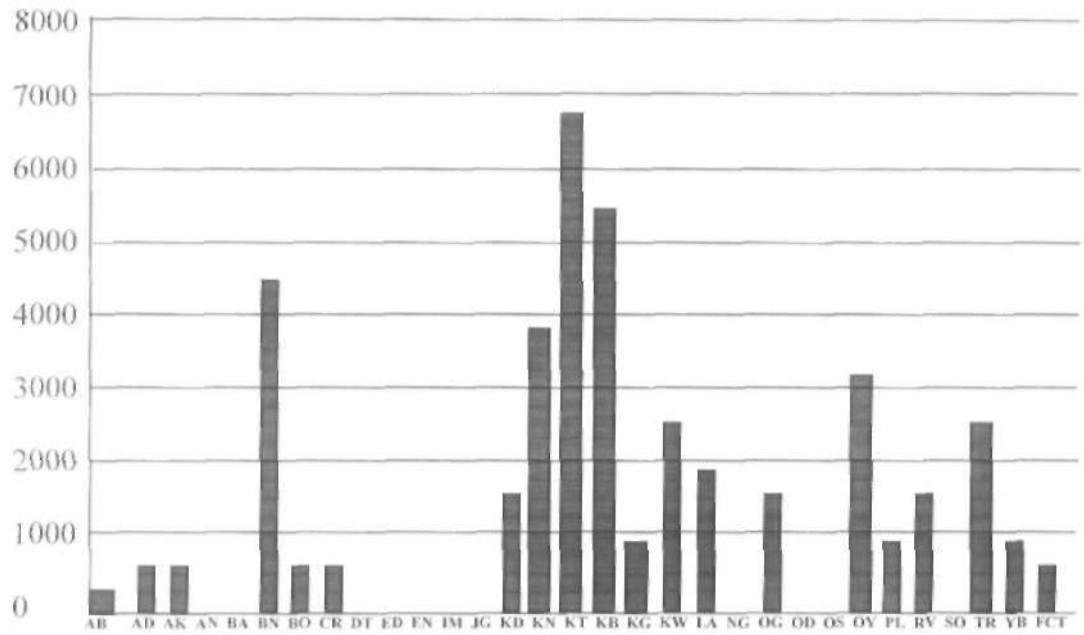
Table 9: Enrolments in Qur'anic Schools by States 1995/96

State	Male	Female	Total
ABIA	2,726.00	289.00	3,015.00
ADAMAWA	91,968.00	57,572.00	149,540.00
AKWA IBOM	-	-	-
ANAMBRA	344.00	320.00	664.00
BAUCHI	589,852.00	208,041.00	797,893.00
BENUE	8,560.00	6,107.00	14,667.00
BORNO	272,877.00	132,706.00	405,583.00
CROSS R.	907,.00	739.00	1,646.00
DELTA	1,638.00	1,232.00	2,870.00
EDO	1,041.00	777.00	1,818.00
ENUGU	290.00	115.00	405.00
IMO	124.00	111.00	235.00
JIGAWA	210,548.00	88,274.00	298,822.00
KADUNA	177,042.00	107,087.00	284,129.00
KANO	602,507.00	378,767.00	981,304.00
KATSINA	322,449.00	110,783.00	433,232.00
KEBBI	116,993.00	68,758.00	185,751.00
KOGI	70,501.00	58,777.00	129,278.00
KWARA	69,722.00	39,249.00	108,971.00
LAGOS	1,352.00	940.00	2,294.00
NIGER	186,598.00	93,631.00	280,229.00
OGUN	5,948.00	3,897.00	9,845.00
ONDO	50,349.00	34,114.00	84,463.00
OSUN	67,732.00	41,728.00	109,460.00
OYO	73,507.00	43,518.00	117,025.00

PLATEAU	48,246.00	27,136.00	75,382.00
RIVERS	270.00	226.00	497.00
SOKOTO	510,823.00	294,173.00	804,996.00
TARABA	41,925.00	21,243.00	63,168.00
YOBE	180,564.00	54,827.00	235,391.00
ABUJA	12,116.00	8,007.00	20,123.00
TOTAL	3,719,520.00	1,883,176.00	5,602,696.00

Source: National Primary Eduction Commission, Kaduna 1995/96

Figure9b 1: Teaching Staff in Islamiyya Primary Schools, 1995/96



Source: Natiional Primary Education Commission, Kaduna, 1995/96

Table 10: Students' Enrolment and Teaching Staff in Islamiyya Primary Schools 1995

STATE	ENROLMENT			TEACHERS		
	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
ABIA	1,087	639	639	48	38	86
ADAMAWA	8,282	6,426	6,426	486	111	597
A/ IBOM	14,980	14,541	14,541	526	80	606
ANAMBRA	129	103	103	13	3	16
BAUCHI	38	42	42	2	1	3
BENUE	152,503	135,805	135,805	4,303	292	4,595
CROSS	3,770	5,637	5,637	185	62	247
RIVER	5,875	5,791	5,791	265	18	286
DELTA	144	76	76	7	-	7
EDO	929	671	671	35	-	35
ENUGU	40	30	30	3	-	3
IMO	1,062	1,054	1,054	50	1	51
JIGAWA	752	469	469	45	12	57
KADUNA	26,594	29,798	29,798	1,522	50	1,572
KANO	110,648	102,983	102,983	3,847	345	4,192
KATSINA	175,110	192,363	192,363	6,766	277	7,045
KEBBI	166,165	133,345	133,345	5,711	467	6,178
KOGI	29,322	24,517	24,517	1,053	120	1,173
KWARA	54,050	5,656,151	5,656,151	2,255	1,125	3,380
LAGOS	40,108	25,456	25,456	1,636	413	2,049
NIGER	247	235	235	5	4	9
OGUN	38,465	28,531	28,531	1,475	240	1,715
ONDO	1,748	1,306	1,306	61	4	65
OSUN	-	-	-	-	-	-
OYO	127,811	70,790	70,790	3,253	795	4,048
PLATEAU	35,857	21,031	21,031	1,090	257	1,47
RIVERS	26,355	26,199	26,199	1,440	218	1,658
SOKOTO	1,270	1,003	1,003	69	6	75
TARABA	92,464	71,755	71,755	2,748	246	2,994
YOBE	27,260	26,648	26,648	1,016	98	1,114
ABUJA	22,541	21,635	21.635	667	72	739
TOTAL	1,165,607	6,605,030	6,605,030	40,587	5,355	45,942

Source: Natiional Primary Education Commission, Kaduna, 1995

2.15.4 Addressing Almajiri Phenomenon in Northern Nigeria

According to the report of Arewa House (2004), the Education Tax Fund (ETF) demanded Arewa House to undertake an exploratory study of Tsangaya system of education, with particular reference to the northern states and also to develop a "Blue print for a model Tsangaya institution", which ETF could assist or fund. The assignment was undertaken and formally presented to the Board of Trustees of the ETF on 13th August, 2003. This report consequently brought about the idea of a National workshop on Tsangaya system of education held at Abuja in July 2004 which came up with a number of recommendations, which were duly forwarded to the ETF for further consideration and possible action.

As a result of the Abuja conference, the Technical Committee on the Tsangaya system of education made a number of surveys and studies on the area and proposed areas that ETF could assist. The technical committee also considered some basic areas for consideration like the fundamental right to education for the children, the Nigerian problems of the Almajirai and Tsangaya system of education as well

as the complexity of the system as a whole, which need effective intervention.

The technical committee also brought some objectives to be achieved by the intervention of the ETF in the report (2004:4), among other things, to provide functional and qualitative education to the Almajirai of the Tsangaya schools, check the menace of begging, sensitize and mobilize parents, scholars, community leaders and other stakeholders on the social and educational problems confronting the Tsangaya education system as a whole and finally, to support and strengthen "Alternative institutions" like Islamiyya schools.

2.15.5 **Proposed Project (Alternative)**

The ETF intervention programme, according to the Arewa House (2004:5) report, consists of three principal projects:

a. the Model Tsangaya Primary School. This is designed to provide access to basic education to those vulnerable children who attend Tsangaya schools to the exclusion of conventional education.

b. cooperative Tsangaya project: This is meant to bring together

selected traditional Tsangaya schools into organized clusters with a view to improving their learning facilities, expanding the world view of their proprietors and providing their patrons with vocational skills and access to basic and functional literacy and

c. the Tsangaya Education Support project: This is designed basically to provide 'Capacity Building" and "Textbook development' to the Islamiyya and Islamiyya primary schools.

Each of these alternatives has different structures characteristics and justifications for example, the Model Tsangaya primary school has the following structure (project) which could have a greater access to a large number of children; it is a viable alternative to the Tsangaya system.

2.15.6 Structure of the Model School

It is proposed that the school shall be for a period of six-year educational programme. The first three years would concentrate purely on the study of the Qur'an where 70% of the curriculum would focus on the recitation and memorization of the Holy Qur'an. The remaining 30% shall be devoted to the learning of Arabic and

language of the community like Hausa, Kanuri, Fulfude, Nupe, etc English and elementary Ibadat would also be taught. The second section of the remaining three years would cover Islamic education curriculum and introduction of subjects like English, Mathematics, Science and Social studies as well as vocational skills.

- Justification for The Model School: Justification for the model school was to satisfy the yearnings of the parents for the Qur'anic education of their children, which even the Islamiyya schools cannot meet as their curricular are more conventional than those of the Quranic..

  The proposed Tsangaya school model is different from the existing traditional Qur'anic schools, as it has improved curriculum content, methods, structure, management, staffing, welfare, and quality.

- Goals and Objectives of the Model: Tsangaya Primary school.

The following were drawn as objectives:

a. to introduce elements of basic education into the Qur'anic school system without interfering with the goals of the Qur'anic education system;

b. to equip the model Tsangaya (Qur'anic) school pupils with knowledge and vocational skills that will enable them to integrate into the Nigerian society;

c. to enhance the social mobility of the Qur'anic school products;

d. to provide the decent living and learning environments in the Qur'anic schools; and

e. to ensure that the Qur'anic school graduates have educational mobility.

These objectives are far above those of the present Qur'anic schools in terms of quality of the expected outcome of educational objectives. The curriculum of the Tsangaya primary model school includes the first three years:

i. Qur'anic recitation and memorization to carry 70% of the learning activity with Arabic and teaching of the art of worship. Fiqh, Hadith, Sirah, Tahzib would also be taught.

ii. Onventional Schools Subjects: During the second three year stage subjects like Mathematics, English, Social Studies, Primary Science and Vocational skills.

iii. Vocational Skills Training: In order to help the pupils towards self reliance, vocational skills training would be given in areas like agriculture, handcrafts, home economics etc. This is also coming in the second stage.

iv. Instructional Materials: Relevant materials to facilitate learning are also suggested for example, textbooks, slates, writing materials, mats, chalkboards and other vocational skill training equipment.

v. Curriculum Process: The proposed Tsangaya school model could run from Saturday to Wednesday for school subjects while Friday remains a free day and conventional school subjects would be taught on Thursdays. These subjects would come into normal school days at the second stage. It is also suggested that the school session would be three terms; first term – 14 weeks.

Second term – 13 weeks

Third term – 14 weeks, and vocations would be allowed and centered on Islamic festivals. Extra curricular activities including physical excise would be allowed.

vi. Pupils Enrolment: It is also suggested that the pupil enrolment would be 100 for the take off and every year the same number would be enrolled and at the end of the sixth year, children would be 600 per school.

vii. Staff Requirement: The school would need teaching and non – teaching staff to allow it to function effectively. Every year an additional teachers is required to make 18 teachers for the first and second stages and Qur'an and conventional subjects respectively.

viii. Teaching – Learning and Welfare Facilities: The report suggested the following areas:

a. large areas to be developed as the school site;

b. halls, classrooms;

c. quarters for staff and hostels for the pupils;

d. dinning facilities;

e. large halls to be used for prayers and recitation of the Qur'an

f. introductory technology and related facilities;

g. sports and recreational facilities and

h. learning facilities such as boards, benches, mats and vocational training equipment.

iv. **Funding and Management**: It was proposed that funding of Tsangaya primary school be shouldered by:

a. the Education Tax Fund

b. state governments;

c. local government authorities; and

d. communities

Quite a number of other areas that affect curriculum of the Tsangaya system were included in this report as proposal, like sanitation and mobilization strategies, adaptation of national curricular, development of appropriate texts and capacity building in order to ensure efficient delivery of instruction of all types of teachers and conventional subjects.

Tsangaya primary school project represents a long-term type of project to establish. It is also not intending to do away with Tsangaya schools; rather it is reforming them and making them meaningful to the recipients as well as the communities.

Already this project has developed or established six centers across the country in places like the Federal Capital Territory – Abuja, in Kaduna State in places like Makarfi, Rigachikun and Millennium Hope school programme. In Zamfara State, the school is located at Anka, these schools were also established in Borno and Taraba States.

2.15.7**Cooperative Tsangaya Project**

This is a kind of cooperative venture bringing together interested state governments, local governments, communities and organizations as well as the Education Tax Fund.

According to Arewa House (2004:14), the objectives of cooperative Tsangaya project are:

a. sensitizing and mobilizing local communities and Tsangaya School proprietors on the imperative of running a viable and virile school system and increasing their sensitivity to the menace of begging which has become endemic within the system;

b. providing access to basic education so that the products of the Tsangaya school system would function effectively at all levels of our national life;

c. providing access to vocational education, which will endow the products of Tsangaya school system with requisite skills to earn a decent livelihood and contribute their quota to the socio economic development of the nation;

d. developing culture of cooperation and partnership among all stakeholders with a view to addressing collectively, constructively and by mutual understanding, the sensitive issues in our national life; and

e. improving the welfare of the teachers as well as students in the Tsangaya school system while providing basic teaching – learning facilities...P14.

It is designed to consist of two clusters of Tsangaya schools to be formed in partnership with interested governments and community based organizations. Each cluster, according to the report, will consist of twenty (20) Tsangaya schools with an anticipated average of fifty (50) students per school, making a total of one thousand (1000)

students per cluster or cooperative unit. For the purpose of effective management, all schools which come together to form a cluster must, come from a single state.

It is important to note that this project could be more relevant to Tsangaya school system for the number of reasons such as, it is community based with governments in support, teachers would be trained and retrained, schools would be built and catered for, welfare of both teachers and students would be taken with the more seriousness it deserved. Begging that constitutes a menace to the public would be reduced, new subjects would be introduced and teaching - learning facilities would be provided.

Cooperative Tsangaya project will reduce suspicious position western education has among various communities in northern Nigeria. It also opens ways for cooperation and partnership in states of northern Nigeria and the products of Tsangaya school system can be involved and function at all levels of our national life. Vocational education will be taught in this project in order to provide skills for students to make a meaningful living. Sensitization and mobilization of the public through lectures, seminars and workshops can help this

type of project to gain acceptability in order to benefit the recipients of the Tsangaya school system.

The report of Arewa House (92004:15) also suggests many ways to sustain cooperative Tsangaya project like improving the condition of teachers, developing viable economic ventures, agro – allied related activities and many other relevant economic ventures could help in transforming each cluster of Tsangaya School into a viable cooperative society. Welfare facilities, dormitories, toilet facilities, clothing and health facilities to be provided by non – governmental organizations, were part of the report. Cooperative Tsangaya project could look into the provision of teaching learning facilities and upgrading of schoolteachers through training, retraining and payment of salary.

2.15.8 Management of Cooperative Tsangaya Project

Unlike the Tsangaya school system, the management of the cooperative Tsangaya project as suggested by the Arewa House (2004:16), the management should be appointed by each state cluster who shall be the administrative officer of the project and the

management and the appointment shall be with the approval of ETF/Arewa House Committee.

The management committee according to the report shall consist of:

a. the chairman, appointed by partner state in consultation with ETF;

b. one Islamic Education Board, Agency for Non-Formal Education and State Primary Education Boards;

c. two prominent Islamic scholars in the state, as well as "Alarammas" whose Tsangaya are participating in the scheme (project);

d. the representative of the emirate council in the state or the council of chiefs;

e. the representative of ministries representing youth and social development in the state;

f. the project consultant, who shall ensure funding commitments are realized and financial and project guidelines are adhered to; and

g. the project manager shall be the secretary to the management committee...p16

The funding responsibilities of this project rests on the ETF who would take care of basic literacy, vocational education, capacity building and mobilization. The partner states, according to the report, shall be responsible for welfare facilities, development of economic ventures and provision of teaching – learning facilities and staff salaries. Local governments and community organizations shall help in sensitization and mobilization of people.

2.15.9 **Proposed Curriculum for Tsangaya School System**

Subjects were proposed by various committees working to improve the curriculum of Tsangaya school system one of which was proposed by Arewa House report of September 2004 on the intervention of the Education Tax Fund (ETF) in the area of Tsangaya Education. Side by side with the study of the Qur'an for six years and divided into sections, the first three years would be devoted to the recitation and memorization of the Qur'an, which takes 70% of the study. While other 30% would be used for study of Arabic, elements of worship and language of the wider community. The second section, which is the last three years would be devoted to the study of Islamic education curriculum and other conventional

subjects like Mathematics, English, Social Studies, Sciences and Vocational Education. The proposed modified curriculum would be experimented at classes 1-3 of Tsangaya schools of northern Nigeria.

The use of cooperative Tsangaya project would be more appropriate based on the reasons advanced previously and should take into cognizance the study of the Qur'an including recitation, memorization and writing. There is a great advantage to study Arabic language to understand the message of the Qur'an. The study of Ibadat (act of worship) to understand how to worship and conduct other rituals. Conventional subjects would give the learners general knowledge to help them integrate and compete in the larger community and vocational education would provide them with skills capable of making the recipients self-reliant to contribute to the socio economic development of their individual communities in particular and Nigeria in general.

2.16 Qur'anic School Integration Initiatives in Kaduna State

Northern states of Nigeria are divided into three geo-political zones, north – East, North West and North Central. Kaduna state is located within the North West Zone comprising seven states, which include Kaduna, Kano, Katsina, Kebbi, Jigawa, Sokoto and Zamfara States.

Kaduna State (2007) puts it that the population of its people was 5,055,684 in 1991 census projection and 6,066,562 in the 2006 projection. It has 23 local government areas and 46 Development areas. The main ethnic groups in the state include the Fulani, Hausa, Gbagiy, Bajju, Atyap, Jaba, Koro, Kaninkon, Kadara, Kagoma, Kurama, Kahugu, Chawai, Attakar, Gure, Ikulu, Ninzom and Kahugu.

Kaduna state is among the states in the north – west geo political zone having a number of Qur'anic schools and is making attempts at integrating the schools with a view to empowering both the 'Mallamai' (teachers) and the pupils of the Qur'anic schools. It is also trying to ensure that the pupils of the Qur'anic schools are

catered for against economic, social and cultural deprivation so that they can earn sustainable living and enhance their participation in the development of the state.

The Human Resources Development Unit (HRDU) of Ahmadu Bello University, Zaria has in July 2006 submitted a proposal to the Kaduna State Government on the Qur'anic school pupils based on which the attention of the state government was again drawn and added its efforts towards rehabilitating the pupils of the Qur'anic schools as well as the teachers in the areas o education, food, shelter, medical and other social services in order to make their life better.

The HRDU itself was driven by the UNICEF report of the year 2006 on the issue of excluded and invisible children to draw the attention of the world to the plight of children. According to the UNICEP report, the HRDU (2006:2) observes that:

> The excluded and invisible children are those deemed as missing out in an environment that protects them from violence, abuse and exploitation. These categories of children are unable to access essential services and goods in a way that threatens their ability to participate meaningfully in the activities of their societies and consequently posing a very dangerous threat to their very existence on earth...P2.

According to the United Nations (UN) the year 2015 is given as a deadline for the overall development of the children, and some countries, Nigeria inclusive are not doing something so great to realize the UN ambition. The HRDU then saw the major social problem facing northern Nigeria in general and particularly Kaduna State is the menace of the "Almajiri" (the pupils of the Qur'anic schools) which reached an embarrassing stage. The HRDU (2006:2) says, "No government can pretend that they do not exist. It will therefore be unjust for a state to neglect any section or categories of its citizenry most especially the children". Almajirai are part of this responsibility that a state needs prompt attention.

In its attempt to call for the government of Kaduna State's attention on the plight of the "Almajirai" the HRDU (2006:3) observes that:

> These 'Almajirai' (pupils) and their way of life paint a picture of children who have been forgotten by this society because they are denied the basic necessities of life such as parental care, decent shelter, clothing, food security, health care and dividend of western education to mention just a few. Since they have to fend for themselves, hence the tendency to beg for alms with its attendant stigma and inhuman drives and insults. In line with this, the political and religious fundamentalists now find solace in the easy manipulation of these innocent children as "thugs" and

"area boys" etc to forment crimes. In the process, many of these children are killed, maimed or incacerated. In all, for the Almajiri, all the hazards and hardships are to no benefit either to himself or to the community at large. In effect they may become a "wasted generation" in a land full of opportunities because they are prone to serious crimes, fanaticism, thuggery and societal alienation.. P3.

The proposal of HRDU titled "Harnessing the Almajiri for Productive Life: Kaduna State as a model", brought number of proposals in order to make the pupils of the Qur'anic schools the focus of the state government to make learning meaningful for them. The HRDU (2006:4) makes clear its mission regarding the Qur'anic schools pupils as follows:

i. to look into how we can harness and rehabilitate the Almajiri for a productive life;
ii. determine what opportunities lie for them in the future;
iii. to determine and design programmes of action for them;
iv. to determine how to integrate and ameliorate the Qur'anic teachers (the 'Mallamai' (teachers)) for better living standard so as to check- mate street begging by their students;
v. to design a "Half way" educational leaving approach to accommodate both the Qur'anic and western education

systems i.e. incorporation of formal education syllabus into their studies and release mechanism for them to partake in western education system – the UBE;

vi. to fashion out a participatory paradigm for the operation of three tiers of government with respect to the 'Almajirai' (pupils) and community development...p4

2.16.1 Modus Operandi

The proposal of HRDU does not only stopped at spelling its mission to the Kaduna State Government, it looks at the Almajiri and Qur'anic education and its related problems as practical problems that need practical solutions without which such identified problems would continue to surface, which would leave the state in perpetual social problems. The HRDU (2006:4-5) identifies the following strategies to harness the productive life for the pupils in the Qur'anic schools:

i. assessment of all Qur'anic school teachers in the selected project areas along with their credentials in order to determine whether they are qualified to run the koranic schools and for possible integration;

ii. survey Qur'anic centers where Almajirai are supposed to receive Islamic education and the number of children that are involved;

iii. Take stock of all existing youth centers in the project area and identify all vocational institutions there with;

iv. identify all stakeholders' parents, ward heads, religious leaders, politicians, opinion leaders, business people etc that reside in the project area;

v. locate and brief leaders of these Islamic organizations:

a. the Qadiriyya organization

b. the Ahmadiyya

c. the Tijjaniyya

d. the Jama'at Nasrul Islam

e. the Secretary General for Islamic Organization.

f. notable emirs and Islamic scholars

2.16.2**Action Plan**

The proposals given to Kaduna state by the HRDU also include the possible action plans, which are designed in eight phases each dealing with different items, for example, vigorous public

enlightenments to sensitize people and other stakeholders on the integration of the Qur'anic schools to see the attempt not as an attack to Islamic religion.

Phase two, to establish adequate and separate rehabilitation centers called "Almajiri Welfare Center (ALWEC) with adequate food, shelter, medical and other social services.

Phase three, to develop a broad based school curriculum, syllabus, erecting more Qur'anic schools as part of the intervention policy to improve standard of education and integrate Islamiyya schools with the UBE and collaborate with the state ministry of education to fashion out the modality.

Phase four, to fashion out a suitable time table that will ensure a hitch free release of pupils from convention primary school to the Qur'anic schools or vice versa.

Phase five would include collaboration with some vocational centers to train the adult students of the Qur'anic schools in the areas of farming, carpentry, food processing, vulcanizing, tool maintenance etc.

Phase six in this phase, effort would be made to train and retrain the teachers ('Mallamai' (teachers)) of the Qur'anic schools in conventional ways, so that they can be acquainted with modern education methods of instruction at the same time it will checkmate the occurrence of redundancy, unemployment and denial of benefits for both teachers and the pupils in order to make integration process a success.

Phase seven would include encouraging establishment of Qur'anic schools in the rural areas in the state along with the UBE to discourage parents from sending their children to other areas in search of education. Such schools should be adequate and active in order to be able to admit the pupils.

Phase eight, when the above phases have taken shape, the HRDU team would be in a position to advise the three tiers of government to legislate or make by laws to prohibit any form of child abuse" including begging by the youth and children in the name of Qur'anic education in Kaduna State.

To harness the Almajiri pupils for a productive life in Kaduna State, there must be need to conduct the integration process into

phases for the stakeholders to become familiar and be aware that Qur'anic school pupils need to be taken care of through curriculum integration and other means of rehabilitation. The HRDU also identifies the relevance of setting up of some appropriate committees to implement, monitor and evaluate the integration and rehabilitation scheme. The NRDU (2006:6) suggests that such committees should consist of:

a. relevant university consultants;
b. state and local governments relevant representatives especially from the governor's office;
c. islamic scholars aid Islamic organizations;
d. representatives from the communities or settlements;
e. the mass media representatives;
f. the vice chancellor or his representative; and
g. relevant development agencies as UNICEF, UNESCO, NGOs etc.

2.16.3 **Funding the Scheme**

The proposal also touches on the area of possible sources of funding the scheme, as no project of this nature can be sustained

without source(s) of funding. The proposal also takes into cognizance that it is the responsibility of all to support the move to harness, rehabilitate and integrate the children of this system of education into the mainstream of the larger society in order to reduce their difficulties and make them contributing members of their societies and reduce in them as HRDU (2006:7) says "tendency to possess a poorer self image, a greater sense of powerlessness more fatalistic attitude towards life, a "potential for impulsive acting out".

Against the occurrence of the above undesirable situation, the HRDU (2006:7) identifies the following possible financial or funding sources:

1. federal government
2. state and local governments of Kaduna state
3. united Nations donor Agencies e.g. UNICEF
4. voluntary donor agencies
5. philanthropists especially from Islamic world.
6. appeal fund donations ceremony to be organized by ABU/HRDU
7. general public appeal fund/donation

8. through placing/displaying "Almajiri box of mercy" in conspicuous or strategic places to attract cheerful donors.
9. places such as mosques, markets, shops/shopping centers, gates to higher institutions of learning and hotels can be used to display the "Box of mercy".

2.16.4Reaction by Kaduna State Government

A committee to look into the proposal for harnessing the "Almajiri" productive life in Kaduna State was inaugurated on 9th May 2007 at Conference Hall, Kawo, Kaduna to study the proposal submitted to the state by the Human Resources Development unit in order to assess its workability for implementation in Kaduna State. The membership of the committee showed the seriousness of the state government and how it is ready to go by the proposal made because, members to constitute the committee were selected from 22 important areas of administration and human development units. The membership was from both government and non-government community based organizations. A need was stressed for the

maximum support from the numbers of the committee for the successful execution of the committee's assignment.

The chairman of the committee, the permanent secretary, Bureau For Religious Affairs (Islamic matters) of Kaduna State solicited support from well meaning individuals, state, local government and non governmental organizations towards the "Almajirai" project and poverty eradication in the state.

Series of meetings continued to be held on this issue especially in the year 2007 where sub-committees were formed for effective operation of the project. There was already an action plan committee on the ground. Added to this were, as the minutes of the meeting on the committee (2007:7-8) states:

i.	Sub-committee on publicity:	
a.	Ministry of information	Chairman
b.	Jamaatul nasul Islam	member
c.	Mal Tukur Abdussalam	member
d.	Human resources Development Unit	member
ii.	Sub-committee – on finance/fund raising	
a.	Dr. M. S. Abubakar	Chairman

b.	Ministry of local government	member
c.	Rep. Of Alh Sani Dauda	member
d.	Ref of Human Resources Unit	member
e	Secretary to the Government office	member
iii.	Sub-committee on school census and curriculum development:	
a.	Arewa House	Chairman
b.	Ministry of education	member
c.	Imam Umar Hassan	member
d.	State Primary School Management Board	member
e.	State chairman, committee on Almajiri schools	member
iv.	Sub-committee on vocational trainings	Chairman
a.	The Millennium Hope Programme	member
b.	Zulaiha A. Ashiru	member
c.	Rep of KADP	member
d.	Rep of M. A. Pategi	member
e.	Rep. Of Human Resource	member

Each sub-committee did its best in carrying out its assignment, although some areas remained questionable due to lack of accuracy,

for example, the number of Qur'anic schools in the 23 local government areas including 46 development areas left much to be desired.

Table 11: Action Plan (June 2007 – December 2008)

NO	ACTIVITY	BY WHOM	OUTCOME	TIME FRAME
1.	Preparation of final project document on the Almajirai.	State committee on Almajirai	Final Document ready at the end of the exercise	
2.	Exploratory survey throughout the state on Qur'anic, and Islamiyya schools. First by collecting all existing data gathered by similar bodies in the past to study and ascertain whether they are satisfactory.	State committee on Almajirai	To determine the number of schools, teachers and pupils of Qur'anic schools existing in the state.	
3.	Review of survey findings from the local governments.	State committee on Almajirai	An approved list of local governments to emerge from the exercise.	
4	Mass mobilization of stakeholders	State committee on Almajirai	Mobilizing stakeholders and the society at large on the	

			imperative of reforming the Qur'anic schools in the state.	
5.	Design and implementation of an effective media campaign on the problems of the Almajirai in general and the project in particular.	State committee on Almajirai	To achieve sufficient advocacy depth to sustain the project.	
6.	Establishment of advisory monitoring committees at local government level; setting up of project account.	State committee on Almajirai	All preliminaries for take off of project to be completed at the end of the exercise.	
7.	Workshops for all alarammas; members of management boards and other stakeholders.	State committee on Almajirai	Proper understanding of project objectives. Guidelines and objectives as well as developing a good record of views and observations of the stakeholders.	
8.	Curriculum	State	Curriculum	

	development workshop to adapt national curriculum to suit the peculiar nature of the model school and develop syllabi for Tahfiz, Tajwid, Arabic language, Islamic Studies, Hausa book and elementary English.	committee on Almajirai.	ready for use at the end of the exercise.	
9.	Textbook development based on the curriculum adopted; workshops in the areas of Tahfiz, Tajwid, Arabic, Islamic Studies, Hausa book, arithmetic, English and social studies, writers are to be convened to develop texts for the junior section of the primary school.	State committee on Almajirai	Textbooks to be ready for review at the end of the exercise.	
10.	Visit to the Republic of Sudan and	State committee on Almajirai	To understand and appreciate.	

	Morocco by selected number of Alarammas (10) and state committee on Almajirai to study the transformation of the Qur'anic educational system in those countries.		new ideas in the area of Qur'anic education and expand the worldview of the alarammas.	
11.	Workshop on appropriate vocational and Basic Education Programmes to be mounted for 'Almajirai' and 'Gardawa' in Qur'anic schools.	State committee on Almajirai	Appropriate programmes and means of implementing them.	
12.	Workshop on micro credit schemes and other economic ventures to be mounted for Qur'anic schools participating in the project.	State committee on Almajirai	Appropriate programmes and means of funding them.	
13.	Infrastructure development for Qur'anic schools.	State committee on Almajirai	Ready for use	
14.	Project review meeting.	State committee	Discuss progress and	

		on Almajirai	challenges and appraise activities for subsequent quarters.	
15.	Vocational and basic education programmes for QUR'ANIC schools.	State committee on Almajirai	Skills acquisition for sustainable living.	
16.	Micro credit and other economic schemes for Qur'anic.	State committee on Almajirai	Economic empowerment of Qur'anic schools.	
17.	Intervention of local governments in providing welfare and teaching learning facilities to Qur'anic schools.	State committee on Almajirai	Decent learning environment in Qur'anic schools.	
18.	End of year project review meeting.	All stakeholders	Critical review of pilot scheme.	
19.	Submission of final project report to government.	State committee on Almajirai		

Source: Progress report of the committee on the proposal for Harnessing the Almajirai productive life: Kaduna state as a model - 2007

Table 12: Qur'anic Schools Census in Kaduna State 2007

S/NO	LOCAL GOVERNMENTS	KADUNA STATE NUMBER OF SCHOOLS
1	SANGA	31
2	KAURU	173
3	ZARIA	1,112
4	IGABI	1,897
5	BIRININ GWARI	425
6	KADUNA TA KADU	465
7	KADUNA TA AREWA	567
8	KUBAU	1,550
9	KAURA	26
10	CHUKUN	300
11	MAKARFI	583
12	SOBA	1,025
13	KACHIA	198
14	IKARA	1,050
15	GIWA	1,220
16	KUDAN	445
17	KAURU	41
18	KAGORO	111
19	JABA	10
20	ZANGO KATAF	49
21	JAMA'A	56
22	SABON GARI	323
23	LERE	1,307
	TOTAL	12,964

Source: Committee on Qur'anic schools, Kaduna state 2007

2.16.5 Policy of the Qur'anic School Integration In Kaduna State

Attempt by Kaduna state government to integrate Qur'anic schools in the modern and conventional system of education was held with the intention of rehabilitating the Qur'anic schools and their pupils to enhance their social status in the society making them and their societies benefit from their potentialities.

The State Universal Basic Education Board (SUBEB) under its chairman inaugurated a committee to ensure effective integration of the Qur'anic schools into the UBE scheme in the state. The committee of integration's minutes (2006:13) state the following as terms of reference:

a. obtaining baseline data on Qur'anic schools in Kaduna State.
b. formulation of policy framework taking cognizance of the peculiarities of the state;
c. drawing work plan and action plan strategies – short, medium, and long-term;
d. provide support to the schools in terms of infrastructure, teaching materials and teacher training;

e. sensitization and mobilization of the stakeholders and the general public;

f. monitoring and evaluation of the integration process;

g. submission of report from time to time to UBEC, Abuja…p13

According to the report of the minutes almost all the above terms of reference were achieved with commendable results except that the number of Qur'anic schools identified was not very accurate due to the fact that some schools failed to cooperate. Also due to the migratory nature of some schools, accurate number could not be arrived at.

To gain acceptance of the public, especially the stakeholders of the Qur'anic education, the committee on integration of Qur'anic schools into the UBE scheme translated into Hausa language the ideals and goals of the UBE scheme in Nigeria.

The Committee's minutes (2006:2) state that the committee started by paying visits to the Emirs and chiefs in Kaduna state, mass enlightenment campaign was also done. A meeting was held with the Association of Qur'anic School Proprietors (Majalisar Mallaman makaratun Allo ta jihar Kaduna) where some schools under the

Association were visited. The committee collected some data on the number of schools, pupils' enrolment and number of teachers ('Mallamai' (teachers)) in these schools, though the data, as the committee's report states were not accurate due to lack of cooperation and itinerant nature of some pupils and teachers. The number of schools in the state was said to be 5108 which is not in agreement with 12,964 presented by the Association of Qur'anic School Proprietors to the committee on harnessing the "Almajiri" Productive Life; Kaduna State as Model in, November 2007.

The total number of pupils for enrolment was 196,432 for both males and females. (Males 152,249 and females 43,817). Teachers in these schools were 7768. Short-term pilot schools in 13 local government areas where identified and were 30 in number. The report (2006:2) also states that some items were procured and distributed to the pilot schools such as 250 copies of the Qur'an, 700 mats and 250 lanterns.

To confirm how serious the state government is in the integration project, the committee report (2006:3) confirms "All the needs/requirements of the registered schools have been compiled

e.g. classroom, furniture, toilets etc policy formulation contact has been completed with some selected sheikhs, 'Mallamai' (teachers), academia and other stakeholders".

In Kaduna State though the UBE intends to integrate the Qur'anic schools into the conventional way of education so that the pupils in Qur'anic schools and their teachers ('Mallamai' (teachers)) can acquire formal education and gain skills for national service and self accomplishment, pupils under the system could be employed and become self-relient in the society.

2.16.6 Framework for the Integration of Qur'anic Education into the UBE Programme in Kaduna State.

According to the policy framework for the integration of Qur'anic schools into UBE in Kaduna State, the programme was structured in such a way that effective coordination can be done. Various recommendations were made and approved in structure, funding, emoluments, curriculum, schools, teachers, pupils/students, and monitoring and evaluation procedures.

The policy framework (2006:1) approves the appointment of the following:

a. Chairman: with background in Qur'anic education and a retired educationist.

b. The chairman should be a full time chairman with three (3) other permanent staff.

c. A secretary: Be a civil servant and appointed.

d. Supporting staff.

e. Three zonal offices at each senatorial headquarters to oversee schools within it. Each zonal office to have a coordinator with supporting staff.

f. Government shall be required to provide furnished offices for the Chairman, Board members and other supporting staff...p1

Funding would be the responsibility of the government through the Boards in the annual budget of the state. Universal Basic Education, local governments and other non-governmental organizations are also to make substantial contributions in funding the integration project.

Emoluments for the programme are through monthly salaries to the chairman and Board members and should be equivalent to

their counterparts in other parastatals. There shall also be other entitlements as approved by the state governments and salaries of the staff should be the same as other civil servants in the state.

The policy also stipulates that the curriculum for the integration project should be a marriage of dominance between the Qur'anic education curriculum and primary (conventional) schools Fewer subjects from conventional primary school are adopted. Schools of the Qur'anic education be accepted with some vital improvements, new buildings also can be put in place. Teaching learning materials are required to be provided like the chalkboard, chalk, and stationery to be provided by the state government.

Teachers of the Qur'anic Schools should remain with their schools and remunerated by the local government with the assistance of the emirate councils. The UBEB should post teachers, seminars, workshop and conferences be organized to encourage training and retraining of the teachers.

The policy (2006:3) stipulates that students should be controlled in the following ways:

a. Registration of students shall be introduced with personal data form.
b. Parents or guardians shall be fully involved in the registration.
c. There shall be admission and class registers to check students' movements.
d. A method of identifying students through ID cards is adopted.
e. State and local governments should give supplement for feeding.
f. Infrastructural facilities are provided by the SUBEB.
g. Uniforms shouldbe provided free at the initial stage and subsequently by parents.

In monitoring the scheme, the policy suggests that SUBEB and Board members should be involved and traditional rulers should monitor the scheme in their domains. This is in order to make the scheme effective and successful.

Evaluation procedures were also suggested to be adopted where the schools, teachers, pupils and the whole learning process and procedures are evaluated. In the process of the evaluation, there should the involvement of bodies like Educational Resource Centers (ERCS) and the National Board for Arabic and Islamic Studies (NBAIS) should take charge of the final assessment of the integration procedures.

Table 13: Data on Quranic Schools in terms of Pupils' Enrolment and Teachers by Local Governments in Kaduna State 2007

S/NO	LGEA	NO OF SCHOOL	ENROLMENT			NO OF TEACHERS
			M	F	TOTAL	
1	S.GARI	143	4538	965	5503	151
2	GIWA	928	16298	2356	18654	939
3	KUDAN	216	7319	1814	9133	244
4	KAJURU	45	900	335	1235	98
5	KACHIA	101	4132	2524	6654	182
6	JABA	12	448	308	756	16
7	KAGARKO	114	2356	930	3286	133
8	IKARA	551	14628	1648	16276	953
9	SANGA	37	691	376	1067	37
10	JEMA'A	60	2202	1387	35898	78
11	Z.KATAF	60	1312	992	2305	67
12	KAURA	23	675	560	1235	56
13	IGABI	145	5959	905	6864	147
14	B.GWARI	323	13097	5746	1883	147
15	KADUNA NORTH	54 50	3393 1530	926 537	4624 2067	96 51
16	KADUNA SOUTH	57 95	940 2035	119 -	1059 2035	56 106
17	CHIKUN	110	1905	1456	3361	210
18	MAKARFI	730	9216	5071	14287	432
19	KAURU	254	23652	1706	25358	387
20	SOBA	547	23786	9960	33746	1973
21	KUBAU	444	11979	2631	14610	1027
22	ZARIA					
23	LERE					
	TOTAL	5108	152,432	43817	196,249	7768

SOURCE: Kaduna State Committee on Harnessing the Almajiri productive life 2007.

It is important to note however, that:

1. there were few cases of resistance by some 'Mallamai' (teachers) who refused to allow the enumerators to take statistics of their Qur'anic Schools, pointing out that similar exercises were done in the past, and nothing positive followed:
2. complaints were received from a number of 'Mallamai' (teachers) complaining that their schools were not enumerated during the statewide baseline data collection.

As such, a meeting was held with all the 23 Education Secretaries and a post-enumeration exercise was done, Media announcements were carried out, to this effect which helped immensely in publicizing the post- enumeration exercise.

After analyzing the data, a five-man committee was set up to work out a criterion for selecting pilot schools, with the following terms of reference.

a. Work out criteria for selection of pilot schools;
b. Identify types of assistance to be given to the pilot schools;
c. Consider any issues that will assist the committee in the selection of the pilot schools.

The committee considered the 23 LGEAs in the selection of the pilot schools. Thus, a total of 196,249 pupils with 5,108 schools obtained during the data collection were considered. And to ensure minimum representation, five percent (5%) of the total number of schools which 255 schools are suggested in the following order:

a. Equality: 18.3% is given on equality where each LGEA is given 2 schools each i.e. 46 schools selected as pilot school.

b. Need: A (the large number of purely Qur'anic schools vis a vis conventional schools) 20% is considered and the number of purely Qur'anic schools in each LGEA forms the basis for allocation. 51 schools are therefore allocated on this basis.

c. Population: LGEAs with pupils' population of 20,000 and above are given 6 schools each. Those with 15,000 – 20,000 are given 5 schools each. Above 10,000 but below 15,000 are given 4 schools each. From 5,000 and below 10,000; 3 schools each. From 2,000 and less than, 5,000 are given 2 schools each. Below 2,000 – 1 school is allocated. This will bring a total of 66 schools representing 25.8%.

d. Number of schools Using this criterion, every 100 schools are represented by 1. Therefore LGEA with schools less than 50 in number are not considered.

Thus: 50 – 149 = 1 school;

150 – 249 = 2 schools, etc. In this case a total of 50 schools representing 19.6% are considered.

c. Peculiarity: This criterion may be very difficult to apply. But using it, the state is divided into 4, based on the outcome of the whole exercises as follows:

GROUP 1 – 3 SCHOOLS EACH.

GROUP 2 – 2 SCHOOLS EACH.

GROUP 3 – 1 SCHOOLS EACH.

GROUP 4 – 0 SCHOOLS.

Therefore 42 schools representing 16 ½ % are shared accordingly.

The table below explains this criterion more clearly.

Table 14: Criteria for School Distribution 2007

S/No	LGEA	Equality	Need	Pupils population	No of schools	Peculiarity	Total
1	B/Gwari	2	4	5	3	3	17
2	Chikun	2	1	1	1	1	6
3	Giwa	2	5	5	9	3	24
4	Ikara	2	4	5	6	3	20
5	Jaba	2	0	1	0	0	3
6	Jema'a	2	2	2	1	2	9
7	Kachia	2	2	3	1	2	10
8	K/north	2	1	2	1	1	7
9	K/south	2	0	2	1	1	6
10	Kagarko	2	2	2	1	1	8
11	Kajuru	2	1	1	0	1	5
12	Kaura	2	0	1	0	0	3
13	Kauru	2	2	2	1	2	9
14	Kubau	2	4	6	3	3	18
15	Kudan	2	3	3	2	3	13
16	Lere	2	4	4	4	3	17
17	Sanga	2	1	1	0	1	5
18	S/gari	2	3	3	1	1	10
19	Makarfi	2	1	2	1	1	7
20	Igabi	2	3	3	1	3	12
21	Soba	2	4	4	7	3	20
22	Z/kataf	2	0	2	1	1	6
23	Zaria	2	4	6	5	3	20
	Total	46	51	66	50	42	255
	%	18.03	20	25.8	19.6	16.5	100%

SOURCE: Kaduna State Committee on Harnessing Almajiri Productive Life 2007

Table 15: List of Selected Pilot Schools, Enrolment, Location Proprietors and Needs 2007

S/ No	LGEA					
1	S/GARI	SCHOOL	PUPILS' POPULATION	LOCATION	PROPRIETOR	NEEDS
	1	Makarantar Muhammadu	60	Dogon Bauchi	Mal Muhd Basakkwace	Mats, Lamps, Food.
	2	Makarantar Liman Lawal Iliyasu	40	Sakadadi Village, Basawa	Liman Iliyasu Lawal	Mats, Holy Qur'an
	3.	Alaramma M. Murtala	25	Marabar Gwanda Zai Ward	Alaramma M. Murtala	Mats Food Items

2.	GIWA 1	Tsangayar Alaramma Ibrahim Kidandan	99	Kidandan Village	Alaramma Mal Ibrahim Kidandan	Mats, Toilets.
	2	Makarantar Mal. Umaru Mai Almajirai	27	Maidaro Village, Kidandan	Mal Umaru Mai Almajirai	Mats, Toilets, Lamps.
	3	Makarantar Mal Idris Haruna	20	Kano, Kadage	Mal Haruna Idris	Mats, well, Building.
	4	Makarantar Mal Haruna Aliyu	89	Ung Iya, Gangara	Mal Haruna Aliyu	Lamps, Mats, food.
	5	Makarantar Mal Mohd Sunusi Harun	42	Sabon Garin Marabar Yakawada	Mal. Mohd Sanusi Haruna	Class, Mats, Accommodation.
	6	Makarantar Mal Mansir abbas	60	Karau-Karau	Mal Mansir Abbas, Karau – Karau	Building Mats
	7	Makarantar Mal Dalhatu Rafin Gora	33	Rafin Gora, Karau Karau	Mal Dalhatu Rafin Gora K/Karu	Building, well, Mats

	4.	Makaranta M. Abdulrahaman Jaafaru	40	Hanwa, Kwantiresha	Mal Abdulrahman Jafarui	Mat, Lamps
	5.	Makarantar M. sani Tsugugi	63	Muchia Ward	Mal Sani Tsugugi	Mats, Kettles, food.
	6.	Makarantar M. Usman Bomo	32	Bomo Village	Mal Usman Bomo	Building, Mats,
	7.	Makarantar MAl Muhd'. Alaramma.	20	Jama'a Village	Mal Muhd Alaramma	Mats, Lamps, Qur'an.
	8.	Makarantar Mal Mustapha Layin Zomo	92	Basawa Ward	Mal mustapha Layin Zomo	Mats, Lamps, Qur'an,
	9.	Tsangayar Mal Isiyaku Dan ladan	62	Basawa Ward	Mal Isiyaku Dan Ladan	Qur'an, Mats, Lamps.
	10	Makarantar Mal Inusa Ang. Fulani Jushi	41	Ang. Fulani ,Jushi Ward	Mal Inusa Ang Fulani, Jushi	Mats, Lamps,

	8	Makarantar mal, Sale Turaki Gwanawa I	63	Gadagau, Yakawada	Mal Sale Turaki Gwandawa I	Mats, Accom.
	9	Makarantar Mal Lawal Mai Almajirai	83	Ung. Fada Yakawada	Mal Lawal Mai Almajirai	Mats, Lamps, accom.
	10	Makarantar Alaramma Saidu Ibrahim	32	Danmahawayi	Alaramma Saidu Ibrahim Danmahawayi	Mats, toilets.
	11	Makarantar Mal. Audu Kuringa	40	Kuringa Village, Danmahawayi	M. Audu Kuriga	Mats, classes.
	12	Makarantar Mal Sale Mai Agogo	42	Tashar Guga	Mal Sale Mai Agogo T/Guga	Mats, classes
	13	Makarantar Mal Idi Kaya	84	Kaya Village	Mal Idi kaya	Food, Mats Lamps

	14.	Makarantar Mal Kasimu Yelwa	60	Idasu, Kaya District	Mal kasimu Yelwa, Idasu	Building, Mats
	15	Makarantar Mal Nuhu Usman Shehu	20	Kakangi Gari	Mal Nuhu	Building, Mats
	16	Makarantar Mal Adamu Mai Rubutu Da Hagu	31	Ang. Shehu building Kakangi	Mal. Adamu Mai Rubutu da Hagu	Building, Food
	17.	Makarantar Liman Mohd Ung. Sarkin Fulani	46	Ung S/Fulani Tsohuwar Giwa	Liman Mohd Ung S/Fulani T/Giwa	Building, food
	18	Makarantar M. Dalhatu Hayin Madara	52	Hayin Madara, Giwa	Alaramma Mal Dalhatu Hadara	Mats, food
	19.	Makarantar Mal Zakari Tudu Muntsira	80	Tudun Muntsira, Pan Sheka Hauwa District	Mal Zakari Tudun Muntsira	Mats, building

	20	Makarantar Mal Auwal Biye	25	Biye Village	Mal Auwal Biye	Toilets, Mats
	21	Makarantar Mal Mohd Rabiu Shika	84	Shika	Mal Mohd Rabiu Shika	Lamps, mats
	22	Makarantar Mal Hamisu Madugu	60	Madugu village	Mal Hamsu Madugu, Fatika	Building, mats
	23	Makarantar Mal Yusha'u Hayi Fatika	80	Hayi Fatika Village	Mal Yusha'u Hayi, Fatika	Building, mats
	24	Makarantar Mal Liman Sadi Sarki	142	Rafin Sarki, Fatika	Mal Liman Sadi, Rafin Sarki	Mats, Building
		24 SCHOOLS				
3	KUDA N 1	Makarantar Mal. Adamu Dandabo	21	Dandabo Kaura Wali	Mal. Adamu Dandabo	Toilets
	2	Makarantar Mal Salisu K/Wali	63	Kauran wali village	Mallam Salisu Kauran Wali	Mats, lamps

	3	Makarantar mal Abdu Gidan Galari	49	Gidan Galari, Doka	Mal Abdu Gidan Galari	Well, mats
	4	Makarantar Sheikh Abdullahi Alababa	120	Ung. Kanawa, Doka	Sheikh Abdullahi Nababa	Lamps, mats
	5	Makarantar Alaramma M. Abubakar	40	Hunkuyi	Alaramma Mal Abubakar	Lamps, mats
	6	Makarantar Mal Yusuf	40	Garu village, Hunkuyi	Mal Yusuf Jibril	Toilets
	7.	Makarantar Mal Abdulkadir	80	Kyaudai kaudai	Mal Abdulkadir Kyaudai	Buildings, mats
	8	Makarantar Mal Usaini Likoro	60	Likoro Village, Likoro	Mal Usaini Likoro	Toilets, Lamps
	9	Makarantar Mal Musa Bagadi	39	Bagadi village, Likoro	Mal Musa Bagadi	Lamps, mats

	10	Makarantar Mal Alhassan	50	Lafiya Village, Likoro	Mal Alhassan Lafiya	Lamps, mats
	11	Makarantar M. Abdllahi Zabi Kudan	62	Zabi, Kudan	Mal Abdullahi Zabi, Kudan	Mats, lamps
	12	Madrasatul Qur'anil Karim, Zabi	86	Zabi, Kudan District		Well, Mats, Lamps
	13	Makarantar Mal. Isa Nasarawa	54	Nasarawa village, Kudan	Mal. Isa Nasarawa Kudan	Toilets
		13 SCHOOLS				
4.	K/NORTH 1	Hassan Bababbare Quranic school	120	Ung. Dosa K/North LGA	MAL Hassan Bababbare	Classes, Books
	2	Ahmad Rufai Qur'anic school	40	Ung. Rimi Kaduna	Mal Ahmad Rufai	Classes, Rooms, chairs

	3	Mal Nasiru Qur'anic School	430	No V24 Galadima Hayin Banki Road	Mal Nasiru Hayin banki	Books, Salary, Teachers
	4.	Suleiman Alar'amma Tahfizul Quran school	106	Kabala	Alaramma Mal. Suleiman	Classes, food
	5	Mal Sani Mai Almajirai Qur'anic school	36	Kabalan Doki	Mal. Sani Mai Almajirai	C/Rooms, Toilets, Food
	6	Mal Tasiu Quranic School, Kwaru	40	Yahaya Road	Mal Tasiu Kwaru, Badarawa	Classes, toilet, food
	7	Alaramma Mal Haruna Qur'anic School, Badarawa	100	Badarawa	Alaramma Mal Haruna	Classes, toilets
		7 SCHOOLS				
5	CHIKU N 1	Makarantar Mal. Dauda Dokan Mai Jama'a	40	Dokan Mai Jama'a, Kujama	Mal. Dauda Dokan Mai Jama'a	Building, Food

	2	Makarantar Mal. Nuhu Buruku	40	Buruku Town, Buruku	Mal Nuhu Buruku	Building, food
	3	Makarantar Mal.Minkailu Muhammed	60	Sabon Gayan gayan	Mal Mikailu	Building, food
	4.	Makarantar Mal Hashimu, Udawa	60	Udawa, Kuriga	Mal Hashimu Udawa	Building, food
	5	Makarantar Mal Tasiu Buruku	35	Buruku	Mal Tasiu Buruku	Accom., Classes
	6	Makarantar Mal Lawal S/Gayan	20	Sabon Gayan Gayan	Mal Lawal S/Gayan	Accom. Food
		6 SCHOOLS				
6	KUBAU 1	Makarantar Mal Yusuf Jenau	100	Anchau	Mal Yusuf Jenau	Toilets, mats
	2	Makarantar Mal Jibrin	100	Damau	Mal Jibrin Damau	Slates, Mats

	3	Makarantar Mal Dahuru	200	Kargi	Mal Dahuru kargi	Toilets, mats
	4	Makarantar Mal. Sani Kudumi	200	Haskiya	Mal Sani Kudumi	Slates, toilets
	5	Makarantar Mal Nura Liman Kaura	70	Mah	Mal Nura Liman Kaura	Toilets, mats
	6	Makarantar Mal Mujitaba Sale	50	Pambegua	Mal. Mujitaba Pambegua	Food, mats, soap
	7	Makarantar Mal Musa Gaja Gaja	20	Zuntu	Mal Musa Gaja gaja	Rooms, mats
	8	Makarantar Mal. Salihu Abdullahi D/Wai	20	D/Wai	Mal Salihu Abdullahi D/Wai	Qur'an, Mats, classes
	9	Makarantar Mal Ibahim Maiyashi	20	D/Wai	Mal Ibrahim Maiyashi	Class,mats , Holy Qur'an
	10	Makarantar Mal Yahuza Garba	40	Zuntu	Mal Yahuza Garba	Mats, food learning materials

	11	Tsangayar Maifulani	160	Auchan	Mal Maifulani Auchan	Toilets, Mats
	12	Makarantar Mal Mansir	60	Damau	Mal Mansir	Holy Quran
	13	Makarantar Mal Kasimu Adamu	80	Kargi	Mal Kasimu Adamu	Toilets, mats
	14	Makarantar Mal Yakubu Kirgi	140	Haskiya	Mal Yakubu Kirgi, Haskiya	Accom. Toilets, mats
	15	Makarantar Mal usman Katsalle Talata	70	Mah	Mal Usman katsalle Talata	Mats, toilets
	16	Makarantar Mal Sule Mohammed	86	Pambegua	Mal Sule Mohammed	Holy Qur'an, mats
	17	Makarantar Mal Abdullhamid Mai daasu	60	Zuntu	Mal Abdulhamed Mai daasu	Holy Qur'an, mats
	18	Makarantar Alaramma Mal Mikailu	56	D/Wai	Alaramma Mal Mikailu	Accom, Mats

		18 SCHOOLS				
7	ZARIA 1	Makarantar M. Saidu Ibrahim	**1114**	T/Wada Zaria	Mal Saidu Ibrahim	Mats, toilets
	2	Makarantar Mal Ibrahim majidadi	185	Gyallesu	Mal Ibrahim Maigandi	Mats, toilets, mats
	3	Makarantar Mal Shuaibu	526	Ang. Fatika	Mal Shuaibu	Accom., Toilets, mats
	4	Makarantar Mal Umar Dutsen Abba	118	Dutsen Abba	Mal Umar Dutsen Abba	Accom., toilets, mats
	5	Makarantar Mal Ali Mai Adaka	200	Ang Juma	Mal Ali Mai Adaka	Accom., toilets, mats
	6	Makarantar Mal Ahmad Goga	581	Limanci	Mal Ahmad Goga	Holy Qur'an Mats

	7	Makarantar Baba Mal Abubakar	320	Ang. Juma	Baba Mal Abubakar	Mats, toilets
	8	Makarantar Mal Halifa Tijjani	150	Liman	Mal Halifa Tijjani	Toilets, mats
	9	Makarantar Mal Abubakar Daudu	103	Tukur-Tukur	Mal Abubakar Daudu T/Tukur	Mats, toilets
	10	Makarantar Mal Ismaila Magume	101	Tukur - Tukur	Mal Ismaila Magume	Toilets, mats
	11	Makarantar Mal Yakubu Shehu	105	Kufena	Mal Yakubu Shehu	Holy Qur'an, toilets, mats
	12	Makarantar Mal. Lawal Falalu	67	Kufena, Gwargwaje	Mal lawal Falalu	Toilets, mats
	13	Makarantar Mal Sarki	176	Kaura	Mal Sarki	Electricity, toilets
	14	Makarantar sheikh Lawal Ibn Kaura	166	Kaura	Sheikh Lawal Ibn Kaura	Electricity, rooms

	15	Makarantar Mal Abubakar Babarbare	750	Kwarbai	Mal Abubakar Babarbare	Holy Qur'an mats
	16	Makarantar Mal Abdullahi Liman	217	Wucicciri	Mal Abdullahi Liman	Accomm., toilets
	17	Makarantar Mal Samaila Ganji	203	Wucicciri	Mal Samaila Ganji	Slates, Qur'an, toilets
	18	Makarantar Mal Inuwa Alaramma	354	Dakace	Mal Inuwa Alaramma	Food, toilets
	19	Makarantar Mal Yayaya Kwarbai	228	Danbo, Dakace	Mal Naiibi Hudu	Accom., Toilets
	20	Makarantar Mal Yahaya Kwarbai	436	Kwarbai	Mal Yahaya kwarbai	Holy Qur'an, mats
		20 SCHOOLS				
8	IKARA 1	Tahfizujul Qur'an Kwasallawa	110	Kwassalawa, Ikara	Alh Tukur Saleh	Allowance, accom, teaching materials

	2	Tahfizul Quran Tashar Hassan	85	Tashar Hassan	Alaramma Mal Yau	Accomm food
	3	Tahfizul Qur'an Malikanshi	100	Malikanchi Ikara	Mal Muhammadu Abbu	Accom., Toilets, mats
	4	Makarantar Mal Abdulfatahu	12	Rugu	Mal Isa Mohammed Alaramma	Holy Qur'an, mats
	5	Makarantar Mal Yahaya	45	Saya Saya	Mal Yahaya	Holy Qur'an mats
	6	Makarantar Mal Abubakar	16	Botari Mai Adiyha	Mal Ishaq Abubakar	Holy Quran, mats
	7	Makarantar Mal Musa B Yayi	26	Bamu Yayi	Mal Musa Alaramma	Slates, mats, food
	8	Makarantar Mal Lawal Ang K Kona	17	Ang. Kona Kaza	Mal Lawal Alaramma	Slates, lamps, food
	9	Makarantar Mal Rabiu barmo	120	Auchan town	Mal Rabiu Barmo	Accom., Lamps, mats

	10	Mal. Garba Qur'anic school	22	Ang. Karo	Mal Garba Sanusi	Accom. Lamps, mats
	11	Makarantar Mal Suleiman Ibrahim	112	Rumi Ward	Mal Suleiman Ibahim	Allowanc s, mats, accom.
	12	Makarantar Liman Mal Mudi	26	Rumi Ward	Liman Mal Mudik	Allowance s, mats
	13	Makarantar Mal ani Hafizi	130	Paki ward	Mal Ani Hafizi	Allowance s, general
	14	Makarantar Mal Hudu Maihula	37	Paki ward	Mal Hudu Maihula	Slates, lamps mats
	15	Makarantar Mal Abdu Badakare	57	Pala ward	Mal Abdu Badakare	Allowance s, mats
	16	Tahfizuji Quran ung Gabas	27	Ung. Gabas Ikara	Mal. Muhammad Sani	Slates, food mats
	17	Makarantar Mal Idris Dahuru	35	Kurmin kogik	Mal Idris Dahuru	Slates, mats, food
	18	Makarantar Mal Idris Dahuru	35	Kurmin		Slates, food, mats

	19	Makarantar Alaramma Mal Musa	57	Saulawa, Ikara	Alaramma Mal Musa	Slates, food, mats
	20	Makarantar Alaramma Mal Garba	38	Saulawa Ikara	Alaramma Mal Garba	Slates, food
		20 SCHOOLS				
9	MAKA RFI 1	Makarantar Mal Usman Mai Yara	160	Ung. Danju Gubuchi	Mal Usman Mai Yara	Accom., Feeding, allowances
	2	Makarantar Mal Abdullhamidu	40	Gubuchi	Mal Abdulhamidu	Accom., Food, Allowance
	3	Makarantar Limancin Gari	21	Ghana, Makarfi	Mal Saidu Mustapha	Slates, mats, ink
	4	Makarantar Mal Mai Almajirai	17	Gubuchi	Mal Salisu Abubakar	Mats, lamps, ink
	5.	Makarantar Mal Mai Almajirai	17	Bukutaje	Mal Muhammadu Mai Almajirai	Mats, slates

	6	Makarantar Mal Kasimu Dahuru	72	Tashar ari	Mal Alkasim Dahuru	Slates, Qur'an
	7	Makarantar Mal Dantine Gurgu Kari	120	Makarfi	Mal Zubairu Dantine	Accom, Seats, Qur'an
		7 SCHOOOLS				
10	IGABI 1	Makarantar Mal Inuwa S/Mallammai	182	Ung Liman Igabi	Mal Inuwa S/Mallamai	Qur'an , mats, toilets
	2	Makarantar Alh. Yusuf Lawal	107	Kampanin Z/Aya	Alh Yusuf Lawal	Qur'an, mats, toilets
	3	Makarantar mal Shuaibu Dandami	75	Kanzare	Mal Shuaibu Kanzare	Accom, Qur'an, toilets
	4	Makarantar Mallam Wada	150	NDC	Mal. Wada	Accom., Borehole
	5	Makarantar Mal Sani Balarabe	80	T/Wada R/Chikun	Mal Sani Balarabe	Accom., Furniture food

	6	Makarantar Mal Zakari	80	Rigachikun	Mal Zakari	Acom., toilets
	7	Makarantar Mal Hamisu Ahmad	75	Sign Board Rigasa	Mal Hamisu Ahmad	Accom., bore hole
	8	Makarantar Mal Zangina Liman	155	Rigasa	Mal. Zangina Liman	Accom., toilets, food
	9	Makarantar Mal Aliyu Rabiu	142	Kukkumake	Mal Aliyu Rabiu	Accom, toilet, food
	10	Makarantar Mal Abdullahi Baba	91	Fanshanu	Mal Abdullahi Baba	Acom., toilets
	11	Makarantar Mal Alhassan	78	S/Birnin Daji	Mal Alhassan	Qur'an, accom, toilet
	12	Makaranatar M. Yahuza Mohammed	79	Turunku	M. Yahuza Mohd	Mats, accom, food
	13	Makarantar Alaramma Muhd Nasir	70	Jaji	Alaramma Mud Nasir	Accom., Food, allowance

	14	Makarantar Alaramma Muhd Sani	71	Kwarau	Alaramma Muhd Sani	Accom., furniture
	15	Makarantar Alaramma Mal Abdulrahman	58	Kurmin Kaduna	Alaramma Mal. Abdulrahman	Accom, Salary
	16	Makarantar Alaramma M. Usman	89	Mando Afaka	Alaramma M. Usman	Qur'an, Books
		16 SCHOOLS				
11	B/GW ARI 1	Makarantar Mal Umar Mohd (B/G)	200	Jan Birni	M. Umar Muhd (B/G)	Allowance, blanket, food, buckets
	2	Makarantar Mal Musa Sani (LG)	225	Jan Birni	M. Musa Sani (LG)	Allow., food, buckets
	3	Makarantar Mal Hamisu (BG0	160	Old Saulawa	M. Hamisu BG	Allowance., blankets, food

	4	Makarantar Mal. Sirajo	155	Saulawa	m. sirajo	Allow. blankets, food
	5	Makarantar Alaramma Mal. Bello	148	Layin Mai Gwari	Alaramma Mal. Bello	Accom. Mats, Lamp
	6	Makarantar Mal Saidu	125	Doka	Mal Saidu	Accom., food
	7	Makarantar Gidan Baka cin tuwo	180	Saulawa	Gidan ba ka cin tuwo	Blanket, food
	8	Makarantar Mal Usman	153	Maganda	Mal. Usman	Lamps, food
	9	Makarantar mal Ibrahim	90	Bugai	Mal. Ibrahim	Slates, mats, lamps
	10	Makarantar Mal Musa Mohammed	80	Kuyello	Mal. Musa Mohammed	Furniture Accom., Qur'an
	11	Ulumuddin Qur'anic School	330	Kutemeshe		Well, lamps
	12	Makarantar Mal Haruna Saidu	300	Tabanni	Mal Haruna Saidu	Accom, Qur'an

	13	Makarantar Alaramma Saidu Damari	130	Damari	Alaramma Saidu Damari	Qur'an books, accom.
	14	Makarantar Mal Salisu	130	Didawa	Mal. Salisu	Accom. Mats, lamps
	15	Makarantar Mal Hassan	64	Dawakin Bassa	Mal Hassan	Accom, mats, lamps
	16	Makarantar Mal Mohd Sani Adamu	150	Sabon Layi	Mal Mohd Sani Adamu	Accom, food
	17	Makarantar Mal Aliyu	63	Randagi	Mal Aliyu	Accom., Food
		17 SCHOOLS				
12	KAURA 1	Musbahuddin Qur'anic school Manchok	21	Manchok town	Alaramma, Danbaba, Hassan	Mats, Qur'an, accom
	2	Qur'anic School, Kagoro	42	U/Hausawa, Kagoro.	Mal Dahuru Muazu	Qur'an, mats, accom

	3	Ta'alimuddin Qur'anic School f/Daji	61	Fadan Daji	Mal Abdullahi M. Hassan	Accom, mats, Qur'an
		3 SCHOOLS				
13	Z/KAT AF 1	Ta'adibul Aulad Alkur'anil Karim	180	Zonkwa	Mal Garba Musa Zonkwa	Mats, Qur'an, lamps
	2	Irshadul Sibyan	120	Zonkuwa	Mal Abdullahi	Mats, Qur'an lamps
	3.	Madrasatul Kira'atul Qur'an	83	Zonkuwa	Mal Hamisu Abdullahi	Accom., Mats, Qur'an
	4	Makarantar Allo M Hussaini Matoh	63	Ung. Rabo A	Mal Hussaini Matoh	Accom., Qur'an mats
	5	Madrasatul Taalimul Quran	38	Matsirga	Mal Saidu Idris	Mats, Qur'an, lamp

	6	Mal Lawal Quranic School	63	Zango urban A	Mal Lawal	Mats, lamp, quran
		6 SCHOOLS				
14	SANGA 1	Mal Danladi Qur'anic School	60	Gwantu town	Mal Danladi Suleiman	Mats, Qur'an, lamps
	2	Tahfizul Quran K/Goro Titi	40	Aboro A No6	Alaramma Mahd Galadima	Mats, Qur'an, lamps
	3	Quranic school Mayir	42	U/Hausawa Mayir	Alaramma Ibrahim yusuf	Qur'an, lamps, mats
	4	Makarantar Allo, Mal Haruna	77	Fadan Karshi	Mal. Haruna Muhammed	Mats, Qur'an, Lamps
	5	Madarasatul Alfurqan	21	U/Nungaye, Nungu	Alaramma Abubakar Aliyu	Qur'an, mats lamp,

		5 SCHOOLS				
15	JEMA'A 1	Makarantar Allo Mal Ahmadu	140	Kafanchan	Mal. Ahmadu	Accom., mats, Qur'an
	2	Madrasatul Tahfizul Qur'an	259	Gabasawa, Kaf	Mal. Mustapha	Accom. mats, Qur'an
	3	Madrasatul Isalul Khairi	151	Kafanchan A U Fada	Mal Baba Tanko Jama'a	Accom., Qur'an, mats
	4	Madrasatul Hayatul Islam	241	U/Yamma, Kaf.	Mal Muhd Suleiman	mats, Qur'an, Accom
	5	Madarasatul Nurul Islam	143	Fada, Kafanchan	Mal. Musa Idris	Qur'an accom, mats
	6	Nurul Qur'an Karim	220	Kano Street, Kaf.	Mal Aliyu Yakubu	Mats, Qur'an, light

	7	Riyadul Qur'an	96	U/Na'agiya Godo Godo	Alaramma Ahmad Jibril	Accom. mats, Quran
	8	Madrasatul Bayanul Islam	160	Ward A Kaf	Mal Suleiman A Aboki	Accomj. mats, Qur'an
	9	Makarantar Allo Mal Lawal	140	Kafanchan	Mal Dankarami	Mats, Quran,
		9 SCHOOLS				
16	KAJURU 1	Makarantar Liman Iliyasu	118	Kajuru	Mal. Liman Iliyasu	Mats, Qur'an, lamps
	2	Makarantar Mal Lawal	465	Kasuwar Magani	Mallam Lawal	Mats, accom Qur'an
	3	Makarantar Isyaku Alhassan	140	Kalla	Mal isyaku Alhassan	Mats, Qur'an, lamps
	4	Makarantar Mallam Adamu	22	Buda	Mallam Adamu	Accom. mats,

						Qur'an
	5	Makarantar Bawa Tanko	100	Ung. Daki	Mal Bawa Tanko	Mats, Qur'an Lamps
		5 SCHOOLS				
17	KACHI A 1	Makarantar Mallam Adamu	148	U/Gabas Kachia	Mallam Adamu	Qur'an mats, lamp
	2	Makarantar Ahmed Mohammed	32	U/Liman, Kachia	Mal. Ahmed Mohammed	Accom., Qur'an
	3	Makarantar Wada Sunna	84	U/Madaka , Kachia	Mal. Wada Sunna	Accom, Qur'an
	4	Makarantar Suleiman Ibrahim	60	Katul Adage	Mal Ibrahim Suleiman	Mats, Qur'an
	5.	Makarantar Tanimu Abdullahi	99	Ung. Ate, Kachia	Mal Tanimu Abdullahi	Lamps, mats, Qur'an
	6	Makarantar Bashir Ma'azu	79	Dagwarga	Mal, Bashir Maazu	Mats, Qur'an lamps

	7	Makarantar Mallam Gwani	130	Gadan Mal Mamman	Mal Gwani	Mats, Qur'an lamps
	8	Makarantar Idris Mohammed	35	U/Toka Kachia	Idris Mohammed	Mats, Qur'an Lamp
	9	Makarantar Usman U/Goburawa	161	Katari	Usman U/Goburawa	Accom, mats, Qur'an
	10	Makarantar Gidan Liman Walijo	21	Walijo	Liman Walijo	Mats, Qur'an lamps
		10 SCHOOLS				
18	JABA 1	Makarantar Mal Mansir	118	Kwoi	Mal. Mansir Kwoi	Mats, Qur'an lamps
	2	Makarantar M/Islam Qur'anic School	110	Ung. Loko		Mats, Qur'an lamps
	3	Makarantar Ihiya'u Sunna	22	Nok-kwoi		Accom., mats,

						Qur'an
		3 SCHOOLS				
19	KAGAR KO 1	Makarantar Mal Tanko Janjala	80	Kagoro	Mal. Tanko Janjala	Mats, Qur'an lamps
	2	Makarantar Mal Shehu G. Kara	56	Jeer	Mal. Shehu	Lamps, mats, Qur'an
	3	Makarantar Mal Abdullahi Aruwa	83	Kagarko	Mal. Abdullahi Aruwa	Accom. mats, Qur'an
	4	Makarantar Mal Yunusa Kabiji	83	Kagarko	Mal Yunusa Kabiji	Mats, Qur'an Lamps
	5	Makarantar Mal. Isa Shuaibu	109	D/Tafa	Mal Isa Shuaibu	Lamps, Mats, Qur'an
	6	Makarantar Rugan Alh Ahmadu gitata	15	Kusam	Alh. Ahmadu Gitata	Mats, Qur'an, lamps

	7	Makarantar Mal. Muhammadu	43	*Dumale*	Mal Muhammadu	Accom, mats, Qur'an
	8	Makarantar Liman Akoti	43	Akoti	Liman Akoti	Mats, Qur'an lamps
		8 SCHOOLS				
20	K/SOUTH 1	Makarantar Alaramma Gwani Umar	31	Bashama Rd T/Wada	Alaramma Gwani Umar	Renovation scho, Mosque, permanent site, mats
	2	Makarantar Mallam Sani	33	Yabo Close No 230, K/Mashi, Kad.	Mallam Sani	Accom. toilets, mats, classrooms
	3	Makarantar Allo Mallam Isah	63	Dan were Road, Barnawa	Mallam Isah	Accom., mats/chairs, food
	4	Makarantar Allo	92	Gero Road, T/Nupawa		Additional classes,

						toilets, accom., mats.
	5	Makarantar Allo Alh Liman	31	No AZ 12 Lemu Road	Alh. Liman	Mats, toilets, extension of building.
	6	Madrisatul Ta'alimul Qur'an	61	No 287 Dawakin Bassa, Kukuri Hausa.		Mats, toilets, extension of building.
21	SOBA					
22	LERE					
23	KAURU					

Source: Kaduna State Committee for Harnesing Almajiri Productive Life 2007

2.17 SUMMARY

The review of literature reveals some vital issues, which are summarized as follows:

The current movement toward an integrated curriculum is what all education systems in the world including Qur'anic system of education are trying to identify with. This is due of a number of advantages it has as well. It is seen as a way of meeting both the needs of students and the requirements of the society or state, like northern states of Nigeria.

Curriculum integration gives teachers and students the opportunity to identify and utilize syllabuses from different subject areas and makes learning easier and effective for students and exchange of experience among teachers. Relationship between different subject areas are brought closer, students also understand better and clearer in the integrated curriculum more than a single subject approach. It also saves time and money in the course of implementation. Integrated curriculum helps students to apply skills, retrieves information,

encourages in-depth learning, promotes positive attitudes in students and provides quality time for curriculum exploration.

Aims of Islamic education among which are to form persons who will be good, worship God, utilize the knowledge acquired for the benefit of humanity and enjoin people to goodness. Islam approves and encourages the study of science without restriction as instrument for improving human life, unless it is employed as instrument for perpetuating corruption, hatred, enmity or harm, then Islam will not approve that.

Qur'an was revealed to Muhammad (SAW) from God in order to guide the whole mankind. The revelation came to the prophet (SAW) in various ways and at various times for the period of (23) Twenty three years. Qur'an was compiled into a book form during the reign of the first caliph, Abubakar.

The prophet taught his companions the reading and recitation of the Qur'an and commanded them to also teach it. The prophet taught the companions the Qur'an in a semi circle (halqa) in his mosque and wherever the revelation came to him.

Mosques served as the first school in the history of teaching of the Qur'an. The prophet taught it there as well as his companions. Islam went far and wide; Islam penetrated Africa through Egypt during the reign of the second caliph, Umar, under a commander Amr Ibn Al-As who built a mosque there and began to teach the people.

Islam came to Hausaland in the second half of the fortieth century. Islam was also introduced into Kano during the reign of Ali Yaji 1349-1385. The Wangarawa came, bringing Islam to Kano, and preached to the Emir to accept the religion which he did. Other people in Kano also accepted Islam. Almaghili promoted Islamic scholarship, literacy in the Qur'an and knowledge of Islamic law. He also wrote a book on Islamic law.

Schools were built all over northern Nigeria, and people soon became learned. Teachers of the Qur'anic schools depended on charity for their livelihood, since their schools were free of charge. The Qur'anic school teachers had to send their pupils begging in order to survive, since there was no

reliable source of income for them to sustain themselves and their families. The Tsangaya Qur'anic School was divided into two, elementary and advanced levels. Memorization was the means of learning in the Qur'anic school system. It also has different objectives, methods of learning, and routines for learning and so on. Both boys and girls were admitted into the school for learning, usually from the ages of 5 and 6 years.

British colonial administration negatively affected Qur'anic education system. The 'Mallamai' (teachers) and other people in the north vehemently opposed western education. To them, it was introduced to undermine the Qur'anic education in particular and Islam in general. Miller, a missionary, tried to convert 'Mallamai' (teachers) and other Muslims through the establishment of schools, but met a lot of oppositions.

Reform of Islamic education and Qur'anic schools was done in a number of Muslim countries like Egypt, Pakistan, Indonesia and Nigeria usually in the form of improving the curriculum, methods of teaching and introducing other religious and non religious subjects to enable learners to

become relevant to the changing times, societies and situations. Various schools were established based on the modern and conventional way of learning.

In Nigeria, particularly, Qur'anic and Islamiyya schools were under private proprietorship or under some community based organizations. Islamic education was reformed, different subjects were introduced, students wrote examinations,were certificated and went on further studies, all under the reformed curriculum. Subjects such as English, Mathematics, Social Studies and Vocational Education were introduced to be studied side by side with Qur'an and other religious subjects. Different teaching methods were also used.

Universal primary education (UPE) was introduced at regional level; each region introduced the scheme based on convenience. UPE influenced greatly the attendance of schools by children, parents sent their children to school. A number of teachers were recruited and schools were established in various places. Although UPE scheme at every region, north, west and eastern Nigeria was bedeviled with a number of problems of

implementation, yet it was the most gigantic educational attempt by the Nigerian government.

Northern state governments made a number of attempts to integrate the Qur'anic schools into the western education system for the benefit it contains. The objectives of curriculum integration of Qur'anic schools include, among other things, to create an integrated personality, to unite people, instill good moral conduct, knowledge of God, eternal happiness, effective learning to acquire skills and so on. The management of the integrated schools would be under government and non governmental organizations. Funding would also be taken care of by them. Teachers would also be trained, recruited and retained for effective education of the integrated schools.

Kaduna state in particular took a lot of initiatives toward integrating the Qur'anic schools into the UBE programme. It looked into the ways of harnessing and rehabilitating the Qur'anic schools and its pupils, tried to design programme for them and took a step towards integrating and ameliorating the problems of teachers ('Mallamai' (teachers)) of the Qur'anic

schools in order to checkmate begging and other socio - economic problems usually brought by Qur'anic school pupils neglected by parents, governments and community based organizations in Kaduna state.

CHAPTER THREE

RESEARCH DESIGN, METHODS AND PROCEDURES

3.1 Introduction

The study is descriptive in nature and it seek to find out views of the Qur'anic school tutors, officials of state (Kaduna) Ministry of Education (MOE) officials of the LGAEs, Ulama/preachers and politicians on the assessment of Qur'anic school curriculum integration initiatives in Kaduna State of Nigeria. The research found it necessary to seek the views of these five categories of respondents in view of their significance to curriculum integration of the Qur'anic school system into the conventional primary education system in Kaduna State. Thus, the chapter focuses on the following, research design, population, sampling procedures, instrumentation, validation of the instrument, administration of the instruments and methods of data analysis.

3.2 Research Design

The design of this research was descriptive in nature. Research design as described by Ali, Chikewuna and Mgbodibe (1991:16) in the blue print, methodology or plan of activities to be implemented by

a researcher toward successful completion of his work. The research design serves as a vital means of the variables of this research, Asiko (1991:29).

The type of design used by the researcher is descriptive, which Ali and co (et al) describe as any study in which the researcher investigates, identities, determines, or describes situations or events as they are and interprets and reports the results of his investigation and identification. The researcher studied Qur'anic school curriculum integration initiatives as they affect social life and attitudes of the recipients with a view to modernizing and reforming the curriculum of the system in Kaduna State of Nigeria. It was not easy to study the entire population, hence, a descriptive survey was taken for the purpose of making a generalization.

3.3 Population

According to Aiska (1991:34) population in a research that, it should be made up of all conceivable elements, subjects or observations relating to a particular phenomenon of interest to the researcher.

The target population of this study was made up of the Qu'ranic school tutors, officials of the state (Kaduna) Ministry of Education

(MOE), officials of LGAES, Ulama/preachers, politicians and sampled local government areas in the state. From the above therefore, the study had five different groups of population.

3.4 Sample/ Sampling Procedure

Sample is a limited number of respondents selected from a target population. It is representative of the population, Ndagi (1992:82). The researcher used cluster sampling technique where local government areas in Kaduna State were randomly selected to represent it. The three senatorial zones in Kaduna State are: Zone I which is made up of Makarfi, S/Gari, Zaria, Ikara, Soba, Kubau, Lere and Kudan Local Government Areas. Zone II is made up of Brinin Gwari,Giwa, Kaduna South, Kaduna North, Igabi, Chukun and Kajuru Local Government Areas. While Zone III comprises Kachia, Kaura, Zangon Kataf, Jema'a, Sanga, Kagarko, Kauru, and Jaba Local Government Areas.

The researcher used twelve (12) Local Government Areas in the state under the study. This represents 52.17% of the population. This is fairly adequate considering the submission made by Aderomu (1985) where he maintains that a sample size of 30% and above is fairly adequate to draw a conclusion in a research of this nature. In

each local government area, a sample of ten (10) Qur'anic school tutors, twelve (12) ulama/preachers, ten (10) politicians, ten (10) officials of LGAEs and twenty (20) officials of Kaduna State Ministry of Education were used for this category of respondents. This makes a total of 524 sample size for the study. Table 3.1 below represents the above submission.

Table 3.1 Kaduna state Senatorial zones, local government Areas under the zones, sampled respondents and local government areas

Senatorial Zones	LGAs under Zones	Sampled LGAs	Category of Respondents	Sample of respondents in LGA
Zone I Kaduna North	Makarfi, S/ Gari, Zaria Ikara, Soba, Kauru, Lere and kudan	Makarfi, S/Gari, Zaria and Kara	Qur'anic School Tutors and Officials of MOE	10 20
Zone II Kaduna Central	B/Gwari, Giwa, K/South, K/North, Igabi Chikun and Kajuru	B/Gwari K/North Igabi, and Kajuru	Officials of LGEAs	10
Zone II Kaduna South	Kachia, Kauru, Z/Kataf, Jama'a, Sanga, Kagarko Kaura and Jaba	Kachia, Jama' a Kagarko and Kauru	Ulama/ preachers politicians	12 10
Total = 3	23	12	5	42x12 = 504+2(

*The entire number of respondents of MOE was drawn from the headquarters, Kaduna

From table 3.1, it can be observed that the total sample selected for the study was 524. The sample cut across the seven categories of respondents.

3.5 Instrumentation

Questionnaire was used in the collection of data. It served as the main instrument used by the researcher to seek the views of the respondents on the assessment of the Qura'nic School integration initiatives in Kaduna Sate. It was suggested by Imam (2000) that questionnaire was preferable in most cases where sample size is large or where factual information is required with relative degree of accuracy. It was the most suitable one for survey research where respondents were given different options to select from by ticking appropriately in most cases.

The instrument contained closed structured items, while respondents were asked to indicate their extent of agreement or otherwise on a given statement related to issues of the research. In line with this, therefore, items in the questionnaire were adopted and blended from the following areas: personal information about the respondents, integration of the Qur'anic school curriculum into the conventional Education system, integration initiatives of Qur'anic

schools, relevance of curriculum integration of Qur'anic schools, management and organizational structure of Qur'anic schools, objectives of Qur'anic Education system, possibility of reforming the Qur'anic Education curriculum, training and re-training of teachers in the Qur'anic Education system and the problem of Qur'anic Education system, the need for support from government and non-governmental organizations in Kaduna State.

Therefore, a five-point likert scale was used to determine the extent to which the stakeholders perceived the Qur'anic school integration initiatives in Kaduna State.

The five-point scale was ranked as follows:

Strongly agree	SA	5
Agree	A	4
Disagree	D	3
Strongly Disagree	SD	2
Undecided	U	1

The items were designed on the left side while the columns of the likert scale were on the right under the scale depicted above.

Instructions were given on how to respond to the items at the beginning of each instrument to guide the respondents.

The researcher used a simplified language to make the respondents answer the questions easily.

3.6 Validity of the Instrument

Validity refers to the degree or extent to which an instrument measures what it claims to measure. Ali *et al* (1991:17) note that the " Onus was on the investigator to provide, that was indicated evidence to show that his instrument measures the precise characteristics for which it was designed. However, this was only attainable when the researcher gave the instruments to specialists to scrutinize. To ensure content validity of the instrument, the researcher gave it to his supervisors who were specialists in curriculum and instruction for vetting. They have been supervising Ph.D theses with similar instruments.

The supervisors made some suggestions for the amendment of the instrument after a thorough examination. The researcher also gave the instrument to the experts in statistics and measurement and evaluation to see the statistical implications of the issues raised. After

going through the instrument, they made some amendments and modifications which were faithfully effected by the researcher.

3.7 Reliability of Instruments

Pilot study was conducted to ascertain validity and reliability of the instrument. It was an insight into the real study. Based on the recommendations of the experts in statistics, the instrument containing 120 items was pilot tested on one hundred and twenty (120) stakeholders. Out of the 120 copies distributed, one hundred and three (103) representing 86% were returned completed and correctly responded to by the subjects. Thus four (4) items in the questionnaire were found to be vague and were dropped and that brought the number of items in the questionnaire to 116.

The reliability of the instrument was also determined using the cronbach Alpha technique. A positive coefficient of 0.83 was computed. The reliability (r=0.83) was found to be significant α = 0.05 level. Hence, the instrument was quite satisfactory for use in the study.

3.8 Administration of the Instrument

Copies of the questionnaire were distributed by the researcher who used on-the –spot method to get information from stakeholders.

However, the researcher looked for the assistance of reliable hands where he could not have access to the respondents.

The researcher went back to collect copies of the filled questionnaire administered after a period of two weeks. This afforded respondents enough time to do justice to the issues raised in the questionnaire.

3.9 Methods of Data Analysis

Information gathered through questionnaire were compiled, analyzed and discussed by the use of mean scores, frequencies and simple percentages to give the general description of the data for easy comprehension. Eight hypotheses were tested statistically. The use of analysis of a variance (ANOVA) was employed to analyse data from the hypotheses to find out if the five groups under study differed significantly among themselves or not, Bourg and Gall (1983)

The level of significance used in the analysis was 0.05 alpha. This was to justify acceptance or rejection of the hypotheses. This level of significance was common in social science researches where 5% error is accepted. This is in consonance with what was proposed by Best (1981).

CHAPTER FOUR

4.0 PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

4.1 Introduction

This section presents the analysis, presentation and discussion of data. The data were based on the opinions of the respondents that were collected, analysed and presented by the use of frequency tables. Thus, the opinions of respondents were in the following areas:

1. The integration of the Qur'anic school curriculum into the conventional education system in Kaduna State;
2. Integration initiatives of the Qur'anic schools in Kaduna State;
3. Relevance of curriculum integration of the Qur'anic schools in Kaduna State;
4. Management and organizational structure of the Qur'anic schools in Kaduna State;
5. Objectives of Qur'anic education and curriculum integration in Kaduna State;

6. Possibility of reforming the Qur'anic education curriculum in Kaduna State;

7. Training and re-training of teachers in Qur'anic education system in Kaduna State; and

8. Problems of Qur'anic education system and the need for the support of government and non-governmental organizations in Kaduna State.

4.2 Opinions of stakeholders on the Integration of the Qur'anic School Curriculum into the Conventional Education System in Kaduna State

This section presents responses of the five categories of respondents on the issues related to integration of the Qur'anic school curriculum into the conventional education system in Kaduna State. The issues that relate to this section in the questionnaire ranged from 1-10 items. Item one (1) of the questionnaire solicited the opinions of the respondents on whether the introduction of conventional subjects such as Social Studies, Primary Science, Mathematics, English and Vocational/Technical Subjects in Qur'anic schools would be of advantage to the system.

Items 2, 3 and 4 were attempts to find out from the respondents on whether the introduction of the conventional subjects made the learners of the Qur'anic education relevant to the system, society and themselves, integrated curriculum enhanced the productivity of learners of Qur'anic education and whether it could help to equip the learners with vocational and technical skills respectively. Items 5 and 6 sought to find out from the respondents if integration improved knowledge or encouraged wide experience and promoted positive attitudes in learners and gave quality time for curriculum exploration and utilization.

When item 7 attempted to find out if integration encourages cross fertilization of ideas among teachers as they worked together to identify common goals, objectives and skills, item 8 was an attempt to find out if integration encouraged development of team spirit and good attitude of teachers to work and learning motivation. In items 9 and 10 attempts were made to find out if integration solved the problems of bad behaviour and idleness among learners in

Qur'anic schools and served as a means to explore different subject areas and transformed the learners to acquire now learning areas such as carpentry, welding and computer literacy.

The responses of all respondents were collected, analysed and presented in a table. Thus, table 4.1 carries details of the results.

Table 4.1: Opinions of Stakeholders on Integration of the Qur'anic school Curriculum into the Conventional Education System.

S/N	ITEM STATEMENT	CATEGORY OF STAKEHOLDER	RESPONSE							
			AGREE		DISAGREE		UNDECIDED		TOTAL	
			F	%	F	%	F	%	F	%
1.	Introduction of conventions subjects such as social studies, primaty science, Arithemethicd, in Englisgh and vocational and technical subjects Qur'anic school will be of advantage to the system.	1. Qur'anic School Tutors	79	85.9	8	8.7	5	5.4	92	100
		2. Officials of MOE	14	87.5	2	12.5			16	100
		3. Officials of LGEAS	66	75.0	10	11.4	12	13.6	88	100
		4. Ulama/Preachers	113	91.0	6	5.0	5	4.0	124	100
		5. Politicians	86	93.4	4	4.4	2	2.2	92	100
										100
	Introduction of the conventional subjects makes the learners of Qur'anic education relevant to the system, society and themselves.	1. Qur'anic School Tutors	36	39.1	43	46.7	13	14.2	92	100
		2. Officials of MOE	9	56.2	6	37.5	1	6.3	16	100
		3. Officials of LGEAS	29	32.9	52	59.1	7	8.0	88	100
		4. Ulama/Preachers	30	24.2	79	63.7	15	12.1	124	100
		5. Politicians	31	33.7	49	53.2	12	13.0	92	100
										100
	Integrated curriculum enhances the	1. Qur'anic School Tutors	79	85.9	10	10.9	3	3.2	92	100
		2. Officials of MOE	13	81.2	1	6.3	2	12.5	16	100
		3. Officials of LGEAS	65	73.9	10	11.3	13	14.8	88	100
		4. Ulama/Preachers	109	87.9	7	5.7	8	6.4	124	100

	productivity of learners of Qur'anic education	5. Politicians	82	89.1	4	4.4	6	6.5	92	100
										100
4.	Integrated curriculum can help to equip the learners with vocational and technical skills.	1. Qur'anic School Tutors	80	87.0	6	6.5	6	6.5	92	100
		2. Officials of MOE	15	93.7			1	6.3	16	100
		3. Officials of LGEAS	76	86.4	6	6.8	6	6.8	88	100
		4. Ulama/Preachers	108	87.0	8	6.5	8	6.5	124	100
		5. Politicians	80	87.0	6	6.5	6	6.5	92	100
										100
5.	Integration does not improve knowledge or encourage wide experience.	1. Qur'anic School Tutors	44	47.8	4.3	46.8	5	5.4	92	100
		2. Officials of MOE	8	50.0	6	37.5	2	12.5	16	100
		3. Officials of LGEAS	29	33.0	48	54.5	11	12.5	88	100
		4. Ulama/Preachers	31	25.0	82	66.1	11	8.9	124	100
		5. Politicians	29	31.5	55	59.8	8	8.7	92	100

S/N	ITEM STATEMENT	CATEGORY OF STAKEHOLDER	RESPONSE							
			AGREE		DISAGREE		UNDECIDED		TOTAL	
			F	%	F	%	F	%	F	%
6.	Integration promotes positive attitudes in learners and gives quality time for curriculum exploration and utilization	1. Qur'anic School Tutors	36	39.1	48	52.2	8	8.7	92	100
		2. Officials of MOE	8	50.0	7	43.7	1	6.3	16	100
		3. Officials of LGEAS	25	28.4	49	55.7	14	15.9	88	100
		4. Ulama/Preachers	36	29.0	71	57.3	17	13.7	12.4	100
		5. Politicians	37	40.2	51	55.4	4	4.4	92	100
										100
7.	Integration encourages cross fertilization of ideas among teachers as they work together toidentify common goals, objectives and skills	1. Qur'anic School Tutors	77	83.7	5	5.4	10	10.9	92	100
		2. Officials of MOE	15	93.7			1	6.3	16	100
		3. Officials of LGEAS	74	84.1	8	9.1	6	6.8	88	100
		4. Ulama/Preachers	104	83.9	8	6.4	12	9.7	124	100
		5. Politicians	85	92.4	5	5.4	2	2.2	92	100
										100
8.	Integration does not encourage	1. Qur'anic School Tutors	67	72.8	10	10.9	15	16.3	92	100
		2. Officials of MOE	10	62.5	4	25.0	2	12.5	16	100

	development of team spirits and good attitudes of teachers to work and learning motivation	3. Officials of LGEAS	60	68.2	11	12.5	17	19.3	88	100
		4. Ulama/Preachers	86	69.4	12	9.7	26	20.9	124	100
		5. Politicians	71	77.2	12	13.0	9	9.8	92	100
										100
9.	It does not slove the problem of bad behaviour and idleness among learners in Qur'anic schools	1. Qur'anic School Tutors	61	66.3	14	15.2	17	18.5	92	100
		2. Officials of MOE	10	62.4	3	18.8	3	18.8	16	100
		3. Officials of LGEAS	68	77.3	8	9.1	12	13.6	88	100
		4. Ulama/Preachers	96	77.4	15	12.1	13	10.5	124	100
		5. Politicians	65	70.7	16	17.4	11	11.9	92	100
10.	It develops the way for exploration of different subject areas and transforms the learners	1. Qur'anic School Tutors	52	56.6	20	21.7	20	21.7	92	100
		2. Officials of MOE	7	437	8	50.0	1	6.3	16	100
		3. Officials of LGEAS	49	55.7	21	23.9	18	20.4	88	100
		4. Ulama/Preachers	68	54.8	43	34.7	13	10.5	124	100
		5. Politicians	54	58.7	25	27.2	13	14.1	92	100

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	to acquisition of new learning areas such as carpentry welding and computer literacy.								

There was a consensus of opinions from the responses of stakeholders on item1, that introduction of conventional subjects such as Social Studies, Primary Science, Mathematics, English and Vocational and Technical subjects in Qur'anic schools would be of advantage to the system. This could perhaps enable the recipients of Qur'anic education to read and write in English and know their basic rights and those of others as contained in the Nigerian constitution. This, by implication, would enable the recipients of Qur'anic education to be tolerant in the society. Thus, religious and ethnic crises could be minimized to the barest level. The introduction of vocational and technical subjects could be a means to enable the recipients of Qur'anic education to acquire vocational skills. This invariably makes them useful, responsible and contributing members of the society.

From the responses of four categories of stakeholders, namely, Qur'anic school tutors, officials of LGEAs ulama/preachers and politicians, introduction of the conventional subjects did not make the learners of Qur'anic

education relevant to the system, society and themselves. This view was rejected by 56.2 per cent of officials of M.O.E. Thus, the officials of MOE saw the relevance of the introduction of conventional subjects to Qur'anic education in view of its benefit to the system, society and the recipients of the education. This is a challenge to the Government of Kaduna State, especially now that the government is trying to come out with a model of Qur'anic education system.

In response to item 3, which sought the opinions of stakeholders on whether the integrated curriculum could enhance the productivity of learners of Qur'anic Education, the majority of them responded in the affirmative. This means that the majority of the stakeholders agreed that the integrated curriculum was a good means to enhance the productivity of learners in the Qur'anic Education system. This view of the stakeholders seems to address specifically the productivity of the learners after the integration of the curriculum. This is because, earlier on, they saw the relevance of the introduction of the conventional subjects to the Qur'anic Education

curriculum in relevance to the society generally not minding what the individual learner could offer to the system.

In item 4, the opinions of stakeholders were sought on whether the integrated curriculum could help to equip the learners with vocational and technical skills. The majority of the stakeholders as indicated by responses of 87.0 per cent of Qur'anic school tutors, 93.7 per cent of officials of MOE, 86.4 per cent of officials of LGEAS, 87.0 per cent of Ulama/preachers and 87.0 per cent of politicians were of the belief that integrated curriculum was a means to equip the learners with vocational and technical skills. If the learners of the Qur'anic Education system were equipped with vocational and technical skills, they would, to some extent, become self-reliant. This by implication means, street begging would be inadvertently reduced.

From the views of the majority of the Qur'anic school tutors, and officials of MOE represented by 47.8 per cent and 50.0 per cent, respectively, one could conclude that integration of the Qur'anic school curriculum into the conventional

education system does not improve knowledge or encourage wide experience. A contrast opinion was given by 54.5 per cent of officials of LGEAS, 66.1 per cent of Ulama/preachers and 59.8 per cent of politicians. This group of respondents seemed to believe that integration basically was meant to improve the knowledge of the learners in Qur'anic Education system. Considering the popular opinion among the five categories of stakeholders, it becomes necessary that the Qur'anic School Curriculum needs to be integrated into the conventional education system.

The majority of Qur'anic school tutors, officials of LGEAs, Ulama/Preachers and politicians did not believe that integration could promote positive attitudes in learners and give quality time for curriculum exploration and utilization. This view was not supported by 50.0 per cent of the officials of MOE who indicated that integration of the Qur'anic School Curriculum into the conventional education system promoted positive attitudes in learners. The view of the officials of MOE

is not a surprise because, over the years, they have been the champions of integration initiatives in Kaduna State.

There was a concensus of opinions among the stakeholders in response to item 7, that integration encouraged cross fertilization of ideas among teachers as they worked together to identify common goals, objectives and skills. This should be an issue of concern for the Kaduna State Government considering the benefit of the integration.

The responses of the majority of stakeholders on item 8, revealed that the integration of the Qur'anic School Curriculum into the conventional education system did not encourage the development of team spirit and good attitude of teachers to work and learning motivation. This development is counterproductive to the integration initiatives because where team spirit, good attitude of teachers to work and learning motivation are not encouraged, it is difficult for policy objectives to be achieved. It becomes necessary for the managers of this integration initiative to take this issue with the seriousness it deserves.

Responses of the majority of stakeholders to item 9, revealed that integration of the Qur'anic School Curriculum into the conventional education system could solve the problem of bad behaviour and idleness among learners of Qur'anic schools. This was based on the opinions of 66.3 per cent of the Qur'anic school tutors, 62.4 per cent of officials of M.O.E., 77.3 per cent of officials of LGEAS, 77.4 per cent of Ulama/preachers and 70.7 per cent of politicians when they responded to item 9.

It was revealed by 56.6 per cent of Qur'anic school tutors, 50.2 per cent of officials of M.O.E., 55.7 per cent of officials of LGEAS, 54.8 per cent of ulama/preachers and 58.7 per cent of politicians that the integration developed the way for exploration of different subject areas and transformed the learners to acquisition of new learning areas such as carpentry, welding, and computer literacy. This could be a good development because when the recipients are exposed to or have access to training in carpentry, welding and computer

literacy, they could be self-employed by the time they graduate from the system.

4.3 Opinions of Stakeholders on the Integration Initiatives of Qur'anic Schools in Kaduna State.

This section relates to 14 items on the questionnaire, items 11 and 12 were attempts to find out from the stakeholders whether Kaduna State initiatives towards integration of Qur'anic school made rigorous public enlightenment to sensitize the public and the stakeholders on the integration and also whether the initiatives of Kaduna state were attempts to attack Islamic Education. When item 13 solicited the opinions of stakeholders on whether the initiative established adequate and separate rehabilitation centres called 'Almajiri Welfare Centres' with adequate food, shelter, medical and other social services, item 14 tried to find out whether the initiatives developed a broad based school curriculum, syllabus and schools as that of intervention policy.

Items 15, 16 and 17 investigated whether the initiatives would improve the standard of education and integrate the

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Islamiyyah Qur'anic schools with UBE through the state ministry of Education, give room for a suitable time-table, which ensured a hitch-free release of pupils from conventional primary schools and vis-versa and collaborates with adult vocational centres to train the adults of Qur'anic schools in the fields of carpentry, farming, food processing, vulcanization, tool maintenance etc respectively. Item 18, tried to find out if the initiative in Kaduna State made effort to train and re-train teachers of the Qur'anic schools in conventional ways to acquaint them with the modern methods of instruction.

In items 19 and 20, attempt was made to investigate whether the initiatives in Kaduna State did not encourage the establishment of schools in rural areas along with the UBE to discourage parents from sending the children to other areas such as Qur'anic schools located far from the homes and whether the integration initiatives encouraged the state to make legislation to stop begging in attempts to look for Qur'anic education respectively. Item 21, investigated whether the

initiatives did not make provision for infrastructural facilities and learning materials to Qur'anic schools.

Item 22, solicited the opinions of the stakeholders on whether the Qur'anic tutors supported the integration programme in their schools. Item 23 and 24 investigated whether the few selected Qur'anic schools needed to be improved in terms of teaching-learning facilities, if the integration initiatives programme was to succeed and whether the new Qur'anic school was built as part of the integration initiatives of the state, respectively.

Responses of all stakeholders were collected and analyzed using frequency and percentages. Table 4.2 carries the details.

Table 4.2: **Opinions of stakeholders on the integration initiatives of Qur'anic Schools in Kaduna State.**

S/N	Item Statement	Category of stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
11.	Kaduna State initiatives toward integration for Qur'anic schools makes rigorous public enlightment to sensitize the public and other stakeholders on the integration	1. Qur'anic School Tutors	63	68.5	11	12.0	18	19.6	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	58	65.9	12	13.6	18	20.5	88	100
		4. Ulama/Preachers	81	65.3	19	15.3	24	19.4	124	100
		5. Politicians	67	72.8	14	15.2	11	12.0	92	100
12.	The initiatives of Kaduna State were not attempts to attack Islamic education	1. Qur'anic School Tutors	80	87.0	8	8.7	4	4.3	92	100
		2. Officials of MOE	11	68.7			5	31.3	16	100
		3. Officials of LGEAs	62	70.4	14	15.9	12	13.6	88	100
		4. Ulama/Preachers	99	79.8	10	8.1	15	12.1	124	100
		5. Politicians	76	82.6	7	7.6	9	9.8	92	100
13.	The initiative	1. Qur'anic School Tutors	66	71.7	16	17.4	10	10.9	92	100

	establish adequate and separate rehabilitation centres called Almajiri welfare centres with adequate food, shelter, medical and other social services	2. Officials of MOE	12	75.0			4	25.0	16	100
		3. Officials of LGEAs	55	62.5	14	15.9	19	21.6	88	100
		4. Ulama/Preachers	83	66.9	19	15.3	22	17.7	124	100
		5. Politicians	65	70.7	15	16.3	12	13.0	92	100
14.	The initiates develop a broad-based school curriculum, syllabus and schools as part of intervention policy	1. Qur'anic School Tutors	62	67.4	8	8.7	22	23.9	92	100
		2. Officials of MOE	12	75.0	1	6.2	3	18.8	16	100
		3. Officials of LGEAs	57	64.8	16	18.2	15	17.0	88	100
		4. Ulama/Preachers	84	67.7	20	16.1	20	16.1	124	100
		5. Politicians	66	71.7	12	13.0	14	15.2	92	100
15.	The initiatives will improve the	1. Qur'anic School Tutors	69	75.0	13	14.1	10	10.9	92	100
		2. Officials of MOE	13	81.3	1	6.2	2	12.5	16	100
		3. Officials of LGEAs	56	63.6	18	20.5	14	15.9	88	100
		4. Ulama/Preachers	85	68.5	23	18.5	16	12.9	124	100

	standard of education with when Islamiya Qur'anic schools are integrated with UBE through the state ministry of education	5. Politicians	66	71.7	18	19.6	8	8.7	92	100
16.	The initiative gives room for a suitable time table, which ensures a hitch-free release of pupils from conventional primary schools to Qur'anic schools and vice versa.	1. Qur'anic School Tutors	50	54.3	27	29.3	15	16.3	92	100
		2. Officials of MOE	11	68.8	2	12.5	3	18.8	16	100
		3. Officials of LGEAs	49	55.7	27	3.7	12	13.6	88	100
		4. Ulama/Preachers	64	51.6	41	33.1	19	15.3	124	100
		5. Politicians	53	57.6	30	32.6	9	9.8	92	100

17.	The initiative gives room for a suitable time table, which ensures a hitch-free release of pupils from conventional primary schools to Qur'anic schools .	1. Qur'anic School Tutors	68	73.9	17	18.5	7	7.6	92	100
		2. Officials of MOE	13	81.3	2	12.5	1	6.3	16	100
		3. Officials of LGEAs	61	69.3	14	15.9	13	14.8	88	100
		4. Ulama/Preachers	81	65.3	28	22.6	15	12.1	124	100
		5. Politicians	67	72.8	12	13.0	11	12.0	92	100

S/N	Item Statement	Category of stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
18.	The initiatives collaborate with adult vocational centres to train the adults of Qur'anic schools in the	1. Qur'anic School Tutors	63	68.5	16	17.4	13	14.1	92	100
		2. Officials of MOE	10	62.5	4	25.0	2	12.5	16	100
		3. Officials of LGEAs	46	52.3	18	20.5	24	27.3	88	100
		4. Ulama/Preachers	63	50.8	45	36.3	16	12.9	124	100
		5. Politicians	54	58.7	22	23.9	16	17.4	92	100

	fields of carpentry, farming, food processing vulcanization, tool maintenance, etc.									
19.	The initiatives make effort to train and re-train teacher of the Qur'anic schools in conventional ways to acquaint them with modern methods of instruction.	1. Qur'anic School Tutors	70	76.1	15	16.3	7	7.6	92	100
		2. Officials of MOE	11	68.8	3	18.8	2	12.5	16	100
		3. Officials of LGEAs	57	64.8	19	21.6	12	13.6	88	100
		4. Ulama/Preachers	87	70.2	22	17.7	15	12.1	124	100
		5. Politicians	75	81.5	10	10.9	7	7.6	92	100
20.	The initiatives do not encourage the establishment of schools	1. Qur'anic School Tutors	76	82.6	4	4.3	12	13.0	92	100
		2. Officials of MOE	15	93.8			1	6.2	16	100
		3. Officials of LGEAs	63	71.6	11	12.5	14	15.9	88	100
		4. Ulama/Preachers	94	75.8	11	8.9	19	15.3	124	100
		5. Politicians	74	80.4	7	7.6	11	12.0	92	100

	in rural areas, along with UBE to discourage parents from sending their children to other areas such as Qur'anic schools located far from their homes									
21.	The initiatives encourage the state to make legislation to stop begging in attempts to look for Qur'anic education	1. Qur'anic School Tutors	63	68.5	18	19.6	11	12.0	92	100
		2. Officials of MOE	11	68.8	2	12.5	3	18.8	16	100
		3. Officials of LGEAs	55	62.5	17	19.3	16	18.2	88	100
		4. Ulama/Preachers	70	56.4	27	21.8	27	21.8	124	100
		5. Politicians	57	62.0	21	22.8	14	15.2	92	100
22.	The initiatives do not make	1. Qur'anic School Tutors	71	77.2	9	9.8	12	13.0	92	100
		2. Officials of MOE	16	100					16	100
		3. Officials of LGEAs	66	75.0	9	10.2	13	14.8	88	100

	provisions for infrastructure facilities and learning other materials to Qur'anic schools	4. Ulama/Preachers	108	87.1	7	5.6	9	7.3	124	100
		5. Politicians	87	94.6	3	3.3	2	2.2	92	100
23.	Not all Qur'anic school tutors support the integration programme in their schools	1. Qur'anic School Tutors	77	83.7	11	12.0	4	4.3	92	100
		2. Officials of MOE	16	100					16	100
		3. Officials of LGEAs	73	83.0	6	6.8	9	10.2	88	100
		4. Ulama/Preachers	112	90.3	6	4.8	6	4.8	124	100
		5. Politicians	87	94.6	3	3.3	2	2.2	92	100
24.	The few selected Qur'anic schools shall improve in terms of teaching-learning facilities if the integration initiative programme is to succeed	1. Qur'anic School Tutors	64	69.6	11	12.0	17	18.4	92	100
		2. Officials of MOE	15	93.8			1	6.3	16	100
		3. Officials of LGEAs	68	77.3	9	10.2	11	12.5	88	100
		4. Ulama/Preachers	107	86.3	6	4.8	11	8.9	124	100
		5. Politicians	77	83.7	8	8.7	7	7.6	92	100

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There was a consensus of opinions that Kaduna State initiatives made rigorous public enlightenment to sensitize the public and other stakeholders on the integration initiatives. This is reflected from the responses of 68.5 per cent Qur'anic school Tutors, 75.0 per cent of officials of MOE, 65.9 per cent of officials of LGEA, 65.3per cent of Ulama/preachers and 72.8 per cent of politicians, who agreed with item 11. A consensus of opinion was also revealed from 87.0 per cent of officials of LGEAs, 79.8 per cent of Ulama /preachers and 82.6 per cent of politicians who agreed that initiatives of Kaduna State were not attempt to attack Islamic Education. These revelations by implication mean that the initiatives of Kaduna State government to integrate the Qur'anic Schools have come to stay. Therefore, there is the need for all stakeholders to support the efforts of government in this direction.

It was revealed by 71.7 per cent of Qur'anic school tutors, 75.0 per cent of official of MOE, 62.5 per cent of officials of LGEAS, 62.9 per cent of Ulama/preachers and 70.7 per cent

politicians that the initiatives in the state developed a broad based school curriculum, syllabus and school as part of intervention policy. In response to item 15, the majority of the stakeholders believed that the initiatives in Kaduna State would improve the standard of education when Islamiyyah Qur'anic schools were are integrated with the UBE through the state ministry of Education. This is evident from the responses of the stakeholders on item 15.

The stakeholders were in agreement that the initiatives could give room for a suitable time table, which ensured a hitch-free release of pupils from conventional primary schools to Qur'anic schools and vise-versa. It was agreed by the majority of the stakeholders that initiatives in the state collaborated with adult vocational centres to train the adults of Qur'anic schools in the fields of carpentry, farming, food processing, vulcanization, tool maintenance etc. This is a good development, because it is a means of making the adults of Qur'anic school system self-employed when initiatives are accomplished.

The majority of the stakeholders maintained that the initiatives in the state made effort o train and re-train teachers of Qur'anic schools in conventional ways to acquaint them with the modern method of instruction.

It was also revealed from the responses of stakeholders that these initiatives did not encourage the establishment of schools in rural areas, along with the U.B.E. to discourage parents from sending the children to other areas such as Qur'anic schools located far from their homes. However, it is the belief of the researcher that the integration initiatives would have got the awareness of more people in the state, if schools were established in rural areas to discourage parents from sending their children to urban areas to seek Islamic knowledge or Qur'anic Education. This could also be a means to check the influx of rural dwellers to urban centres.

It was submitted by the majority of stakeholders, represented by 82.2 per cent of Qur'anic school tutors, 93.2 per cent of officials of MOE, 71.6per cent of officials of LGEAs, 75.8 per cent of Ulama/ preachers and 80.4 per cent of politicians,

that the integration initiatives encouraged the state to make legislation to stop begging in attempts to look for Qur'anic Education.

It was reported by 68.5 per cent of Qur'anic school tutors, 68.8 per cent of officials of MOE, 68.5, 56.4 per cent of officials of LGEAs and 62.0 per cent of politicians that the integration initiatives did not make provision for instructional facilities and learning materials to Qur'anic schools. This revelation is a challenge to the managers of the integration initiatives in Kaduna State. This is because the integration initiative programmes will become a flaw if adequate provision for infrastructural facilities and learning materials are not made available.

A consensus of opinions was made that not all Qur'anic school tutors supported the integration programmes in their schools. The challenge is now for the government to create more awareness and to solicit support from the Qur'anic school tutors. Where the Qur'anic school tutors do not give the

maximum support to the programme, it may be difficult for the government to succeed in its integration initiative programme.

The majority of the stakeholders were of the view that, the selected Qur'anic schools should improve in terms of teaching-learning facilities if the integration initiative programme was to succeed. The stakeholders' opinion could be attributed to their earlier submission where the majority of them indicated that the integration initiatives programme did not make provision for infrastructural facilities and other learning materials to Qur'anic schools. It was the view of the majority of the stakeholders that, no new Qur'anic school was built as part of integration initiative in Kaduna state. This was in response to item 24, by the stakeholders that lack of provision of facilities and materials necessary for teaching and learning in the Qur'anic schools considering the integration initiatives is minus to the programme, and this will make attainment of the objectives of education in Kaduna State difficult

meaningful learning process. In item 29, stakeholders' opinions were sought on whether curriculum integration could enable the children to gain the knowledge of their immediate environments and outside environments.

Items 30, 31 and 32 were included in the questionnaire, basically to find out if the curriculum integration linked Qur'anic Education learners with Humanities, Communication, Mathematics, Natural Sciences, Social Studies, Vocational Education, whether it enabled learners to develop skills and knowledge, which they can apply in other areas of study or whether it brings about effective learning and understanding of subjects in the learners, respectively. In item 33, the attempt was to find out if the curriculum integration could work because of the available trained teachers and resources in the system.

When item 34, tried to find out if the curriculum integration was ideal for a democratic process such as ours, where government is expected to provide for all its citizens, but item 35, aimed at finding out if Qur'anic school teachers

would not welcome the curriculum integration programme in their schools. Item 36, tried to seek the views of the stakeholders on whether the curriculum integration process meant taking away Qur'anic schools from the proprietors ('Mallamai' (teachers))

Items 37 and 38, investigated whether government could not take the responsibilities for catering for the existing Qur'anic schools and whether curriculum integration could fail because the 'Mallamai' (teachers) viewed conventional subjects as contrary to Islamic teachings. When item 39, sought the opinions of stakeholders on whether the Qur'anic school teachers maight not accept to be paid salaries because such practice is not in line with the Qur'anic education, item 40 was an attempt to find out if the curriculum integration could reduce the social status of the Qur'anic school teachers in the society.

Responses of all the stakeholders were collected, analyzed and presented in a table. Thus, table 4.3 gives the details

Table 4.3: The Opinions of Stakeholders on the relevance of curriculum integration of the Qur'anic schools in Kaduna State.

S/N	Item Statement	Category of stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
25.	The curriculum integration enables the students to learn more and understand better when conventional subjects are introduced.	1. Qur'anic School Tutors	69	75.0	11	12.0	12	13.0	92	100
		2. Officials of MOE	14	87.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	51	58.0	12	13.6	25	28.4	88	100
		4. Ulama/Preachers	91	73.4	13	10.5	20	16.1	124	100
		5. Politicians	76	82.6	10	10.9	6	6.5	92	100
26.	It helps students to take control of their learning because they are exposed to different learning areas.	1. Qur'anic School Tutors	37	40.2	46	50.0	9	9.8	92	100
		2. Officials of MOE	9	56.2	4	25.0	3	18.8	16	100
		3. Officials of LGEAs	35	39.8	38	43.2	15	17.0	88	100
		4. Ulama/Preachers	41	33.1	70	56.5	13	10.4	124	100
		5. Politicians	37	40.2	42	45.7	13	14.1	92	100
27.	It is advanta	1. Qur'anic School Tutors	78	84.7	10	10.9	4	4.4	92	100

	geous to teachers of Qur'anic schools as it makes teaching more interesti ng and beneficia l since with integrati on, teachers are now remuner ated.	2. Officials of MOE	13	81.2	1	6.3	2	12.5	16	100
		3. Officials of LGEAs	68	77.3	9	10.2	11	12.5	88	100
		4. Ulama/Preachers	105	84.7	9	7.2	10	8.1	124	100
		5. Politicians	74	80.4	9	9.8	9	9.8	92	100
28.	It cuts across subject matter and brings together various aspects of the curricul um into a meaning ful learning process.	1. Qur'anic School Tutors	75	81.5	12	13.0	5	5.5	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	68	77.3	9	10.2	11	12.5	88	100
		4. Ulama/Preachers	112	90.3	3	2.4	9	7.3	124	100
		5. Politicians	82	89.2	5	5.4	5	5.4	92	100
29.	It enables the children	1. Qur'anic School Tutors	45	48.9	39	42.4	8	8.7	92	100
		2. Officials of MOE	5	33.3	6	33.4	5	33.3	16	100
		3. Officials of LGEAs	35	39.8	40	45.4	13	14.8	88	100

	to gain the knowledge of their immediate environments and outside environments.	4. Ulama/Preachers	43	34.7	63	50.8	18	14.5	124	100
		5. Politicians	37	40.2	46	50.0	9	9.8	92	100
30.	It links Qur'anic education learners with humanities, communication, mathematics, natural sciences, social studies vocational education, etc.	1. Qur'anic School Tutors	64	69.6	16	17.4	12	13.0	92	100
		2. Officials of MOE	13	81.2	1	6.3	2	12.5	16	100
		3. Officials of LGEAs	58	65.9	16	18.2	14	15.9	88	100
		4. Ulama/Preachers	73	58.9	26	20.9	25	20.2	124	100
		5. Politicians	67	72.8	16	17.4	9	9.8	92	100
31.	It enables learners to develop skills and knowledge,	1. Qur'anic School Tutors	65	70.7	13	14.1	14	15.2	92	100
		2. Officials of MOE	10	62.4	3	18.8	3	18.8	16	100
		3. Officials of LGEAs	61	69.3	13	14.8	14	159	88	100
		4. Ulama/Preachers	83	66.9	18	14.5	23	18.6	124	100
		5. Politicians	68	73.9	8	8.7	16	17.4	92	100

	which they can apply in other areas of study.									

S/N	Item Statement	Category of stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
32.	It brings about effective learning and understanding of subjects in the learners.	1. Qur'anic School Tutors	56	60.8	18	19.6	18	19.6	92	100
		2. Officials of MOE	8	50.0	3	28.7	5	31.3	16	100
		3. Officials of LGEAs	37	42.0	33	37.5	18	20.4	88	100
		4. Ulama/Preachers	49	39.5	49	39.5	26	21.0	124	100
		5. Politicians	46	50.0	28	30.4	18	19.6	92	100
33.	It can work because of the available trained teachers and resources in the system.	1. Qur'anic School Tutors	63	68.5	16	17.4	13	14.1	92	100
		2. Officials of MOE	10	62.5	2	12.5	4	25.0	16	100
		3. Officials of LGEAs	41	46.6	22	23.0	25	28.4	88	100
		4. Ulama/Preachers	81	65.3	19	15.3	24	19.4	124	100
		5. Politicians	66	71.7	14	15.3	12	13.0	92	100
34.	It is ideal for a democratic process such as	1. Qur'anic School Tutors	51	55.4	26	28.3	15	16.3	92	100
		2. Officials of MOE	11	68.8	3	18.7	2	12.5	16	100
		3. Officials of LGEAs	52	59.1	24	27.3	12	13.6	88	100
		4. Ulama/Preachers	66	53.2	34	27.4	24	19.4	124	100
		5. Politicians	59	64.1	25	27.2	8	8.7	92	100

	ours where governm ent is expected to provide for all its citizens.									
35.	Qur'anic school teachers would not welcome the integrati on programme in their schools.	1. Qur'anic School Tutors	57	61.9	24	26.1	11	12.0	92	100
		2. Officials of MOE	10	62.5	4	25.0	2	12.5	16	100
		3. Officials of LGEAs	52	59.1	20	22.7	16	18.2	88	100
		4. Ulama/Preachers	63	50.8	37	29.8	24	19.4	124	100
		5. Politicians	64	69.6	15	16.3	13	14.1	92	100
36.	Integrati on process means taking away the Qur'anic schools from the propriet ors ('Mallam ai' (teachers))	1. Qur'anic School Tutors	35	38.0	48	52.2	9	9.8	92	100
		2. Officials of MOE	14	25.0	10	62.5	2	12.5	16	100
		3. Officials of LGEAs	34	38.6	45	51.2	9	10.2	88	100
		4. Ulama/Preachers	54	43.5	56	45.2	14	11.3	124	100
		5. Politicians	40	43.5	43	46.7	9	9.8	92	100
37.	Govern ment cannot take the	1. Qur'anic School Tutors	55	59.8	29	31.5	8	8.7	92	100
		2. Officials of MOE	12	75.0	4	25.0			16	100
		3. Officials of LGEAs	39	44.3	29	33.0	20	22.7	88	100

	responsibility of catering for the existing Qur'anic schools.	4. Ulama/Preachers	60	48.4	45	36.3	19	15.3	124
		5. Politicians	49	53.3	32	34.8	11	11.9	92
38.	. Integration initiatives can fail because the 'Mallamai' (teachers) view conventional subjects as contray to Islamic teachings.	1. Qur'anic School Tutors	67	72.8	19	20.7	6	6.5	92
		2. Officials of MOE	10	62.5	4	25.0	2	12.5	16
		3. Officials of LGEAs	58	65.9	20	22.7	10	11.4	88
		4. Ulama/Preachers	86	69.4	25	20.2	13	10.4	124
		5. Politicians	66	71.7	23	25.0	3	3.3	92

S/N	Item Statement	Category of stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
39.	Qur'anic school teachers may not accept to be paid salary because such practice is not in line with Qur'anic education principles.	1. Qur'anic School Tutors	66	71.8	15	16.3	11	11.9	92	100
		2. Officials of MOE	11	68.8	5	31.2			16	100
		3. Officials of LGEAs	73	82.9	11	12.5	4	4.6	88	100
		4. Ulama/Preachers	95	76.6	17	13.7	12	4.6	88	100
		5. Politicians	70	76.1	15	16.3	7	7.6	92	100
40.	Curriculum integration can reduce the social status of the Qur'anic teachers in the society.	1. Qur'anic School Tutors	65	70.7	14	15.2	13	14.1	92	100
		2. Officials of MOE	10	62.5	4	25.0	2	12.5	16	100
		3. Officials of LGEAs	64	72.8	12	13.6	12	13.6	88	100
		4. Ulama/Preachers	94	75.8	14	11.3	16	12.9	124	100
		5. Politicians	75	81.5	12	13.0	5	5.5	92	100

There was an agreement in the responses of the stakeholders on item 25, that curriculum integration could enable the students to learn more and understand better when

conventional subjects were introduced. There is an evidence to suggest that the curriculum could help the students to take control of their learning because they are exposed to different learning areas. This is clear from the responses of 50.2 per cent of Qur'anic school tutors, 56.2 per cent of officials of MOE, 43.2 per cent of officials of LGEAs, 56.5 per cent of Ulama preachers and 45.7 per cent of politicians. These revelations are indications that curriculum integration of the Qur'anic schools in Kaduna State is very relevant to the system of education in the state. It, therefore, calls for the concern of all and sundry in the state to support the curriculum integration of Qur'anic schools.

There was a consensus of opinions that the curriculum integration was advantageous to teachers of Qur'anic schools as it made teaching more interesting and beneficial, since with the integration, teachers were now remunerated. There is also a consensus among the stakeholders on item 28, reflected in the responses of 81.5 per cent of Qur'anic school tutors, 75.0 per cent of official of MOE, 77.3 per cent of official of LGEA, 90.3

per cent of Ulama/preacher and 89.2 per cent of politicians, that the curriculum integration cut across subject matter and brought together various aspects of the curriculum into a meaningful process. If with the curriculum integration, teachers are remunerated and various aspects of the curriculum are brought together into a meaningful process, then the learners under this system stand to benefit tremendously. This is because, the teachers are happy, which means they put on their best and learning process is enhanced since the curriculum integration cuts across the subject matter.

There is an evidence to suggest from the responses of 48.9 per cent of Qur'anic school tutors, 45.4 per cent of officials of LGEAs, 50.8 per cent of Ulama/preachers and 50.0 per cent of politicians that the curriculum integration enables the children to gain the knowledge of their immediate environment and outside environments. It was revealed from the responses of the majority of stakeholders that, the curriculum integration linked Qur'anic Education learners with Humanities Communication, Mathematics, Natural Sciences, Social Studies,

Vocational Education etc. Thus, the curriculum integration could increase the horizon of Qur'anic Education learners because of their exposure to new courses of study.

The majority of the stakeholders were of the opinion that the curriculum integration could enable learners to develop skills and knowledge which they could apply in other areas of study. There is also an evidence to show that the curriculum integration brings about effective learning and understanding of subjects in the learners. This view is from the responses of 60.8 per cent of Qur'anic school tutors, 50.0 per cent of the officials of MOE, 39.5 per cent of Ulamal preachers and 50.0 per cent o politicians.

The majority of the stakeholders were of the opinion that curriculum integration could work because of the available trained teachers and resources in the system, and it is ideal for a democratic process such as ours, where government is expected to provide for all its citizens. These views emanate from the responses of stakeholders on items 33 and 34

support of all in achieving the objectives of curriculum initiative programme in the state.

It was suggested that the curriculum integration initiatives could fail because the 'Mallamai' (teachers) viewed conventional subjects as contrary to Islamic teachings. This view is based on the responses of the majority of the stakeholders on item 38 in the questionnaire. There was a consensus of opinions from the responses of stakeholders on items 39 and 40 that Qur'anic school tutors might not accept to be paid Salary, because such practice was not in line with Qur'anic Education principles and the curriculum integration programme could reduce the social status of the Qur'anic school tutors in the society.

4.5 Opinions of Stakeholders on the Management and Organisational Structure of Qur'anic Schools in Kaduna State

The items in the questionnaire related to this section were 28. And each item were an attempt to dwell on the management and organisational structure of Qur'anic schools in Kaduna State.

When item 41 attempted to find out whether the management of Qur'anic schools did not provide good learning facilities such as toilets, classrooms, water and electricity, item 42, solicited the opinions of stakeholders on whether the management of Qur'anic schools did not provide health facilities like drugs and first aid for the learners. Item 43, attempted to find out if the management was not assisted by government in terms of funding and supervisory activities.

Items 44, 45 and 46 were included in the questionnaire to find out if the management of Qur'anic schools had no fixed salaries and wages for the teachers, was devoid of fixed academic calendar and routine activities and did not use the conventional methods of teaching to teach the learners. In item 47, attempt was made to find out if the management had room for training teachers in teaching strategies. Item 48, solicited the opinions of stakeholders on whether instruction and supervision of educational activities were carried out to maintain standard.

When item 49 made effort to seek views of the stakeholders on whether the system of Qur'anic education did not provide motivation in form of incentives for tutors and pupils, item 50, investigated whether instructional materials were available in the system to facilitate teaching and learning. In item 51, attempt was made to find out if the management and organizational structure of the Qur'anic schools provided leisure time for learners in school environment.

Items 52 and 53 were attempts to find out if the instruction in the Qur'anic school took place in particular places such as Mallam's house, mosques or under the shade of trees and also whether the system had no concern with the acquisition of vocational skills in its mode of teaching. However, items 54 and 55, investigated the emphasis placed by the curriculum in terms of cognitive development and emergence of leadership among pupils, whether it was by learning ability, age or both.

Item 56 was an attempt to know if the management and organizational structure provided a regular progress report to

parents to ascertain the performance of their children in the school. Item 57, on the other hand, tried to find out if parents were not likely to visit their children to ascertain their living conditions. Items 58 and 59 attempted to investigate whether pupils under the system were not likely to be allowed to visit their parents during studies and whether the mode of operation were likely to differ from one school to another and place to place.

In items 60, 61, 62 and 63 efforts were made by the researcher to find out if in the Qur'anic school system, absolute power of control of pupils were given to 'Mallamai' (teachers), if pupils were prone to drop out, if it encouraged civic education to pupils to enable them to know their rights and those of others and if it was completely under the mercy of a few philanthropies in the society.

Item 64 was included to find out if there existed a cordial relationship between teachers and pupils under the system.

In items 65 and 66, investigation was carried out to ascertain the standard of qualifications of Qur'anic school

	and supervisory activities.									
44.	It has no fixed salary and wages for the teachers.	1. Qur'anic School Tutors	70	76.1	13	14.1	9	9.8	92	100
		2. Officials of MOE	6	37.4	6	37.4	4	25.2	16	100
		3. Officials of LGEAs	64	72.7	18	20.5	6	6.8	88	100
		4. Ulama/Preachers	88	70.9	25	20.2	11	8.9	124	100
		5. Politicians	61	66.3	22	23.9	9	9.8	92	100
45.	It is devoid of fixed academic calendar and routine activities.	1. Qur'anic School Tutors	70	76.1	15	16.3	7	7.6	92	100
		2. Officials of MOE	13	81.2	3	18.8			16	100
		3. Officials of LGEAs	65	73.9	11	12.5	12	13.6	88	100
		4. Ulama/Preachers	99	79.9	20	16.1	5	4.0	124	100
		5. Politicians	67	72.8	18	19.6	7	7.6	92	100
46.	It does not use the conventional methods of teaching to teach the learners.	1. Qur'anic School Tutors	59	64.1	27	29.4	6	6.5	92	100
		2. Officials of MOE	11	68.7	3	18.8	2	12.5	16	100
		3. Officials of LGEAs	56	63.6	18	20.5	14	15.9	88	100
		4. Ulama/Preachers	75	60.5	31	25.0	18	14.5	124	100
		5. Politicians	67	72.8	21	22.8	4	4.4	92	100
47.	It has no room for training teachers in teaching strategies.	1. Qur'anic School Tutors	69	75.0	15	16.3	8	8.7	92	100
		2. Officials of MOE	10	62.5	5	31.2	1	6.3	16	100
		3. Officials of LGEAs	64	72.7	16	18.2	8	9.1	88	100
		4. Ulama/Preachers	84	67.7	26	21.0	14	11.3	124	100
		5. Politicians	67	72.8	19	20.7	6	6.5	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
48.	No inspection and supervision of educational activities to maintain standard	1. Qur'anic School Tutors	67	72.8	18	19.6	7	7.6	92	100
		2. Officials of MOE	6	62.5	5	31.2	1	6.3	16	100
		3. Officials of LGEAs	59	67.1	17	19.3	12	13.6	88	100
		4. Ulama/Preachers	79	63.7	31	25.0	14	11.3	124	100
		5. Politicians	58	63.1	21	22.8	13	14.1	92	100
49.	The system does not provide motivation in form of incentives for tutors and pupils	1. Qur'anic School Tutors	76	82.6	4	4.4	12	13.0	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	68	77.3	9	10.2	11	12.5	88	100
		4. Ulama/Preachers	104	83.9	18	14.5	2	1.6	124	100
		5. Politicians	81	88.0	7	7.6	4	4.4	92	100
50.	It has no instructional materials to facilitate learning and teaching.	1. Qur'anic School Tutors	71	77.2	12	13.0	9	9.8	92	100
		2. Officials of MOE	11	68.6	3	18.8	2	12.5	16	100
		3. Officials of LGEAs	60	68.2	14	15.9	14	15.9	88	100
		4. Ulama/Preachers	84	67.7	27	21.8	13	10.5	124	100
		5. Politicians	74	80.4	13	14.1	5	5.5	92	100
51.	It does not provide leisure time for leaners	1. Qur'anic School Tutors	67	72.8	13	14.1	12	13.1	92	100
		2. Officials of MOE	11	68.8	1	6.3	4	24.9	16	100
		3. Officials of LGEAs	50	56.2	17	19.9	21	23.9	88	100
		4. Ulama/Preachers	64	51.6	33	26.6	27	21.8	124	100
		5. Politicians	71	77.2	13	14.1	8	8.1	92	100

	in the school environment.									
52.	Instruction takes place in particular places such as Mallam's house, mosque or under the shed of trees.	1. Qur'anic School Tutors	72	78.3	14	15.2	6	6.5	92	100
		2. Officials of MOE	10	62.6	3	18.7	3	18.7	16	100
		3. Officials of LGEAs	64	72.7	8	18.2	16	9.1	88	100
		4. Ulama/Preachers	98	79.0	16	12.9	10	8.1	124	100
		5. Politicians	75	81.5	5	5.5	12	13.0	92	100
53.	The system has no concern with acquisition of vocational skills in its mode of teaching	1. Qur'anic School Tutors	69	75.0	18	19.6	5	5.4	92	100
		2. Officials of MOE	11	68.8	5	31.2			16	100
		3. Officials of LGEAs	57	64.8	15	17.0	16	18.2	88	100
		4. Ulama/Preachers	82	66.1	30	24.2	12	9.7	124	100
		5. Politicians	65	70.7	21	22.8	6	6.5	92	100
54.	The curriculum only emphasizes cognitive development	1. Qur'anic School Tutors	68	74.0	12	13.0	12	13.0	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	60	68.2	17	19.3	11	12.5	88	100
		4. Ulama/Preachers	88	71.0	24	19.4	12	9.6	124	100
		5. Politicians	57	62.0	25	27.2	10	10.8	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
55.	Leadership among the pupils depends on learning ability age or both.	1. Qur'anic School Tutors	70	76.1	18	19.6	4	4.3	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	51	58.0	22	25.0	15	17.0	88	100
		4. Ulama/Preachers	79	63.7	32	25.8	13	10.5	124	100
		5. Politicians	58	62.0	25	25	27.2	10	10.8	100
56.	It does not provide a regular progress report to parents to ascertain the performance of their children /wards.	1. Qur'anic School Tutors	73	79.4	13	14.1	6	6.5	92	100
		2. Officials of MOE	13	81.2	1	6.3	2	12.5	16	100
		3. Officials of LGEAs	64	72.7	13	14.8	11	12.5	88	100
		4. Ulama/Preachers	90	72.6	15	12.1	19	15.3	124	100
		5. Politicians	71	77.1	10	10.9	11	12.0	92	100
57.	Parents are not likely to vist their children /wards to ascertain their living conditions	1. Qur'anic School Tutors	72	78.3	11	12.0	9	9.8	92	100
		2. Officials of MOE	9	56.3	3	18.7	4	25.0	16	100
		3. Officials of LGEAs	67	76.1	9	10.3	12	13.6	88	100
		4. Ulama/Preachers	97	78.2	16	12.9	11	8.9	124	100
		5. Politicians	76	82.6	14	15.2	2.	2.2	92	100
58.	Pupils are not	1. Qur'anic School Tutors	57	62.0	18	19.6	17	18.4	92	100

	likely to be allowd to to visit their parents during their studies.	2. Officials of MOE	9	56.3	4	25.0	3	18.7	16	100
		3. Officials of LGEAs	46	52.3	17	19.3	25	28.4	88	100
		4. Ulama/Preachers	56	45.2	39	31.5	29	23.3	124	100
		5. Politicians	59	64.1	15	16.3	18	19.6	92	100
59.	Modes of operation are likely to differ from one school to another and place to place.	1. Qur'anic School Tutors	67	72.8	15	16.3	10	10.9	92	100
		2. Officials of MOE	10	62.5	5	31.2	1	6.3	16	100
		3. Officials of LGEAs	53	62.5	5	18	20.5	17	88	100
		4. Ulama/Preachers	69	55.7	42	33.9	13	10.4	124	100
		5. Politicians	65	70.7	18	19.5	9	9.8	92	100
60.	The system gives absolute power of control of pupils to the 'Mallam ai' (teachers)	1. Qur'anic School Tutors	59	64.1	15	16.3	18	19.6	92	100
		2. Officials of MOE	9	56.3	3	18.7	4	25.0	16	100
		3. Officials of LGEAs	61	69.3	15	17.1	12	13.6	88	100
		4. Ulama/Preachers	67	54.0	32	25.8	25	20.0	124	100
		5. Politicians	62	67.4	15	16.3	15	16.3	92	100
61.	Pupils are likely to drop-out under the system.	1. Qur'anic School Tutors	66	71.8	14	15.2	12	13.0	92	100
		2. Officials of MOE	10	62.5	2	12.5	4	25.0	16	100
		3. Officials of LGEAs	64	72.7	9	10.2	15	17.1	88	100
		4. Ulama/Preachers	88	71.1	18	14.5	18	14.5	124	100
		5. Politicians	66	71.8	12	13.0	14	15.2	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
62.	It does not encourage civic education for pupils to enable them to know their rights and those of others.	1. Qur'anic School Tutors	66	71.8	13	14.1	13	14.1	92	100
		2. Officials of MOE	10	62.4	3	18.8	3	18.8	16	100
		3. Officials of LGEAs	60	68.2	15	17.1	13	14.2	88	100
		4. Ulama/Preachers	80	64.5	32	25.8	12	9.7	124	100
		5. Politicians	66	71.7	19	20.7	7	7.6	92	100
63.	The system is not completely under the mercy of the few philanthropists in the society	1. Qur'anic School Tutors	78	84.8	8	8.7	6	6.5	92	100
		2. Officials of MOE	11	68.7	1	6.3	4	25.0	16	100
		3. Officials of LGEAs	68	77.3	11	12.5	9	10.2	88	100
		4. Ulama/Preachers	103	83.1	12	9.7	9	7.2	124	100
		5. Politicians	71	77.1	11	12.0	10	10.9	92	100
4.	There exists a cordial relationship between teachers and pupils under the system	1. Qur'anic School Tutors	77	83.7	8	8.7	6	6.5	92	100
		2. Officials of MOE	15	93.8			1	6.3	16	100
		3. Officials of LGEAs	67	76.1	13	14.8	8	9.1	88	100
		4. Ulama/Preachers	92	74.2	23	18.6	9	7.2	124	100
		5. Politicians	72	78.3	13	14.1	7	7.6	92	100
	Under	1. Qur'anic School	77	83.7	9	9.8	6	6.5	92	100

	the system there is no standard qualification for the tutors.	Tutors								
		2. Officials of MOE	14	87.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	74	84.1	2	2.3	12	13.6	88	100
		4. Ulama/Preachers	103	83.1	12	9.7	9	7.2	124	100
		5. Politicians	82	89.1	4	4.4	6	6.5	92	100
66.	The system does not provide age limit as entry qualification.	1. Qur'anic School Tutors	81	88.0	8	8.7	3	3.3	92	100
		2. Officials of MOE	15	93.7			1	6.3	16	100
		3. Officials of LGEAs	79	89.8	4	4.5	5	5.7	88	100
		4. Ulama/Preachers	112	90.3	10	8.1	2	1.6	124	100
		5. Politicians	87	94.6	2	2.1	3.	3.3	92	100
67.	Not all Qur'anic schools are over populated with pupils.	1. Qur'anic School Tutors	78	84.8	6	6.5	8	8.7	92	100
		2. Officials of MOE	13	81.3	1	6.3	3	12.4	16	100
		3. Officials of LGEAs	71	80.7	6	6.8	11	12.5	88	100
		4. Ulama/Preachers	96	77.4	19	15.3	9	7.3	124	100
		5. Politicians	75	81.5	11	12.0	6	6.5	92	100
68.	Not all Qur'anic schools have decent accommodation to house both 'Mallamai' (teachers) and their pupils	1. Qur'anic School Tutors	73	79.4	8	8.7	11	11.9	92	100
		2. Officials of MOE	13	81.2	2	12.5	1	6.3	16	100
		3. Officials of LGEAs	68	77.3	11	12.5	9	10.2	88	100
		4. Ulama/Preachers	96	77.4	14	11.3	14	11.3	124	100
		5. Politicians	77	83.7	7	7.6	8	8.7	92	100

Based on their responses to items 41, 42 and 43 in table 4.4, the majority of the stakeholders believed that the management of Qur'anic schools did not provide good learning facilities such as toilets, classrooms, water, electricity, health facilities like drugs and first aids for the learners and the system was not assisted by government in terms of funding and supervisory activities. The majority of the stakeholders in their response to item 44, believed that the management and organizational structure of the Qur'anic schools had no fixed salary and wages for the teachers.

From the consensus of opinions of the stakeholders on their response to item 45, 46 and 47, one could conclude that, the Qur'anic schools are devoid of fixed academic calendar and routine activities. They do not use the conventional methods of teaching to teach the learners and the system has no room for training teachers for teaching strategies. When a system has no fixed salary and wages for its teachers, is devoid of fixed academic calendar and does not use the conventional method of instruction, then it is not out of place to say that the system is

lacks important components for effective teaching and learning. This is an issue of concern to the managers of education in Kaduna State.

It was revealed from the responses of the majority of the stakeholders as evident in items 47, 48, 49 and 50 that the management or the system of the Qur'anic education had no room for training teachers in teaching strategies, did not carry out inspection and supervision to ascertain standard, lacked motivational factors to attract tutors and pupils and had no instructional materials to make teaching and learning effective. These are serious problems that need urgent solutions, hence the need for integration of the curriculum of the Qur'anic schools into conventional system of education.

Responses of stakeholders on the items 51,52,53 and 54 revealed that Qur'anic education system did not provide leisure time for learners, had its places of instruction basically as Mallam's houses, mosques or shade of trees, lacked concern for acquisition of vocational skills and its curriculum only places emphasis on cognitive development of learners. These

revelations need to be taken seriously by the government and other stakeholders of the Qur'anic education system in Kaduna State.

From table 4.4, it is evident that stakeholders in their attempt to respond to items 55, 56, 57 and 58 indicated that in the Qur'anic schools leadership among the pupils, depended on learning ability and age of the pupil, it did not provide a regular progress reports to parents with a view to ascertaining the performance of their children, the system did not make provision for visits to pupils by their parents and that pupils were not likely to pay regular visits to their parents during studies. Considering these developments, one finds it difficult to believe that parents know the achievements of the children in the school, since the system does not provide a good means of feed-back of pupils' performance.

Table 4.5, gives the evidence of consensus of opinions with regard the responses of the stakeholders on items 59, 60, 61 and 62. the popular opinion among them tended to suggest that, mode of operation in Qur'anic schools differs from one

system did not provide age limit as entry qualification, Qur'anic schools were over populated with people and there were no decent accommodation to house both 'Mallamai' (teachers) and their pupils. This calls for provision of adequate facilities to enhance teaching and learning in the Qur'anic schools in Kaduna State. This may be the rationals for the integration initiatives in the state.

4.6 Opinions of the Stakeholders on the Objectives of Qur'anic Education in Kaduna State.

This section focuses on the objectives of Qur'anic Education in Kaduna State. The section consists of Eleven (11) items. Item 69, investigated whether the Qur'anic education prepared the child towards reading, reciting and writing of the Qur'an. Items 70 and 71 were attempts to find out if Qur'anic education prepared the recipients towards professionalization in various fields of Islamic disciplines, moral and intellectual training.

Items 72, 73 and 74 investigated whether the Qur'anic Education prepared the learners to be concious of God and His ordinances, and whether Islamic faith was inculcated by the

system as well as whether the system broadened the knowledge of the learners towards acquiring knowledge in literacy, numeracy, current affairs and vocational skills. When item 75 attempted to find out if the Qur'anic education inculcated the knowledge in pupils of the Islamic rights to be taught from the Qur'an, Hadith, Fiqh, Sira and Tahazeeb, item 76 was an attempt to find out if Qur'anic Education created in the learner the harmonious relationship between him and his God as well as fellow human beings.

Items 77, 78 and 79 investigated whether the Qur'anic Education prepared the learners towards Islamic teachings and practices, whether it equipped the child with the education which could empower him to be a resourceful and useful member of the Nigerian society and create a personality and prepare him for every aspect of learning and useful living.

Responses of all stakeholders pertaining to the objectives of Qur'anic Education in Kaduna State were collected, analyzed and presented in a table using frequency and percentages to give a general description. Table 4.5 carries the details.

Table 4.5: Opinions of stakeholders on the objectives of Qur'anic Education in Kaduna State.

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
69.	The Qur'anic education prepares the child towards reading, reciting and writing of the Qur'anic	1. Qur'anic School Tutors	15	81.5	10	10.9	7	7.6	92	100
		2. Officials of MOE	13	81.2	1	6.3	2	12.5	16	100
		3. Officials of LGEAs	71	80.7	8	9.1	9	10.2	88	100
		4. Ulama/Preachers	104	83.9	11	8.9	9	7.2	124	100
		5. Politicians	78	84.8	5	5.4	9	9.8	92	100
70.	The Qur'anic education prepares the recipients towards professionalization in various fields of Islamic disciplines	1. Qur'anic School Tutors	69	75.0	8	8.7	15	16.3	92	100
		2. Officials of MOE	11	68.7	3	18.8	2	12.5	16	100
		3. Officials of LGEAs	70	79.6	9	10.2	9	10.2	88	100
		4. Ulama/Preachers	101	81.5	12	9.7	11	8.8	124	100
		5. Politicians	78	84.8	5	5.4	9	9.8	92	100
71.	It prepares the recipients towards moral and	1. Qur'anic School Tutors	68	73.9	7	7.6	17	18.5	92	100
		2. Officials of MOE	14	87.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	58	65.9	12	13.6	18	20.5	88	100
		4. Ulama/Preachers	88	71.0	15	12.1	21	16.9	124	100
		5. Politicians	70	76.2	11	11.9	11	11.9	92	100

	intellect ual training.									
72.	It prepares the learners to be consciou s of God and This ordinanc es.	1. Qur'anic School Tutors	80	87.0	11	11.9	1	1.1	92	100
		2. Officials of MOE	4	25.0			12	75.0	16	100
		3. Officials of LGEAs	74	84.1	4	4.5	10	11.4	88	100
		4. Ulama/Preachers	105	84.7	9	7.2	10	8.1	124	100
		5. Politicians	77	83.7	6	6.5	9	9.8	92	100
73.	Islamic faith is inculcate d by the system	1. Qur'anic School Tutors	79	85.9	8	8.7	5	5.4	92	100
		2. Officials of MOE	8	50.0	2	12.5	6	37.5	16	100
		3. Officials of LGEAs	72	81.8	6	6.8	10	11.4	88	100
		4. Ulama/Preachers	101	81.5	10	8.0	13	10.5	124	100
		5. Politicians	80	87.0	3	3.2	9	9.8	92	100
74.	It broaden s the knowled ge of learners towards acquirin g knowled ge in literacy, numerac y, current affairs and vocation al skills.	1. Qur'anic School Tutors	69	75.0	13	14.1	10	10.9	92	100
		2. Officials of MOE	6	37.5	3	27.7	7	43.8	16	100
		3. Officials of LGEAs	52	59.1	16	18.2	20	22.7	88	100
		4. Ulama/Preachers	65	52.4	36	29.0	23	18.6	124	100
		5. Politicians	51	55.4	22	23.9	19.	20.7	92	100
75.	To	1. Qur'anic School	71	77.2	13	14.1	8	8.7	92	100

	inculcate the knowledge in pupils of the Islamic rites that will be taught from the Qur'anic Hanith, Fiqh, Sirah, Tahzeeb.	Tutors								
		2. Officials of MOE	14	86.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	69	78.4	11	12.5	8	9.1	88	100
		4. Ulama/Preachers	90	72.6	21	16.9	13	10.5	124	100
		5. Politicians	77	83.7	9	9.8	6	6.5	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
76.	To create in the learner a harmonious relationship between him and his God as well as his fellow human beings.	1. Qur'anic School Tutors	77	83.7	8	8.7	7	7.6	92	100
		2. Officials of MOE	14	86.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	64	72.7	9	10.2	15	17.1	88	100
		4. Ulama/Preachers	94	75.8	14	11.3	16	12.9	124	100
		5. Politicians	76	82.6	6	6.5	10	10.9	92	100
77.	To prepare the learners towards Islamic teaching and	1. Qur'anic School Tutors	70	76.1	5	5.4	17	18.5	92	100
		2. Officials of MOE	13	81.2			3	18.8	16	100
		3. Officials of LGEAs	71	80.7	7	7.9	10	11.4	88	100
		4. Ulama/Preachers	110	88.7	10	8.1	4	3.2	124	100
		5. Politicians	85	92.4	5	5.4	2	2.2	92	100

	practices.										
78.	To equip the child with education which could empower him to be a resourceful and useful member of the Nigerian society.	1. Qur'anic School Tutors	71	77.2	10	10.9	11	11.9	92	100
		2. Officials of MOE	12	75.0			4	25.0	16	100
		3. Officials of LGEAs	71	80.7	11	12.5	6	7.8	88	100
		4. Ulama/Preachers	108	87.1	7	5.6	9	7.3	124	100
		5. Politicians	81	88.0	2	2.2	9	9.8	92	100
79.	To create personality and prepare him for every aspect of learning and useful living.	1. Qur'anic School Tutors	78	84.8	5	5.4	9	9.8	92	100
		2. Officials of MOE	12	75.0	1	6.3	3	18.7	16	100
		3. Officials of LGEAs	66	75.0	5	5.7	17	19.3	88	100
		4. Ulama/Preachers	109	87.9	7	5.6	8	6.5	124	100
		5. Politicians	80	87.0	2	2.1	10	10.9	92	100

In the table 4.5, it is evident from the responses of all stakeholders on items 69, 80 and 71 that Qur'anic education prepared the child towards reading, reciting and writing of the Qur'an, professionalization in various fields of Islamic disciplines and moral as well as intellectual training. If these are the focus of Qur'anic education and integration of the system is made with conventional subjects, then it will go along way in making the learners become useful and contributing members in the society. This may invariably, be the focus of the curriculum integration initiatives in Kaduna State. The majority of the stakeholders with the exception of the officials of MOE believed that the system of Qur'anic education prepared the learners to be conscious of God and His ordinances in their response to item 72, the stand of the officials of MOE being neutral by implication means they did not have the grasp of the idea of what objectives of the Qur'anic Education were all about.

The majority of the five categories of respondents based on their responses on item 73 maintained that Islamic faith is

inculcated by the Qur'anic Education system. A neutral position was maintained by the majority of theofficials of MOE in their response to item 74 which tried to find out if the objectives of the Qur'anic education broadened the knowledge of learners towards acquiring knowledge in literacy, numeracy, current affairs and vocational skills. However, the majority of the other four categories of stakeholders responded in agreement with the item.

A consensus of opinions was reached in stakeholders' responses to items 75 , 76 and 77, when they agreed that the objectives of Qur'anic education inculcated the knowledge in pupils of the Islamic rights, created in the learner a harmonious relationship between him and his God and prepared him towards Islamic teaching and practices. These revelations are pointer to the fact that the Qur'anic Education aims specifically towards God consciousness and being morally sound in accordance with the teaching of Islam. If these teachings are added with the citizenship education through the introduction of social studies in the Qur'anic Education system, it will create

a sound citizenry that will know the basic rights and practices expected of each citizen.

Items 78 and 79 revealed that the majority of the stakeholders were of the view that, the objectives of Qur'anic education was meant to equip the child with the education which could empower him to be a resourceful and useful member of the Nigerian society, thereby creating a personality which was prepared for every aspect of learning and usefulness. This is relevant to conventional subjects such as Social Studies, hence the relevance of curriculum integration in Kaduna State.

4.7 Opinions of the Stakeholders on the Possibility of Reforming Qur'anic Education Curriculum in Kaduna State.

This section is related to ten (10) items in the questionnaire pertaining to the possibility of reforming the Qur'anic education curriculum.

Items 80 and 81 were used to investigate whether members of the public could be made to see the need for the reform of Qur'anic education curriculum through mass

awareness campaign by government and other stakeholders or if the information of Qur'anic/Almajiri Education centre with branches throughout Kaduna State would be beneficial to the reform process respectively.

When item 82 investigated whether adequate financial backing could make the attainment of the reformed curriculum possible, item 83 solicited the opinions of stakeholders on whether monitoring and evaluation of units of the Qur'anic schools could enhance the success of reformed curriculum. In item 84, it was the intention of the researcher to find out from the stakeholders whether the reformed curriculum could not be successful without training and re-training of the Qur'anic tutors ('Mallamai' (teachers)).

In items 85 and 86, the intention was to find out if formation of laws prohibiting begging in the name of 'Almajiranci' could enhance the success of reformed curriculum or through seminars, conferences and workshops, the patronizers of the system could accept the reform process. Item 87 was included in the questionnaire to specifically find out if

Muslim traditional rulers had vital role to play in reforming the curriculum of the Qur'anic Education system.

The last two items in the section numbered 88 and 89 sought the views of stakeholders on whether through meaningful contributions of government and non-governmental organizations, reform of the Qur'anic education curriculum could be a reality and if the opinions of members of the public and parents could facilitate the success towards reforming the Qur'anic Education Curriculum.

Responses of all the stakeholders related to the items mentioned were collected, analyzed and presented in table 4.6 using frequency and simple percentages.

Table 4.6: Opinions of Stakeholders on the Possibility of Reformining the Qur'ani Education in Kaduna State

S/N	Item statements	Category of stakeholders	Response							
			Agree		Disagree		Undecided		Total	%
			F	%	F	%	F	%	%	100
80	Members of the public could be made to see the need for the reform through mass awareness campaigns by governments and other stakeholders.	1. Qur'anic School of Tutors	76	82.6	4	4.4	12	13.0	92	100
		2. officials of MOE	10	62.4	3	18.8	3	18.8	16	100
		3. officials of LGEAs	64	72.8	12	13.6	12	13.6	88	100
		4. Ulama/preachers	106	85.5	5	4.0	13	10.5	124	100
		5. Politicians	84	91.3	5	5.4	3	3.3	92	100
										100
81	Formation of the Qur'anic education centre with branches throughout kaduna State will be beneficial. to the reform process	1. Qur'anic school Tutors	76	82.6	8	8.7	8	8.7	92	100
		2. officials of MOE	11	68.7	3	18.8	2	12.5	16	100
		3. officials of LGEAs	71	80.7	10	11-4	7	7.9	88	100
		4. Ulama/preachers	103	83.1	14	11.3	7	5.6	124	100
		5. Politicians	81	88.0	6	6.5	5	5.5	92	100
82	Adequate	1. Qur'anic	75	81.5	10	10.9	7	7.6	92	100

	financial backing could make the attainment of the reformed curriculum possible	school Tutors								
		2. officials of MOE	12	75.0	3	18.7	1	6.3	16	100
		3. officials of LGEAs	57	64.8	9	10.2	72	25.0	88	100
		4. Ulama/preachers	89	71.8	19	15.3	16	12.9	124	100
		5. Politicians	65	707	12	13.0	15	16.3	92	100
83	Monitoring and evaluation of units of the Qur'anic schools could enhance the success of reformed curriculum	1. Qur'anic school Tutors	72	78.3	7	7.6	13	14.1	92	100
		2. officials of MOE	12	75.0	1	6.3	3	18.7	16	100

		4. Ulama/Preach	103	83.1	9	7.2	12	9.7	124	100
		5. Politicians	82	89.1	8	8.7	2	2.2	92	100
84	The reformed curriculum could not be successful without training and re-training of the Qur'anic tutors ('Mallamai' (teachers))	1. Qur'anic school Tutors	76	83.7	7	7.6	8	8.7	92	100
		2. officials of MOE	12	75.0	-	-	4	25.0	16	100
		3. officials of LGEAs	69	78.4	9	10.2	10	11.4	88	100
		4. Ulama/preachers	108	87.0	8	6.5	8	6.5	124	100
		5. Politicians	82	89.1	8	8.7	2	2.2	92	100
85	Formation of laws prohibiting begging in the name of Almajiranci could enhance the success of the reformed curriculum	1. Qur'anic School of Tutors	72	78.3	11	12.0	9	9.7	92	100
		2. officials of MOE	13	81.2	1	6.3	2	12.5	16	100
		3. officials of LGEAs	65	73.9	7	7.9	16	18.2	88	100
		4. Ulama/preachers	110	88.7	6	4.8	8	6.5	124	100
		5. Politicians	81	88.0	4	4.3	8	8.7	92	100
86	Through seminars, conferences and worksops, the	1. Qur'anic school Tutors	77	83.7	8	8.7	7	7.6	92	100
		2. officials of MOE	13	81.2	2	12.5	1	6.3	16	100
		3. officials of	66	75.0	7	8.0	15	170	88	100

	patronizers of the system could accept the reform process.	LGEAs								
		4. Ulama/preachers	105	84.7	10	8.1	9	7.3	124	100
		5. Politicians	80	86.9	3	3.3	9	9.8	92	100
87	Muslim traditional rulers have a vital role to play in reforming the curriculum of the Qur'anic system of education.	1. Qur'anic school Tutors	85	92.4	3	3.3	4	4.3	92	100
		2. officials of MOE	15	93.8	1	6.3	6.3	-	-	100
		3. officials of LGEAs	76	86.4	7	7.9	8	9.1	88	100
		4. Ulama/preachers	116	93.6	7	5.6	5	6.5	124	100
		5. Politicians	85	9.24	6	6.5	5	5.5	92	100
88	Through meaningful contributions of government and non-	1. Qur'anic school Tutors	77	82.6	3	3.3	4	4.3	92	100
		2. officials of MOE	15	93.7	1	6.3	-	-	16	100
		3.Officials of LGEAs	73	83.0	7	7.9	8	9.1	88	100
		4. Ulama/preacher	109	87.9	7	5.6	8	6.5	124	100
		5. Politicians	81	880	6	6.5	5	5.5	92	100

	governmental organizations reform of the Qur'anic education curriculum could be a reality.									
89	The opinions of members of the public and parents could facilitate the success towards reforming the Qur'anic education curriculum	1. Qur'anic school Tutors	79	859	6	6.5	7	7.6	92	100
		2. officials of MOE	13	81.2	2	12.5	1	6.3	16	100
		3. officials of LGEAs	69	78.4	7	8.0	12	13.6	88	100
		4. Ulama/preachers	104	83.9	7	5.6	13	105	124	100
		5. Politicians	82	89.2	4	4.3	6	6.5	92	100

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Responses of the five categories of stakeholders on items 80, 81 and 82 revealed that members of the public could be made to see the need for the reform of Qur'anic Education curriculum through mass awareness campaign formation of the Qur'anic Education centre with branches throughout Kaduna state would be of benefit to the reform process and that adequate financial backing was absolutely necessary for reform of the curriculum. These revelations call for adequate financing and mass enlightenment campaign by the government to ensure successful reform process and implementation. This should be an issue of concern to the government of Kaduna State.

From table 4.6 there was an agreement by the majority of the stakeholders in their responses on items 83, 84 and 85, that monitoring and evolutions of units of the Qur'anic schools, training and recruiting of the Qur'anic school tutors and formation of laws to stop begging in the name of 'Almajiranci', could enhance the success of reformed curriculum. This by implication means the Kaduna State Government needs the

services of trained personnel to enable it achieve the desired objectives of the curriculum integration initiatives.

In items 86 and 87, it was revealed from the responses of the majority of stakeholders in agreement with the issues raised in the items, that through seminars, conferences and workshops, the patronizes of the system could accept the reform process, and that Muslim traditional rulers had vital role to play in the reform process of the Qur'anic education system. The opinions of ther stakeholders also tended to suggest that through meaningful contributions of government and governmental organizations and opinion of members of the public and parents could be made to facilitate the success of the reforming the Qur'anic education curriculum. These revelations call for the support of all and sundry in the state towards the success of curriculum integration initiatives in the state.

4.8 Opinions of the Stakeholders on Training and Re-training of Teachers in Qur'anic Education System in Kaduna State

This section is related to items 90 to 101 in the questionnaire covering issues that relate to training and re-training of teachers in Qur'anic Education system in Kaduna State.

When item 90 attempted to find out if workshops, conferences and seminars could create awareness for the Qur'anic school tutors towards effective teaching and learning, item 91, attempted to find out if Qur'anic school tutors could be admitted to Higher Islamic Schools (H.I.S) to obtain certificates in teaching to enhance their performance. In items 92, 93 and 94, the attempts were to find out if the Qur'anic school tutors could be trained in education to make them equipped with teaching methods, training of Qur'anic school tutors in Qur'an could enhance their teaching methods and whether training and re-training of the Qur'anic school tutors could broaden their Knowledge and enable them to cope with the challenges of teaching respectively.

In item 95, 96 and 97, the attempts were to find out whether training and re-training of teachers in Qur'anic Education system could enable them to Know how to handle pupils, improve the living standard of teachers or could reduce the wrong notion of the Qur'anic school tutors toward western education. Item 98 attempted to find out if training and re-training of Qur'anic school tutors could make supervision and inspection of Qur'anic schools possible and enhance the performance of learners.

Items 99 and 100 were made to find out if training and re-training of tutors in Qur'anic schools could lead to improved performance and afford the tutors opportunities for higher education and hence improved status in the society. The last item in the section was attempted to find out from stakeholders if training and re-training of tutors in Qur'anic education system could create room for academic competition among Qur'anic schools to enhance effective learning.

Stakeholders' responses in all the items related to the section were collected and analysed. These were presented in table 4.7

Table 4.7: Opinions of Stakeholders on Training and Re-training of Teachers in Qur'anic Education System in Kaduna State.

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
90.	Workshops, conferences and seminars be organized to create awareness for the Qur'anic tutors for integrating the Qur'anic education, effective teaching and learning.	1. Qur'anic School Tutors	80	87.0	8	8.7	4	4.3	92	100
		2. Officials of MOE	11	68.8	3	18.7	2	12.5	16	100
		3. Officials of LGEAs	68	77.3	13	14.8	7	7.9	88	100
		4. Ulama/Preachers 106	104	83.8	12	9.7	8	6.5	124	100
		5. Politicians	87	94.5	3	3.3	2	2.2	92	100
91.	Qur'anic tutors be admitted into Higher Islamic Schools (HIS) to obtain certificates in teaching	1. Qur'anic School Tutors	73	79.3	11	12.0	8	8.7	92	100
		2. Officials of MOE	11	68.8	2	12.5	3	18.7	16	100
		3. Officials of LGEAs	69	78.4	9	10.2	10	11.4	88	100
		4. Ulama/Preachers	108	87.1	9	7.3	7	5.6	124	100
		5. Politicians	80	87.0	5	5.4	7	7.6	92	100

	to enhance their performance.									
92.	The Qur'anic tutors to be trained in education to make them equipped with teaching methods.									
		1.Qur'anic School Tutors	81	88.0	8	8.7	3	3.3	92	100
		2. Officials of MOE	13	81.2	2	12.5	1	6.3	16	100
		3. Officials of LGEAs	62	70.5	12	13.6	14	15.9	88	100
		4. Ulama/Preachers	108	87.0	8	6.5	8	6.5	124	100
		5. Politicians	83	90.3	4	4.3	5	5.4	92	100
93.	Training and re-training of Qur'anic tutors could broaden their knowledge and enable them to cope with thechallenges of teaching.	1. Qur'anic School Tutors	78	84.8	8	8.7	6	6.5	92	100
		2. Officials of MOE	14	87.5	2	12.5				100
		3. Officials of LGEAs	62	70.5	10	11.3	16	18.2	88	100
		4. Ulama/Preachers	108	87.1	9	7.3	7	5.6	124	100
		5. Politicians	78	84.8	5	5.4	9	9.8	92	100
94.	Training and re-training	1. Qur'anic School Tutors	78	84.8	6	6.5	8	8.7	92	100
		2. Officials of MOE	8	50.0	4	25.0	4	25.0	16	100

	of Qur'anic tutors could broaden their knowledge and enable them cope with challenges of teaching.	3. Officials of LGEAs	60	68.2	12	13.6	16	18.2	88	100
		4. Ulama/Preachers	104	83.8	10	8.1	10	8.1	124	100
		5. Politicians	81	88.0	9	9.8	2	2.2	92	100
95.	It enables them to know how to handle students in the classroom and outside.	1. Qur'anic School Tutors	78	84.8	6	6.5	8	8.7	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	60	68.2	10	11.4	18	20.4	88	100
		4. Ulama/Preachers	107	86.3	4	3.2	13	10.5	124	100
		5. Politicians	82	89.1	2	2.2	8	8.7	92	100
96.	It could increase or improve their living standard through enhanced slary structure of the 'Mallamai' (teachers	1. Qur'anic School Tutors	76	82.6	9	9.8	7	7.6	92	100
		2. Officials of MOE	11	68.7	1	6.3	4	25.0	16	100
		3. Officials of LGEAs	62	68.7	1	6.3	4	25.0	16	100
		4. Ulama/Preachers	101	86.3	6	4.8	11	8.9	124	100
		5. Politicians	82	89.1	3	3.3	7.	7.6	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
97.	The training and re-training of Qur'anic tutors could reduce their wrong notion on western educatio n.	1. Qur'anic School Tutors	80	87.0	8	8.7	4	4.3	92	100
		2. Officials of MOE	13	81.2	3	18.8			16	100
		3. Officials of LGEAs	70	79.6	4	4.5	14	15.9	88	100
		4. Ulama/Preachers 106	104	83.9	6	4.8	14	11.3	124	100
		5. Politicians	78	84.8	5	5.4	9	9.8	92	100
98.	Training and re-training of the Qur'anic tutors could make supervis ion and inspectio n of Qur'anic schools possible and enhance the perform ance of leaners	1. Qur'anic School Tutors	81	88.1	4	4.3	7	7.6	92	100
		2. Officials of MOE	15	93.7	1	6.3			16	100
		3. Officials of LGEAs	59	67.0	13	14.8	16	18.2	88	100
		4. Ulama/Preachers	105	84.7	10	8.1	9	7.2	124	100
		5. Politicians	86	93.5			6	6.5	92	100

99.	Training and re-training of tutors leads to improved performance because of the cross fertilization of ideas among the tutors.	1. Qur'anic School Tutors	80	87.0	8	8.7	4	4.3	92	100
		2. Officials of MOE	15	93.7	1	6.3			16	100
		3. Officials of LGEAs	76	86.4	4	4.5	8	9.1	88	100
		4. Ulama/Preachers	115	92.8	6	4.8	3	2.4	124	100
		5. Politicians	85	92.4	5	5.4	2	2.2	92	100
100.	Training and re-training of Qur'anic tutors affords them opportunity for higher education hence improved status in the society	1. Qur'anic School Tutors	80	87.0	5	5.4	7	7.6	92	100
		2. Officials of MOE	14	87.5			2	12.5	16	100
		3. Officials of LGEAs	77	87.5	3	3.4	8	9.1	85	100
		4. Ulama/Preachers	107	86.3	9	7.3	8	64	124	100
		5. Politicians	81	88.1	6	6.5	5	5.4	92	100
101.	It creates room for academic competitions	1. Qur'anic School Tutors	82	89.1	7	7.6	3	3.3	92	100
		2. Officials of MOE	15	93.7			1	6.3	16	100
		3. Officials of LGEAs	76	86.4	4	4.5	8	9.1	88	100
		4. Ulama/Preachers	105	84.7	10	8.1	9	7.2	124	100
		5. Politicians	81	88.1	5	5.4	6	6.5	92	100

	among Qur'anic schools to enhance learning.									

From table 4.7 the responses of the majority of stakeholders on items 90 and 91indicated that workshops, conferences and seminars could be good avenues to create awareness for the Qur'anic school tutors towards curriculum integration of Qur'nic Education and if Qur'anic school tutors were admitted into higher Islamic schools, the training could enhance their performance.

Consensus of opinions among stakeholders on items 92, 93 and 94 revealed that if Qur'anic school tutors were trained in education, they would be equipped with teaching method, training of Qur'anic school tutors in Qur'anic could enhance teaching of the Qur'anic tutors and their training and re-training could make them effective in facing the challenges of teaching respectively. These revelations from stakeholders spell out the need for training and re-training of teachers in the

Qur'anic schools, hence the focus of the curriculum integration initiatives.

Responses of stakeholders on items 95, 96 and 97 suggested that training and re-training of teachers in the Qur'anic Education system could enable them to know how best to handle students, improve the living standard of teachers through enhanced salary structure and reduce their wrong notion on western education. If the Qur'anic schools tutors were trained and retrained, they would learn a lot of skills and this would improve their performance and ultimately that of the students'.

From the submission of stakeholders on items 98 and 99, it could be concluded that training and re-training of the Qur'anic school tutors could make supervision and inspection of schools possible and lead to improved performance of both pupils and teachers. In their responses to items 100 and 101, the majority of the stakeholders were of the view that training and re-training of Qur'anic school tutors afforded them opportunity for higher education and created room for academic

competition among Qur'anic schools to enhance effective learning. Considering the importance of training and re-training of tutors in Qur'anic schools, the Kaduna State Government needs to get trained personnel to be able to handle effectively and efficiently this aspect of the curriculum integration.

4.9 Opinion of Stakeholders on the Problems of Qur'anic Education system and the Need for the Support of Government and Non-governmental Organizations in Kaduna State.

This section is related to fifteen (15) items in the questionnaire where the views of the stakeholders were solicited on the problem of Qur'anic Education system and the need for the support of government and non-governmental organizations in Kaduna state. Items 102 to 116 makes up section.1 of the questionnaire

Items 102,103 and 104 solicited the opinions of stakeholders on whether there was lack of feeding fercilities, portable water, electricity and good classrooms and

accommodation for the learners, respectively. Items 105, 106 and 107, the researchers tried to solicit the opinions of stakeholders on whether Qur'anic school tutors lacked meaningful financial incentives in their schools and whether there was uncertainty in the qualifications of teachers as well as and whether Qur'anic education system lacked provision of vocational skills for learners.

When item 107 attempted to find out whether the Qur'anic Education system lacked provision of vocational skills for learners, item 108, attempted to find out if the curriculum of Qur'anic Education was narrow in content. Items 109 and 110 were included in the questionnaire to find out if most of the pupils under the Qur'anic Education system depended on begging and charity to survive and whether pupils under the Qur'anic education system could be used for political and religious crises. Attempt was made in item 111 to ascertain if the Qur'anic Education system lacked adequate modern teaching and learning facilities.

In item 112, the research investigated whether movement of pupils from one place to another in search of Knowledge affected their learning and made them prone to danger. Items 113 and 114 attempted to find out if recruitment of Qur'anic school teachers had any authentic criteria and whether the system of Qur'anic education encouraged child abuse but at the same time was beneficial to learners. In items 115 and 116, it was the intent of the researcher to find out if Qur'anic schools were supported by government financially and whether government and non-governmental organizations were aware of the problems faced by Qur'anic schools in Kaduna State. Details of all the responses of the five categories of stakeholders are given in table 4.8

Table 4.8: The Opinions of Stakeholders on the Problems of Qur'anicEducation System and the Need for Support of Government and Non-Governmental Organizations in Kaduna State.

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
102.	There is lack of feeding facilities for the learners of Qur'anic schools.	1. Qur'anic School Tutors	80	87.0	8	8.7	4	4.3	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	74	84.1	4	4.6	10	11.4	88	100
		4. Ulama/Preachers 106	102	82.3	8	6.5	14	11.3	124	100
		5. Politicians	80	87.0	8	8.7	4	4.3	92	100
103	There is lack of portable water and electricity in Qur'anic schools for the use of the learners and their teachers.	1. Qur'anic School Tutors	67	72.8	13	14.1	12	13.1	92	100
		2. Officials of MOE	12	75.0	2	12.5	2	12.5	16	100
		3. Officials of LGEAs	57	64.8	15	17.0	16	18.2	88	100
		4. Ulama/Preachers	76	61.3	31	25.0	17	13.7	124	100
		5. Politicians	73	79.4	10	10.9	9	9.8	92	100
104.	The Qur'anic schools lack good classrooms and accommodation	1. Qur'anic School Tutors	72	78.2	10	10.9	10	10.9	92	100
		2. Officials of MOE	12	75.0	4	25.0			16	100
		3. Officials of LGEAs	5.3	60.2	16	18.2	19	21.6	88	100
		4. Ulama/Preachers	93	75.0	15	12.1	16	12.9	124	100
		5. Politicians	70	76.1	10	10.9	12	13.0	92	100

	for the learners.									
105	The Qur'anic tutors lack meaning ful financial incentive s in their schools.	1. Qur'anic School Tutors	71	77.2	10	10.9	11	11.9	92	100
		2. Officials of MOE	11	68.8	4	25.0	1	6.3	16	100
		3. Officials of LGEAs	47	53.4	2	22.7	21	3.9	88	100
		4. Ulama/Preachers	66	53.2	43	34.3	15	12.1	124	100
		5. Politicians	62	67.4	17	18.5	13	14.1	92	100
106.	There is uncertai nty in the qualificat ions of teachers	1. Qur'anic School Tutors	63	68.5	12	13.0	17	18.5	92	100
		2. Officials of MOE	9	56.2	3	18.8	4	25.0	16	100
		3. Officials of LGEAs	59	67.1	12	13.6	17	19.3	88	100
		4. Ulama/Preachers	97	98.2	18	14.5	9	7.3	124	100
		5. Politicians	69	75.0	16	17.4	7	7.6	92	100
107.	The Qur'anic educatio n system lacks provisio n of vocation al skills for learners.	1. Qur'anic School Tutors	58	63.0	24	26.1	10	10.9	92	100
		2. Officials of MOE	10	62.5	6	37.5			16	100
		3. Officials of LGEAs	50	56.8	22	25.0	16	18.2	88	100
		4. Ulama/Preachers	56	45.2	53	42.7	15	20.1	124	100
		5. Politicians	49	58.3	34	36.9	9	9.8	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
108.	The curriculum of the Qur'anic education is narrow in content.	1. Qur'anic School Tutors	79	85.8	10	10.9	3	3.3	92	100
		2. Officials of MOE	12	75.0	3	18.7	1	6.3	16	100
		3. Officials of LGEAs	65	73.9	10	11.4	13	14.8	88	100
		4. Ulama/Preachers	106	85.5	6	4.8	12	9.7	124	100
		5. Politicians	65	70.7	12	13.0	15	16.3	92	100
109.	Most of the pupils under the Qur'anic education system depend on begging and charity to survive.	1. Qur'anic School Tutors	61	66.3	14	15.2	17	18.5	92	100
		2. Officials of MOE	8	50.0	3	18.8	5	31.2	16	100
		3. Officials of LGEAs	61	69.3	15	17.1	12	13.6	88	100
		4. Ulama/Preachers 106	95	76.6	14	11.3	15	12.1	124	100
		5. Politicians	68	73.9	15	16.3	9	9.8	92	100
110.	The pupils under the Qur'anic education system could be used for political and	1. Qur'anic School Tutors	63	68.5	23	25.0	6	6.5	92	100
		2. Officials of MOE	11	68.7	1	6.3	4	25.0	16	100
		3. Officials of LGEAs	60	68.2	15	17.0	13	14.8	88	100
		4. Ulama/Preachers	77	62.1	29	23.4	18	14.5	124	100
		5. Politicians	60	65.2	21	22.8	11	12.0	92	100

	religious crises.									
111.	The Qur'anic education system lacks adequate modern teaching and learning facilities	1. Qur'anic School Tutors	63	68.4	19	20.7	10	10.9	92	100
		2. Officials of MOE	8	50.0	5	31.2	3	18.8	16	100
		3. Officials of LGEAs	56	63.6	14	15.9	18	20.5	88	100
		4. Ulama/Preachers	84	67.7	27	21.8	13	10.5	124	100
		5. Politicians	66	71.8	21	22.8	5	5.4	92	100
112.	The movement of pupils in Qur'anic education system from one place to another in search of knowledge affects their leaning makes them prone to danger.	1. Qur'anic School Tutors	78	84.8	11	11.9	3	3.3	92	100
		2. Officials of MOE	11	68.7	2	12.5	3	18.8	16	100
		3. Officials of LGEAs	64	72.7	9	10.2	15	17.1	88	100
		4. Ulama/Preachers	103	83.1	9	7.2	12	9.7	124	100
		5. Politicians	77	83.7	9	9.8	6	6.5	92	100
113.	Recruitment of Qur'anic teachers	1. Qur'anic School Tutors	59	64.1	27	29.4	6	6.5	92	100
		2. Officials of MOE	6	37.5	7	43.7	3	18.8	16	100
		3. Officials of LGEAs	36	40.9	40	45.5	12	13.6	88	100

	has no authentic criteria.	4. Ulama/Preachers	61	49.2	53	42.7	10	8.1	124	100
		5. Politicians	52	56.5	32	34.8	8	8.7	92	100
114.	It encourages child labour (abuse) but beneficial to the learners	1. Qur'anic School Tutors	69	75.0	13	14.1	10	10.9	92	100
		2. Officials of MOE	6	37.5	3	18.8	7	43.7	16	100
		3. Officials of LGEAs	52	59.1	16	18.2	20	22.7	88	100
		4. Ulama/Preachers	65	52.4	36	29.0	23	18.6	124	100
		5. Politicians	51	55.4	22	23.9	19	20.7	92	100

S/N	Item Statement	Category of Stakeholders	Response							
			Agree		Disagree		Undecided		Total	
			F	%	F	%	F	%	F	%
115.	The Qur'anic schools are not supported by governments financially.	1. Qur'anic School Tutors	77	83.7	8	8.7	7	7.6	92	100
		2. Officials of MOE	14	87.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	64	72.2	9	10.2	15	17.1	88	100
		4. Ulama/Preachers	94	75.8	14	11.3	16	12.9	124	100
		5. Politicians	76	82.6	6	6.5	10	10.9	92	100
116.	Government and non-governmental organizations are aware of the problems faced by Qur'anic schools.	1. Qur'anic School Tutors	77	83.7	8	8.7	7	7.6	92	100
		2. Officials of MOE	14	87.4	1	6.3	1	6.3	16	100
		3. Officials of LGEAs	64	72.7	9	10.2	15	17.1	88	100
		4. Ulama/Preachers	94	75.8	14	11.3	16	12.9	124	100
		5. Politicians	76	82.6	6	6.5	10	10.9	92	100

In table 4.8, the majority of the stakeholders were of the view that there was lack of feeding facilities, portable water and electricity, good classrooms and accommodation for the learners in Qur'anic schools. This view is evident from the responses of stakeholders on items 102, 103 and 104. This is a pathetic situation because where there are no good feeding facilities, water, electricity, classrooms and accommodation for the learners, then it raises a serious question of child abuse. This is because the pupils can be liable to all sorts of hardships.

The majority of the stakeholders in their responses to items 105, 106 and 107, agreed that the Qur'nic school tutors lacked meaningful financial incentives and that there was uncertainty in the qualifications of teachers and Qur'anic education system was devoid of vocational skills for learners.

In items 108, 109 and 110, the majority of the stakeholders indicated that the curriculum of Qur'anic education system was narrow in content. In addition, most of the pupils under the Qur'anic Education system depended on begging and charity

to survive and that, the pupils under the system could be used for political and religious crises. These revelations from major stakeholders call for a review of Qur'anic education system to make the curriculum broad-based in content to make the recipients have a good system of feeding and free from being used during crises.

The majority of the stakeholders in response to items 111 and 112 believed that the Qur'anic Education lacked adequate teaching and learning facilities and movement of pupils from one place to another in search of knowledge affected their learning and made them prone to danger. Therefore, it becomes necessary for government to carry out integration initiative vehemently to enhance teaching and learning in Qur'anic schools to avoid movement of pupils from place to place.

In response to item 113, the majority of officials of MOE and officials of LGEAs did not believe that the recruitment of Qur'anic teachers hade any authentic criteria. A contrast opinion was indicated by the majority of Qur'anic school tutors, Ulama/Preachers and politicians who believed that there were

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authentic criteria in the recruitment of Qur'anic school tutors. Thus, with the integration initiatives, it is expected that the recruitment of Qur'anic school tutors must have defined and authentic criteria.

It was evident from the responses of the majority of stakeholders on items 114, 115 and 116, that the Qur'anic Education system encouraged child abuse but beneficial to the learners, Qur'anic schools are not supported by government financially and the government and non-governmental organizations are aware of the problems faced by Qur'anic schools. These revelations by major stakeholders might be the rationale behind the curriculum integration initiatives by the Kaduna State Government to make the Qur'anic Education system more dynamic and efficient. By so doing, the living conditions of learners would be enhanced and their hardships reduced to the barest minimum.

4.10 Hypotheses Testing

Eight hypotheses were postulated and tested. The hypotheses were related to integration of the Qur'anic school Curriculum into the

conventional Education system, integration initiatives of the Qur'anic schools in Kaduna State, relevance of curriculum integration of the Qur'anic schools in Kaduna state, management and organizational structure of the Qur'anic schools in Kaduna State, objectives of Qur'anic Education in Kaduna state, possibility of reforming the Qur'anic Education curriculum in Kaduna State, need for training and re-training of teachers in Qur'anic Education system and the need for support of governments and non-governmental organizations.

Analysis of variance (ANOVA) was used to test the hypotheses at 0.5 level of significance. Hypothesis was rejected when the P value is less than the level of significance to mean that significant differences existed in the opinions of respondents, however, hypothesis was retained when the P value was greater than the level of significance of the study to mean that no significant differences exited.

4.10.1 HYPOTHESIS 1

There is no significant deference in the opinions of respondents on the integration of Qur'anic school curriculum into the conventional Education System in Kaduna State.

This hypothesis was related to items 1-10 in the questionnaire, respondents opinions were collected, analyzed and presented using analysis of variance (ANOVA). Thus table 4.9 gives details of the results.

Table 4.9 Analysis of Variance (ANOVA) on the Opinions of Stateholders on the Integration of the Qur'anic School Curriculum into the Conventional Education System in Kaduna State

Source of variance	Sum of squares	Df	Mean square	F value	Significance
Between groups	1123.843	4	280.961	10.160	0.062
Within groups	12378.497	407	29.214		
Total	13502.340	411			

Significant differences exist if the P value is less than 0.05.

It is evident from table 4.9 that the P value is 0.062. This is higher than significant level set for the study. With this, one could conclude that there is no significant difference in the

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opinions of respondents on the integration of the Qur'anic school curriculum into the conventional Education system. Thus, the hypothesis stated in a null form, is hereby retained to mean that significant differences do not exist in the opinion of stakeholders on the integration of Qur'anic school curriculum into the conventional Education system.

4.10. 2 HYPOTHESIS 2

There is no significant difference in the opinions of stakeholders on the integration initiatives of Qur'anic schools in Kaduna State. Items 11-20 in the questionnaire were relates to this hypothesis. Responses of all stakeholders were collected, analyzed and presented using analysis of variance (ANOVA). Results of the test are presented in table 4.10

Table 4.10: Analysis of Variance (ANOVA) on the Integration Initiatives of Qur'anic Schools in Kaduna State

Source of variance	Sum of squares	Df	Mean squares	F	Significance
Between groups	1449.668	4	398.5118	8.592	0.083
Within groups	19323.038	407	46.382		
Total	20772.706	411			

Significant at P < 0.05 level of significance

Table 4.10 indicates that the probability value of the ANOVA test is 0.083. This means it is higher than 0.05 and by implication means there in no significant difference in the opinions of the stakeholders on what they perceived on items related to integration initiatives of Qur'anic schools in Kaduna State. The hypothesis is retained.

4.10. 3 HYPOTHESIS 3

There is no significant difference in the opinions of stakeholders on the relevance of curriculum integration of the Qur'anic school in Kaduna State.

In testing this hypothesis responses of all stakeholders related to the 16 items in the questionnaire were used. The results are presented in table 4.11

Table 4. 11: Analysis of Variance (ANOVA) on the Opinions of Stakeholders on the Relevance of Curriculum Integration of the Qu'ranic schools in Kaduna State

Source of variance	Sum of squares	Df	Mean squares	F	Significance
Between groups	2261.275	4	565.319	2.752	0.280
Within groups	83609.315	407	205.428		
Total	85870.590	411			

Significant when P < 0.05

It is evident from table 4.11 that the P value is 0.280 and that this is higher than 0.05, which is the significant level set for the study. From this result, it could rightly be stated that there is significant difference in the opinions of stakeholders on the relevance of curriculum integration of the Qur'anic schools in Kaduna state. Thus, the hypothesis is retained.

4.10.4 HYPOTHESIS 4

There is no significant difference in the opinions of stakeholders on the management and organizational structure of Qur'anic schools in Kaduna State. This hypothesis was related to items 41-68 in the questionnaire. All the items were used in testing this hypothesis. Responses of all stakeholders on the items were collected, analyzed and presented. Details of the test are contained in table 4.12

Table 4.12 Analysis of Variance (ANOVA) on the Opinions of Stakeholders on the Management and Organizational Structure of Qur'anic School in Kaduna States.

Source of variance	Sum of squares	Df	Mean squares	F value	Significance
Between groups	2686.948	4	671.737	3.323	0.110
Within groups	82283.293	407	202.170		
Total	84970.240	411			

Table 4.12 depicts the results of analysis of variance (ANOVA) on the management and organizational structure of Qur'anic schools in Kaduna State, where the probability value was found to be 0.110. This means the hypothesis could be retained because the P value is greater than 0.05. Thus, there is no significant difference in the opinions of stakeholders on their perceptions with regard to management and organizational structure of Qur'anic schools in Kaduna State.

4.10.5 HYPOTHESIS 5

According to this hypothesis, there is no significant difference in the opinions of stakeholders on the objectives of Qur'anic Education in Kaduna state.

Eleven items were related to this hypothesis. They were numbered 69-79 in the questionnaire. To test the hypothesis, all the items were used where responses of all stakeholders were analyzed to find out if significant differences existed in their opinions. Table 4.13 presents the details of the ANOVA results.

Table 4.13: Analysis of Variance (ANOVA) on the Opinions of Stakeholders on the Objectives of Qur'anic Education in Kaduna State

Source of variance	Sum of squares	Df	Mean squares	F	Significance
Between groups	875.038	4	280.260	8.965	0.086
Within groups	13580.639	407	31.263		
Total	14455	411			

Significant where P < 0.05

Significant differences do not exist from the ANOVA results considering the probability value which was calculated at 0.086. Therefore, significant difference do not exist in the opinions of stakeholders on the objectives of Qur'anic Education in Kaduna State.

4.10.6 HYPOTHESIS 6

There is no significant difference in the opinions of stakeholders on the possibility of reforming the Qur'anic Education curriculum in Kaduna State.

Items 80-89 in the questionnaire were related to this hypothesis. The hypothesis was set to find out if significant differences existed in the opinions of stakeholders. This warranted the researcher to gather and analyse the responses of the stakeholders on the items related to this hypothesis. Details are presented in table 4.14

Table 4.14 Analysis of Variance (ANOVA) on the Opinions of Stakeholders on the Possibility of Reforming the *Qur'anic* Education Curriculum in Kaduna State.

Source of variance	Sum of squares	Df	Mean squares	F	Significance
Between groups	1181.373	4	296.542	9.498	0.512
Within groups	13521.492	407	31.222		
Total	14702.411	411			

The results of (ANOVA) potray significant difference in the opinions of stakeholders on the possibility of reforming the Qur'anic Education curriculum in Kaduna State. This is evident from the probability value obtained at 0.512.

4.10.7 HYPOTHESIS 7

There is no significant difference in the opinion of stakeholders on the need for training and re-training of teachers in Qur'anic education system in Kaduna State.

This hypothesis was related to 12 items in the questionnaire that were numbered 90-101. All the items were used in analyzing the responses of stakeholders to test the hypothesis to determine differences of opinions. Details of ANOVA results are contained in table 4.15

Table 4.15: Analysis of Variance (ANOVA) on the Opinions of Stakeholders on the need for Training and Re-training of Teachers in Qur'anic Education System in Kaduna State.

Source of variance	Sum of squares	Df	Mean squares	F	Significance
Between groups	2075.365	4	563.811	11.233	0.213
Within groups	208334.643	407	50.191		
Total	22910.007	411			

fact that they are the ones who champion the course of curriculum integration.

In item 3, the stakeholders were asked if the integrated curriculum could enhance the productivity of learners of Qur'anic Education and the majority of the stakeholders responded to this item in affirmative. This means that the stakeholders believed that the productivity of learners of Qur'anic Education is enhanced when the curriculum is integrated.

It was revealed from the stakeholders responses that integrated curriculum could help to equip the learners with vocational and technical skills. If the integrated curriculum could. equip the learners with vocational and technical skills then chances are that, the learners could be self-employed at the end of their training this and make them useful and contributive to the economy of the State.

In stakeholders responses to item 5, it was revealed that the majpority of officials of LGEAS, Ulama/ preachers and the politicians believed that the integration of Qur'anic school

curriculum could improve the knowledge of the learners or encourage them to have wide experience. This view of the major stakeholders could be interpreted to mean that the integration of Qur'anic school curriculum could be made to improve the knowledge of the learners and increase their horizon.

It was revealed by the majority of the stakeholders that integration promotes positive attitude in learners and gave quality time in curriculum exploration and utilization. This submission revealed that curriculum integration of the Qur'anic school curriculum promoted positive attitude in learners. It would therefore be encouraged. This explains the reason why the majority of stakeholders in their responses to items 7 and 8 believed that integration encouraged cross fertilization of ideas among teachers as they worked together to identity common goals, objectives and skills and development of team spirit and good attitude of teachers to work as well as learning motivation. It becomes essential for Kaduna State Government

to continue with its drive towards curriculum integration initiatives.

It was revealed that integration of Qur'anic school curriculum could solve the problem of bad behaviour and idleness among learners in Qur'anic schools and develop the way for exploration of different subject areas and transform the learners to acquisition of new learning areas such as carpentry, welding and computer literracy. This revelation by major stakeholders in their responses to last items of this section is a good development because the Qur'anic school pupils need to be engaged and made to acquire new learning areas to be self-employed at the end of their studies.

4.11.2 Opinions of Stakeholders on theIntegration Initiatives of Qur'anic Schools in Kaduna State

This area is related to hypothesis 2. The results of the test of this hypothesis revealed consensus of opinions among the respondents on the issues raised on items related to this hypothesis. Thus, the majority of the stakeholders agreed with

one another. Therefore, their opinions on the issues raised were not significantly different.

The stakeholders agreed that the integration initiatives of Qur'anic schools in Kaduna State enlightened members of the public on the need for the integration and that the initiatives were not attempts to attack Islamic Education. With these revelations, it is expected that the Kaduna State people should encourage and support the government towards the success of the initiative considering the advantages to be derived. This should be a challenge to the people of the state.

In their responses to items 13, 14 and 15, the stakeholders maintained that the initiatives in Kaduna State established adequate separate rehabilitation centres to cater for the need of Qur'anic school pupils, developed a broad-based school curriculum and improved the standard of education through the integration of Islamiyya schools. This finding is a pointer to the fact that the Kaduna State Government has concern for education.

It was revealed from the responses of the stakeholders that the integration initiatives in Kaduna State gaves room for a suitable timetable which woud ensure a hitch-free release of pupils from conventional primary schools to Qur'anic schools and Vice-Versa. The integration iniatives also collaborated with adult vocational and training centres to train the adults. This is an attempt to gives vocational skills to learners of the Qur'anic Education system. Revelation from the responses of the stakeholders also indicated that the integration initiatives made efforts to train and re-train teachers of the Qur'anic schools in conventional ways, encouraged the establishment of schools in rural areas, attempt was made to stop begging and made provision for infrastructural facilities and other learning materials to Qur'anic schools. These findings could really be of help to the Qur'anic school system because they could enhance the status of Qur'anic school tutors and enhance the living standard of pupils. This would invariably make the pupils free of all social problems and check the rural-urban drift.

The finding of this study revealed that not all Qur'anic school tutors supported the integration programme in Kaduna State. It was also revealed that the few selected Qur'anic schools needed to be improved in terms of teaching-learning facilities if the integration initiative programme was to succeed. This is a challenge to the Government of Kaduna State.

4.11.3 Opinions of Stakeholders on the Relevance of Curriculum Integration of the Qur'anic School in Kaduna State.

Items under this section in the questionnaires were used to test hypothesis 3. The test revealed no significant differences in the opinions of stakeholders on the relevance of curriculum integration of Quur'anic schools in Kaduna State. Thus, opinions of the stakeholders were not significantly different. Responses of stakeholders on items 25, 26 27 and 28 revealed that the curriculum integration enable the pupils to learn and understand better when conventional subjects were introduced, helped leaners to take control of their learning, made teaching more interesting and beneficial and brought together various aspects of the curriculum into a meaningful learning process.

These findings tend to suggest that the curriculum integration of Qur'anic schools is very relevant in Kaduna States. It, therefore, calls for the support of all and sundry .

Stakeholders in their responses to items 29, 30, 31 and 32 submitted that the curriculum integration enable the pupils to gain the knowledge of their immediate environment, linked Qur'anic education learners with other important disciplines, developed the skills and knowledge of learners and brought about effective teaching and understanding of subjects in the learners. These revelations are good to the Qur'anic Education system because the learners tend to learn very well due to the efficiency and effectiveness of the system when the curriculum is integrated.

The majority of the stakeholders believed that the curriculum integration could work because of the available trained teachers and resources in the system, it was ideal for a democratic process such as ours that Qur'anic school teachers would not welcome the integration programme and that the integration process did not mean taking away the Qur'anic

schools from the proprietors ('Mallamai' (teachers)). Given these revelations, it becomes necessary for the integration process to be given a chance to enable the Qur'anic school system to benefit tremendously.

It was the belief of the majority of the stakeholders in their responses to items 37, 38, 39 and 40 that government could not take the responsibility of catering for the existing Qur'anic schools, the integration initiatives could fail because the 'Mallamai' (teachers) viewed conventional subjects contrary to Islamic teachings, Qu'ranic school tutors might not accept to be paid salary and the integration could reduce the social status of the Qur'anic school tutors. These revelations called for more awareness campaigns to enable the misinformed become aware of the relevance of curriculum integration in Kaduna State.

4.11.4: Opinions of Stakeholders on the Management and Organizational Structure of Qur'anic Schools in Kaduna State

This section relates to hypothesis 4, and results of the test revealed lack of significant difference in the opinions of

stakeholders on issues related to the management and organizational structure of Qur'anic schools in Kaduna state.

In responses to item 41, the majority of the stakeholders indicated that the management of Qur'anic school did not provide good learning facilities such as toilets, classrooms, water and electricity. It was also revealed that the management of the Qur'anic schools did not provide health facilities such as drugs and first aids. These revelations call for government's concern.

It was stated by themajor stakeholders that the management of Qur'anic schools was not assisted by government, there were no fixed salary and wages for teachers, the system was devoid of fixed academic calendar and routine activities and that it did not use conventional methods of teaching to teach the learners. It was also discovered that the structure of the Qur'anic schools had no room for training teachers in teaching strategies and that no inspection and supervision to acertain standards. These problems are enamous and counter productive. Therefore, they need very serious

attention by the government in Kaduna State, hence the relevance of integration initiatives.

Findings under this section tended to suggest that the management of Qur'anic school system did not provide motivation to tutors and pupils and had no instructional materials to facilitate teaching and learning. Moreover, it does not provide leisure time for learners in the school environment and instruction took place specifically in 'Mallamai' (teachers') houses, mosques or under the trees. These issues need reviews to make the system work effectively and efficiently.

The majority of the stakeholders agreed that the Qur'anic school system had no concern with the acquisition of vocational skills, where the curriculum made only emphasis on cognitive development and leadership among the pupils depended on learning ability and age. It was also found out that the management did not provide regular progress report to parents to ascertain the performance make of their children and parents did not pay regular visits to their children. At the same time, the majority of pupils were not allowed to visit their parents.

This calls for restructuring of the curriculum of Qur'anic schools to enable the parents to know the progress of their children.

In response to items 59, 60, 61 and 62, the majority of the stakeholders were of the view that mode of operation in Qur'anic Education sysyem differed from one school to another, the system gave absolute power of control of pupils to the 'Mallamai' (teachers), pupils were likely to drop out and the system did not encourage civic education for pupils to make them know their basic rights in the society. It was also revealed that the system was completely under the mercy of philantropists in the society.

Opinions of the majority of the stakeholders pointed out that there existed a cordial relationship between teachers and pupils, there was no standard qualification for tutors, no age limit as entry qualification, Qur'anic schools were over populated and there was no descent accommodation to house both 'Mallamai' (teachers) and their pupils under the Qur'anic Education system. These revelations portray lack of good

standards under the Qur'anic system of Education. This calls for integration of the system into the conventional Education system. to make it evolve a system where qualifications of teachers, entry requirements of pupils and accommodation for both teachers and pupils are within the standards of the conventional schools hence, the need for the integration of the Qur'anic school system.

4.11.5 Opinions of Stakeholders on the Objectives of Qur'anic Education System in Kaduna State.

This section relates to hypothesis 5, results of the test revealed no significant difference in the opinions of stakeholders on issues related to the objectives of the Qur'anic system of Education in Kaduna State.

In response to item 69, the majority of the stakeholders viewed that the Qur'anic education prepared the child towards reading, reciting and writing of the Qur'anic. It was also revealed that Qur'anic Education system prepared the recipients towards professionalization in various fields of Islamic disciplines. It also prepared the learners towards moral

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and intellectual training and learners were prepared to be conscious of God and His ordinances. These revelations call for the attention of Kaduna State Government on the laudable objectives and uses of Qur'anic Education system.

In response to items 73, 74, 75 and 76, the majority of the stakeholders believed that Qur'anic Education system inculcated Islamic faith in the learners, the objectives were to broaden the knowledge of the leaners towards acquiring knowledge in literacy, numeracy, current affairs and vocational skills the objectives of the Qur'anic Education was to inculcate the knowledge in pupils of Islamic rites that would be taught from the Qur'an, Hadith, Figh, Sirah and Tauhid to create in the learner harmonious relationship between him and his God as well as his fellow human beings. These revelations call for the attention of Kaduna State Government to consider the objectives of Qur'anic Education with a view to supporting it through its integration initiatives.

The majority of the stakeholders agreed in their responses to items 77, 78 and 79, that Qur'anic Education prepared

learners towards Islamic teaching and practices, equipped the child with education which could empower him to be a resourceful and useful member of the Nigerian society and it also creates a personality and prepared him for every aspect of learning and useful living. These revelations call for the awareness of Kaduna State Government to integrate the Qur'anic school education into the conventional Education system for the recipients to have dual advantages.

4.11.6 Opinions of Stakeholders on the Possibility of Reforming the Qur'anic Education Curriculum in Kaduna State.

This section is pertaining to hypothesis 6, results, of the test revealed no significant difference in the opinions of stakeholders on the issue related to the possibility of reforming the Qur'anic Education curriculum in Kaduna State.

In response to item 1, it was revealed that the majority of the stakeholders believed that members of the public could be made to see the need for the reform through mass awareness campaigns by government and other stakeholders. This revelation portrays the need for Kaduna State Government to

make tremendous efforts to reform the Qur'anic Education system.

The stakeholders unanimously agreed when they responded to items 81, 82 83 and 84 that formation of the Qur'anic Education centres with branches throughout Kaduna State would be beneficial to the reform process. Adequate financial backing could make the attainment of the reformed curriculum possible, monitoring and evaluation of units of Qur'anic schools could enhance the success of reformed curriculum and that the reformed curriculum could not be successful without the training and re-training of the Qur'anic school tutors.

Similarly, it was agreed by the majority of the stakeholders when they responded to items 85, 86, and 87 that formation of laws prohibiting begging in the name of 'Almajiranci' could enhance the success of reformed curriculum through seminars, conferences and workshops, patronizers of the system could accept the reform process and Muslim traditional rulers would have a vital role to play in reforming

It was unanimously agreed by the stakeholders on item 90 that workshops, conferences and seminars be organized to create awareness for the Qur'anic school tutors for integrating the Qur'anic Education for effective teaching and learning. This view calls for the attention of Kaduna State Government to note for a successful integration programme.

Stakeholders items 91, 92, 93 and 94, in their responses, to agreed that Qur'anic school tutors be admitted into Higher Islamic Schools (HIS) to obtain certificates in teaching to enhance their performance, the Qur'anic school tutors be trained in Education to make them equipped with teaching methods, training of Qur'anic school tutors could enhance their teaching of the Qur'an and training and re-training of Qur'anic school tutors could broaden their knowledge and enable them to cope with the challenges of teaching. These revelations are important and if considered can make the integration of Qur'anic Education programme a success.

Responses of the majority of stakeholders on items 95, 96, and 97 revealed that training and re-training of teachers of

Qur'anic schools could enable them to know how to handle students in the classroom and outside, increased or improved their living standard through enhanced salary structure of the 'Mallamai' (teachers) and could reduce their wrong notion on western Education. These revelations could help in no small measure towards successful integration programme of Qur'anic schools in Kaduna State.

It was the belief of the majority of the stakeholders in their responses to items 98,99 100 and 101 that training and re-training of the Qur'anic school tutors could make supervision and inspection of Qur'anic schools possible and enhance the performance of learners.they also believed that it led to improved performance because of cross fertilization of ideas among the teachers as it afforded them opportunity for higher education, hence, improved status in the society and that it created room for academic competitions among Qur'anic schools to improve learning. These revelations are pointers to the government to embark on a very serious scale the training

and re-training of teachers in Qur'anic schools for effective integration process in Kaduna State.

4.11.8 Opinions of Stakeholders on the Problems of Qur'anic Education System and the Need for Support of Government and Non-government Organizations in Kaduna State.

The findings under this section relate to hypothesis 8, results of the test revealed no significant difference in the opinions of stakeholders on issues related to the problems of Qur'anic education system and the need for support of government and non-governmental organizations in Kaduna State.

In response to items 102, 103, 104, 105, 106 and 107, the majority of the stakeholders indicated that problems of Qur'anic education system, among others, included lack of feeding facilities for the learners of Qur'anic schools, Lack of water and electricity for the use of learners and their teachers, absence of good classroom accommodation for learners, lack of meaningful financial incentives in the schools,

uncertainty about the qualifications of teachers and lack of provision of vocational skills for learners. With these revelations emanating from the majority of stakeholders, the Kaduna state government has an enormous task to succeed in its integration process of the Qur'anic school system.

Similarly, it was agreed by the majority of the stakeholders that the curriculum of Qur'anic Education system was narrow in content and most of pupils under the system depended on begging and charity to survive. It was also revealed by the majority of stakeholders that pupils under the system could be used for political and religious crises. These revelations call for the attention of government to, as a matter of urgency, come to the aid of Qur'anic system of education.

It was stated by the majority of stakeholders that Qur'anic Education system lacked adequate modern teaching and learning facilities, movement of pupils in Qur'anic Education system from one place to another in search of knowledge affected their learning and made them prone to danger. This revelation is a pointer to the government to take the issue of

movement of Qur'anic schools tutors and their pupils seriously in order for the integration initiative programmes to succeed.

It was the belief of the majority of the stakeholders in their responses to items 113, 114 115, and 116 that among the problems of Qur'anic Education system that needed government and non-government support recruitment of Qur'anic school tutors had no authentic criteria, Qur'anic Education system encouraged child labour (abuse) but of benefit to the learners, the Qur'anic schools were not supported by government financially and that governmental and non-governmental organizations were aware of the problems faced by Qur'anic schools. These revelations call for the attention of government and non-governmental organizations to the plight of Qur'anic Education system with a view to integrating the system into the conventional system of Education in Kaduna State.

4.12 SUMMARY

The study was designed to find out the curriculum integration initiatives of the Qur'anic schools in Kaduna State. The subjects of the study were made up of various stakeholders comprising Qur'anic school tutors, officials of MOE, officials of LGEAs, Ulama/preachers and politicians from across the Kaduna State of Nigeria. Analysis of variance (ANOVA) was used to test the eight (8) hypotheses postulated for the study. Results of the test of the Eight (8) hypotheses were presented in a summary form in table in 4.17 Hypotheses testing.

Table 4.17 Hypotheses Testing

Hypothesis	Hypotheses statement	Test statistics	Results	Significant level	Conclusion
1	There is no significant difference in the opinions of stakeholders on the integration of Qur'anic school curriculum in to the conventional education system in Kaduna State.	Analysis of variance (ANOVA)	F value is 10.160 and the P value is 0.062	0.05	The hypothesis was retained to mean that no significant difference existed in the opinions of stockholders
2	There is no significant difference in the opinions of stakeholders on the integration initiatives of Qur'anic schools in Kaduna State.	Analysis of Variance (ANOVA)	*F* value is 8.592 and the P value is 0.083	0.05	The hypothesis was retained to mean that no significant difference existed in the opinions of stockholders
3	There is no significant difference in the opinions of stakeholders on the relevance of	Analysis of variance (ANOVA)	F value is 2.752 and the p value is 0.280	0.05	The hypothesis was retained to mean that no significant difference

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	curriclum integration Qur'anic schools in Kaduna State				existed in the opinions of stockholders
4	There is no significant different in the opinion of stakeholders on the management and organizational structure of Qur'anic schools in Kaduna State.	Analysis of Variance (ANOVA)	F value is 3.323 and the P value is 0.110	0.05	The hypothesis was retained to mean that no significant difference existed in the opinions of stockholders
5	There is no significant difference in the opinions of stakeholders on the objectives of Qur'anic Education system in Kaduna State.	Analysis of Variance (ANOVA)	F value is 8.965 and the P value is 0.086	0.05	The hypothesis was retained to mean that no significant difference existed in the opinions of stockholders
6	There is no significant difference in the opinions of stakeholders on the	Analysis of variance (ANOVA)	F value is 9.498 and the P value is 0.512	0.05	The hypothesis was retained to mean that no significant

	possibility of reforming the Qur'anic Education curriculum in Kaduna State.				difference existed in the opinions of stockholders
7	There is no significant difference in the opinions of stakeholders on the training and re-training of teachers in Qur'anic Education system in Kaduna State.	Analysis of variance (ANOVA)	F value is 11.233 and P value is 0.213	0.05	"
8	There is significant different in the opinions of stakeholders on the problems of Qur'anic Education system and the need for support of government and non-governmental organizations Kad. State	Analysis of Variance (ANOVA)	F value is 0.797 and the f value is 0.528	0.05	"

From table 4.17 it is evident that the Eight (8) hypotheses were retained. Based on the results of the hypotheses tested in table 4.17, the hypotheses could now be interpreted as follows

1. There were no significant differences in the opinions of the stakeholders on the integration of Qur'anic school curriculum into the conventional Education system in Kaduna State.
2. There were no significant differences in the opinions of stakeholders on the integration initiatives of Qur'anic schools in Kaduna State.
3. There were no significant differences in the opinions of stakeholder on the relevance of curriculum integration of Qur'anic school in Kaduna State.
4. There were no significant differences in the opinions of stakeholders on the management and organizational structure of Qur'anic schools in Kaduna State.
5. There were no significant differences in the opinions of stakeholders on the objectives of Qur'anic education System in Kaduna State.

6. There were no significant differences in the opinions of stakeholders on the possibility of reforming the Qur'anic Education curriculum in Kaduna State.
7. There were no significant differences in the opinions of stakeholders on the training and re-training of teachers in the Qur'anic Education system in Kaduna State.
8. There were no significant differences in the opinions of stakeholders on the problems of Qur'anic Education system and the need for support of government and non-governmental organizations in kaduna State

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS.

5.1 Summary of Findings

The study made findings based on the opinions of the five categories of stakeholders. These findings are in the areas of integration of the Qur'anic school curriculum into the conventional education system, integration initiatives of Qur'anic schools in Kaduna State, relevance of curriculum integration of the Qur'anic schools in Kaduna State, management and organizational structure of the Qur'anic schools in Kaduna State, objectives of the Qur'anic Education system in Kaduna state, possibility of reforming the Qur'anic Education curriculum in Kaduna State, training and re-training of teachers in Qur'anic Education system, problems of Qur'anic Education system and the need for support of government and non-governmental organizations in Kaduna State.

5.1.1 Integration of the Qur'anic School Curriculum

i. Introduction of conventional subjects such as Social Studies, Primary Science, Arithmetics origins Vocational and Technical

subjects in Qur'anic schools is of advantage and this makes it relevant to the system, society and learners.

ii. The integrated curriculum equips the learners with vocational and technical skills and this enhances their productivity.

iii. Integration improves the knowledge of the learners and also improves their attitudes in the learning

iv. Integration encourages cross fertilization of ideas among teachers, team spirit and exposes learners to vocational skills.

v. Integration could solve the problem of bad behaviour and idleness among learners in Qur'anic schools, develop the way for exploration of different subject ares and expose learners to vocational skills.

5.1.2 Integration Initiatives of Qur'anic Schools in Kaduna State.

i. The Kaduna state integration initiative programmes made enlightenment campaigns to sensitize the public and other stakeholders on the integration and this made the people see the initiatives not as an attack on Islamic Education

ii. The initiatives establish rehabilitation centres to cater for the Qur'anic school pupils welfare and develop a broad-based school curriculum.

iii. The initiatives would improve the standards of education and give room for suitable time table for pupils.

iv. The initiatives did not encourage the establishment of schools in rural areas but encourage the state to make legislation to stop begging.

v. The initiatives do not make provision for infra-structural facilities and offer learning materials and not all Qur'anic school tutors support the integration programme in the state.

vi. For the integration initiative programmes succeed, adequate teaching and learning materials must be provided

5.1.3 Relevance of Curriculum Integration of the Qur'anic Schools in Kaduna State.

i. Learners in the Qur'anic schools will perform better if curriculum is integrated into the conventional subjects, but does

not help students to take control of their learning since they are exposed to different learning areas.

ii. Curriculum integration of Qur'anic schools could make teaching more interesting and beneficial since teachers are remunerated; it cuts across subject matter and enables learners to gain knowledge of their environment and outside environments,

iii. Curriculum integration of Qur'anic school systems could link the learners with Humanities, Mathematics, Social Studies as well as Vocational and Technical Education to enable them develop skills and knowledge, which they can use or apply in other areas of study.

iv. Integration of Qur'anic Education Curriculum into the conventional education brings about effective learning and understanding of subjects in the learners, and it is ideal for a democratic processsuch as ours where government is expected to provide teaching-learning materials and trained teachers.

vi. Curriculum integration programme does not mean taking away the Qur'anic schools from their proprietors, government cannot take the responsibility of the existing Qur'anic schools.

vii. Integration can fail because the 'Mallamai' (teachers) view conventional subjects as contrary to Islamic teachings, teachers may not accept to be paid salaries and integration may reduce the social status of Qur'anic School tutors in Kaduna State.

5.1.4 Management and Organizational Structure of Qur'anic Schools in Kaduna State.

i. Management of Qur'anic schools does not provide good health facilities and is not assisted by the government in funding and supervising activities.

ii. Management of Qur'anic schools is devoid of fixed salary and wages for the teachers and devoid of academic calendar.

iii. Management of Qur'anic schools does not provide leisure time and instructional materials to facilitate teaching and learning

v. Classes and instruction in Qur'anic schools take place in the 'Mallamai' (teachers') houses, mosques or under the trees and

the system has no concern for the acquisition of vocational education and skills.

vi. Management of Qur'anic Education does not provide regular progress report to parents to ascertain the performance of their children and the system gives absolute control of the pupils to the 'Mallamai' (teachers).

vii. Management of Qur'anic Schools is completely under the mercy of philantropists in the society, there is no standard qualification for the teachers, nor any descent accommodation to house both Mallms and their pupils.

5.1.5 Objectives of Qur'anic Education System in Kaduna State.

i. Objectives of the Qur'anic Education system are to prepare the child towards reading, reciting and writing of the Qur'anic as well as specialization in various fields of Islamic deciplines.

ii. Objectives of Qur'anic Education are to prepare learners towards moral integration and training to be conscious of God and His ordinances and broaden the knowledge of learners.

iii. Inculcation of the knowledge of Islamic faith that is taught in subjects like Qur'an, Fiqh, Hadith and Sirah.

v. To create in the learners a strong relationship with God and their fellow human berings.

Vi The objectives of Qur'anic Education is to create a personality in the child and prepare him for every aspect of learning and useful living.

5.1.6 Possibility of Reforming the Qur'anic Education urriculum in Kaduna State

i. Qur'anic Education curriculum can be reformed through mass awareness campaign and formation of Qur'anic Education centres with branches throughout Kaduna State.

ii. Adequate financial backing, monitoring, evaluation, training and re-training of Qur'anic school tutors ('Mallamai' (teachers)) could enhance the success of reformed curriculum.

iii. Promulgation of laws prohibiting begging, organizating seminars, conference and workshops can assist in reforming the Qur'anic Education curriculum.

v. In reforming the curriculum of the Qur'anic Education system, Muslim traditional rulers have a vital role to play.

vi. The reform of the curriculum of Qur'anic Education is possible through meaningful contributions of government and non-governmental organizations.

vii. Opinions of parents and members of the public could facilitate the success towards reforming Qur'anic Education curriculum.

5.1.7 Training and Re-training of Teachers in Qur'anic Education System in Kaduna State.

i. Training and re-training of Qur'anic school tutors can be done through organizing conference, seminars and workshops to create awareness.

ii. Qur'anic school tutors should be admitted into higher Islamic schools to obtain certificates to ehance their teaching.

iii. Training and re-training of Qur'anic school tutors enable them to know how to handle students in the classroom and outside.

v. Training and re-training of Qur'anic school tutors improve their living standard through enhanced salary structure and can reduce their wrong notion on western education.

vi. It can make supervision and inspection of Qur'anic schools possible to enhance the performance of the learners.

vii. It afford tutors oppurtunity for higher education and improved status in the society and creates room for academic competitions among Qur'anic schools to enhance learning

5.1.8 The Problem of Qur'anic Education System and the Need for Support of Government and Non-government Organizations in Kaduna State.

i. Qur'anic Education schools lack adequate feeding system, water, electricity, classrooms, accommodation and meaningful financial incentives for tutors.

ii. There is uncertainty in the qualifications of teachers, curriculum content is narrow and the pubils depend on bagging and charity to survive.

iii. Pupils under Qur'anic school system could be used for political and religious crises.

iv. It lacks adequate teaching and learning facilities and movement of pupils from one place to another affects their learning and makes them prone to danger.

v. Other problems of Qur'anic education system include lack of authentic criteria in recruitment of teachers, child abuse and lack of government support financially.

5.2 Conclusions

On the basis of the findings of the study, the following conclusions were made;

The introduction of conventional subjects such as Social Studies, Primary Science, Arithmetics, English and Vocational and Technical subjects in Qur'anic schools is of great advantage and relevance to the system. This is because the conventional subjects equip the learners with vocational and technical skills. The integration also would encourage cross fertilization of ideas among teachers, team spirit and good attitude to work. Thus, it was concluded that the

integration is a solution to the problems of bad behaviour and idleness among the learners of Qur'anic schools.

Conclusion was also made that the Kaduna State Government made effort to enlighten members of the public and other stakeholders on its integration initiatives, where a lot of stakeholders believed that the initiatives were inimical to Islamic teachings. Rehabilitation centres were provided to cater for the youths. This was found to improve the knowledge of the learners of Qur'anic schools. However it was concluded that the initiatives did not make effort to establish schools in rural areas, nevertheless, the state made legislation to stop begging.

It was also the conclusion of the study that the initiatives did not provide infrastructural facilities and other learning materials. This may be the rationale behind lack of support of Qur'anic school tutors to Kaduna State curriculum integration programmes. Thus, the need for adequate teaching and learning materials in Qur'anic schools for the integration initiative programmes to succeed was suggested by the stateholders.

Conclusion was made that learners in the Qur'anic schools would perform better when integration of the curriculum is carried out. This would make the teaching more interesting and beneficial to Qur'anic tutors since they are remunerated. It was also concluded that the curriculum integration could link the learners with humanities and other subjects of benefit to them. And it is ideal under the current political dispensation where the majority of the citizens need the assistance of the government. It was concluded that curriculum integration programme has no bearing with taking away the Qur'anic schools from the proprietors ('Mallamai' (teachers)). The view of the majority of Qur'anic school tutors was that the conventional subjects are contrary to Islamic teachings.

The study concluded that the management of Qur'anic schools does not provide good health facilities, leisure time, instructional facilities to facilitate teaching and learning. Instructions were conducted in 'Mallamai' (teachers') houses, mosques or under the trees. Similarly, it was concluded that in Qur'anic school system, there was no provision of regular progress reports to parents to

ascertain the performance of their children. Because of lacke of government support, the Qur'anic schools were under the mercy of philanthropists in the society.

From the findings of the study, it was concluded that Qur'anic Education system prepares the child towards reading, reciting and writing of the Qur'an as well as specialization in various fields of Islamic disciplines. It also prepares the child towards moral and intellectual training, creates in the learner strong relationship with God and fellow human being. Similarly, it was concluded that the system creates a personality and prepares him for a useful living.

It was concluded that Qur'anic education curriculum could be reformed through mass awareness campaigns which entails adequate financial backing, monitoring, evaluation, training and re-training of Qur'anic school tutors. Muslim traditional rulers, contributions of government and non-governmental organizations, parents and members of the public could facilitate the success of reforming the curriculum of Qur'anic Education.

It was concluded that conferences, seminars and workshops could be used in training and re-training of Qur'anic school tutors. This could enable them to obtain certificates and know how to handle the learners properly. Thus, their living standard and the status of the Qur'anic school tutors are enhanced thereby improving the performance of the learners.

Conclusion was made that Qur'anic schools lack adequate feeding system, water, electricity, accommodation and meaningful financial incentives for tutors. That there is uncertainty in the qualifications of teachers and pupils depend on begging to survive and this makes them liable to political and religious crises.

5.3 RECOMMENDATIONS

From the findings and conclusions of the study, the following recommendations for the improvement of the Qur'amic system of education are hereby made:

- The Qur'anic system of education needs to be assisted by governments and non-governmental organizations in view of its

enormous contributions to Kaduna State and its relevance to Islamic Education.

- There is the need for a change in the curriculum of the Qu'ranic education system to make it more acceptable to modern changes, where subjects such as Social Studies, English, Mathematics and Science could be taught.
- There is the need for sustainability of the Centre for Qu'ranic Education with branches throughout Kaduna State.
- It is also recommended that training and re-training of the Qur'anic school tutors and formation of laws that could prohibit begging in the name of 'Almajiranci' to enhance the Qur'anic system of education to become more effective and beneficial
- It is also recommended that in the event of reforming the curriculum, seminars, conferences and workshops, coupled with meaningful contributions of government and non-governmental organizations, could be very useful.
- It is also recommended that the success of reforming the Qu'ranic system of education is a collective responsibility of

traditional rulers, parents, governments, politicians, social organizations and other members of the general public.

- The system of the Qu'ranic education should be made to reflect acquisition of vocational skills for the learners in addition to its spiritual and moral nature.
- Qu'ranic system of education should be made to reflect the methods of leaning in its curriculum and instructions like those of the conventional system.
- Parents should be made to know the performance of their children/wards through regular visits to the schools.
- There is also the need for the staffing situation of the Qu'ranic schools to be improved.
- There is the need for facilities such as water, electricity, classrooms, hostel accommodation, health care services to be provided as a mater of urgency to reduce the problems faced by the system which could be dangerous to other members of the public.

- There is the need for governments to monitor the operations of the Qur'anic schools with a view to integrating the system with the UBE programme to ensure its conformity with modern changes.

CONTRIBUTION TO KNOWLEDGE

At least, the work is designed to contribute to the following areas:

1. The study revealed that without training and retraining of Qu'ranic tutors, the role of traditional rulers and formation of laws to prohibit begging the reform programme of Kaduna state cannot be attained.
2. The study revealed the importance of acquisition of vocational skills to learners in enhancing their relevance and usefulness in the society.
3. As part of his contribution to knowledge, the researcher designed a model for alternative curriculum for the Qu'ranic system of education. This was found to be necessary in this

part of the work because it will complete the discussion on the recommendations from the issues related to Qur'anic system of education in Kaduna State. The model is presented in figure 5.1

Figure 5.1 Models for the Alternative Curriculum for the Qur'anic System of Education in Kaduna State

Inspection/ supervision

Evaluation

Inspection/supervision

Stage one (years 1and 2)	→	Stage two (years 3, 4, and 5.)		Stage three (years 6, 7 and8..)
Subjects to be taught ▪ Reading and writing in Arabic ▪ English language and ▪ Language of the immediate community	→	**Subjects to be taught** ▪ Qur'an ▪ Forms of worship eg. Prayer, fasting, zakat, etc. ▪ Mathematics ▪ English. ▪ Arabic.		**Subjects to be taught** ▪ Qur'an ▪ Mathematics ▪ English ▪ Arabic ▪ Social Studies ▪ General Science ▪ Voc &Technical Education
Objectives To be able to identify the following: ▪ Arabic and English alphabets; ▪ Objects and figures; ▪ Numbers in both Arabic and English	→	**Objectives** To be able to: ▪ Read and write Quar'an correctly, learn forms of Ibadat, learn Arabic and English languages; and elements of Mathematics		**Objectives** To be able to: Memorize Qu'ran; read and write in Arabic correctly; solve problems in Maths; know basic citizenship education; know basic General Science and Vocational skills.
Instructional materials required ▪ Slates ▪ Blackboard ▪ Text books ▪ Writing materials ▪ Tables and chairs ▪ Classrooms/Hall	→	**Instructional materials required** ▪ Slates ▪ Blackboard ▪ Text books ▪ Writing materials ▪ Tables and chairs ▪ Classrooms/Hall		**Instructional materials required** ▪ Slates ▪ Blackboard ▪ Text books ▪ Writing materials ▪ Tables and chairs ▪ Classrooms/Hall
Stage one (years 1and 2)		**Stage two (years 3, 4, and 5.)**		**Stage three (years 6, 7 and 8)**

Learning process/ school routine ▪ Thursdays and Fridays lesson free days. ▪ 8.00 am – 2.00 pm – Lesson period ▪ 2.30 am – 3.00 pm – Lunch time ▪ 3.00 am – 3.30 pm – siesta time ▪ 3.30 am – 4.00 pm – prayer time ▪ 4.00 pm – 6.00 pm – Girls leisure ▪ 6.00 pm – 6.30 pm – Dinner ▪ 6.30 pm – 8.00 pm – prayer time ▪ 8.00 pm – 10.00 pm – prep	→	**Learning process/ school routine** ▪ Thursdays and Fridays lesson free days. ▪ 8.00 am – 2.00 pm – Lesson period ▪ 2.30 am – 3.00 pm – Lunch time ▪ 3.00 am – 3.30 pm – siesta time ▪ 3.30 am – 4.00 pm – prayer time ▪ 4.00 pm – 6.00 pm – Girls leisure ▪ 6.00 pm – 6.30 pm – Dinner ▪ 6.30 pm – 8.00 pm – prayer time ▪ 8.00 pm – 10.00 pm – prep	→	**Learning process/ school routine** ▪ Thursdays and Fridays lesson free days. ▪ 8.00 am – 2.00 pm – Lesson period ▪ 2.30 am – 3.00 pm – Lunch time ▪ 3.00 am – 3.30 pm – siesta time ▪ 3.30 am – 4.00 pm – prayer time ▪ 4.00 pm – 6.00 pm – Girls leisure ▪ 6.00 pm – 6.30 pm – Dinner ▪ 6.30 pm – 8.00 pm – prayer time ▪ 8.00 pm – 10.00 pm – prep		
Enrolment/ promotion Enrolment from the cooperating LG as to form a cluster and should be at the beginning of a new session.		**Promotion** Promotion to be based on merit		**Promotion/placement** To sit for common entrance examination to qualify for secondary school education			
Staff requirement In school there should be teaching and non teaching staff as obtained in conventional schools.		**Staff requirement** In school there should be teaching and non teaching staff as obtained in conventional schools.		**Staff requirement** In school there should be teaching and non teaching staff as obtained in conventional schools.			
Welfare for both staff and pupils Hostel, Dinning Halls, Health facilities, sports equipment, etc.	→	**Welfare for both staff and pupils** Hostel, Dinning Halls, Health facilities, sports equipment, etc.	→	**Welfare for both staff and pupils** Hostel, Dinning Halls, Health facilities, sports equipment, etc.			
Evaluation **Formative and summative evaluations in every term as obtained in conventional school to be conducted.**	→	**Evaluation** **Formative and summative evaluations in every term as obtained in conventional school to be conducted.**	→	**Evaluation** **Formative and summative evaluations in every term as obtained in conventional school to be conducted.**			

It appears from figure 5.1 that Qur'anic system of education could be reformed to serve communities in Kaduna State better if the model for the alternative curriculum is adopted. The model is designed to bring Qur'anic schools together to form clusters from different local government areas. It is designed in three stages for eight years, first stage is for two years ; classes, 1-2, second stage for three years, classes, 3,4 and 5, while the third stage is also for a period of three years, classes 6,7 and 8. Qur'an and elements of worship are studied throughout the period of eight years.

The model reveals that subjects such as Qur'an, reading and writing in Arabic, English and language of the immediate environment would be taught. The second stage would be devoted to the learning of the Qur'an, forms of worship like prayer, fasting, zakat and pilgrimage, Mathematics, English and Arabic languages. At the third stage same as in the second stage would continue with additional subjects like Social Studies, General Science and Vocational and Technical Education.

The model reveals the objectives of each stage to encompass the identification of Arabic and English alphabet, objects, figures and numbers in both Arabic and English. It also includes enabling a child

to read and write correctly. To know how to worship Allah, understand Arabic and English and aquire skills in Mathematics.

At the third stage, the pupils should be able to memorize the Qur'an, speak Arabic and English languages and solve problems in Mathematics. They should also know basic citizenship education and acquire skills to make an independent living.

Instructional materials are revealed by the figure to allow the model function effectively. Materials required are slates, textbooks, blackboards, writing materials, tables/chairs, classrooms and halls.

The model reveals learning process and school routine to be able to help the pupils better. It has Thursdays and Fridays as lesson free days as obtained in the traditional Qur'anic schools. The lessons periods are scheduled as follows:

8.00 pm – 200 pm

2.30 am – 3.00 pm – Lunch time

3.00 am – 3.30 pm – siesta time

3.30 am – 4.00 pm – prayer time

4.00 pm – 6.00 pm – Games/ leisure

6.00 pm – 6.30 pm – Dinner time

6.30 pm – 8.00 pm – prayer time

8.00pm – 10.00pm – prep time

Enrolment, promotion and placement are revealed by the figure where pupils would be enrolled from the cooperating local government areas at the beginning of a new academic session. Promotion/ examination to be based on merit and in the third stage, pupils will sit for common entrance examination to qualify for admission into secondary schools.

Staff requirement is revealed by the model where both teaching and non-teaching staff would be employed as obtained in the conventional schools system, welfare for or both staff and pupils are included in the model like staff quarters, hostels, dinning halls, health facilities, sport equipment and so on.

Inspection and supervision of schools on termly basis have been shown in the figure, where subjects, instructional materials, learning process, enrolment of pupils, staff requirement and their welfare would be inspected or supervised. Evaluation in the model or in the figure would be carried out every term and at every stage to ascertain the success or otherwise of the model as obtained in the conventional schools.

5.5 SUGGESTIONS FOR FURTHER STUDIES

- The modes of operation of the Qu'ranic system of education differ from one school to another and from place to place. There is the need for a research to be carried out to ascertain the reason for the differences and the possible effects of the differences to the system as a whole.
- The inability of the products of the Qur'anic system of education at both lower and higher stages to speak Arabic is a disturbing phenomenon to Muslims because products of such a system should be able to speak Arabic to understand the message of the Qu'ran. There is the need, therefore, to investigate why learning of Arabic language is not encouraged at the elementary stage and the possible effects this has to the recipients in their future search for knowledge.
- Qur'anic system of education is generally viewed as child abuse considering the appearance of pupils looking dirty, shabby and hungry. There is a need for a research to be carried out to ascertain why parents send their children to the system and determine the extent of the child abuse and its possible consequences to the learners.

- State Board for Qur'anic Education, the model adopted by the present administration in Kano State, charged with the responsibility of catering for the welfare of tutors and pupils is a welcome development in Nigeria. There is the need for research to be carried out in the states of the northern parts of Nigeria to see the possibility of adopting the model with a view to tackling the social problems inherent in the system.

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APPENDIX A

DEPARTMENT OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

QUESTIONNAIRE FOR QUR'ANIC SCHOOL TUTORS OFFICIALS OF THE STATE MINISTRY OF EDUCATION (MOE) OFFICIALS LOCAL GOVERNMENT EDUCATION AUTHORITIES (LGEAS) ULAMA/ PREACHERS AND POLITICIANS IN KADUNA STATE OF NIGERIA

Dear Sir/Madam,

DATA COLLECTION

I am a Ph.D student in the Department of Education, Ahmadu Bello University, Zaria, specializing in curriculum studies. I am currently undertaking a research on the Assessment of the Qur'anic school integration initiatives in Kaduna state. The research is intended to study curriculum integration initiatives of the Qur'anic schools in Kaduna State.

The research is,therefore, designed to get information pertaining to the integration initiatives in Kaduna State. Being close to the system, you are selected as one of the respondents to assist in the conduct of this research. Your response will be treated confidentially by the researcher.

To this end, you are expected to tick (√) freely on the empty spaces and provide additional information if you have any.

Thank you.

Yours sincerely,

S.U. EL -YAKUB

APPENDIX B

SECTIONS

Integration initiative of the Qur'anic schools in Kaduna state of Nigeria

GENERAL INFORMATION

Tick [√] in the appropriate box

1. Category of respondent

a. Qur'anic school tutors [ ]

b. Officials of MOE [ ]

c. Officials of LGEAs [ ]

d. Ulama/Prachers [ ]

e. Politicians [ ]

2. Gender:

a. Male [ ]

b. Female [ ]

3. Location

a. Urban area [ ]

b. Rural area [ ]

Please tick (√) in the appropriate box

Key

SA	Strongly agree
A	Agree
UD	Undecided
D	Disagree
SD	Strongly disagree

Section B: Integration of the Qur'anic School Curriculum into the Conventional Education System in Kaduna State

S/No	Items statement	SA	A	UD	D	SD
1.	Introduction of conventional subjects such as social studies, primary science, arthmatics English and vocational and technical subjects in Qur'anic school will be of advantage to the system.					
2.	Introduction of the conventional subjects make the learners of Qur'anic education relevant to the system, society and themselves					
3.	Integrated curriculum enhances the productivity of learners of Qur'anic education					
4.	Integrated curriculum can help to equip the learners with vocational and technical skills.					
5.	Integration does not improve knowledge or encourage wide experience.					
6.	Integration promotes positive attitudes in learners and gives quality time for curriculum exploration and utilization.					
7.	Integration encourages cross fertilization of ideas among teachers as they work together identify common goals, objectives and skills.					
8.	Integration does not encourage development of team spirits and good attitudes of teachers to work and learning motivation					
9.	It does not slove the problem of bad behaviour and idleness among learners in Qur'anic schools.					
10.	It develops the way for exploration of different subject areas and transforms the learners to acquisition of new learning areas such as carpentry welding and computer literacy.					
	Provide additional information on the above subject matter not covered by the items.....					

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Section D: Relevance of Curriculum Integration of the Qur' anic Schools in Kaduna Sate

S/No	Items statement	SA	A	UD	D	SD
1.	The curriculum integration enables the students to learn more and understand better when conventional subjects are introduced .					
2.	It helps students to take control of their learning because they are exposed to different learning areas					
3.	It is advantageous to teachers of Qur'anic schools as it makes teaching more interesting and beneficial since with integration, teachers are now remunerated.					
4.	It cuts across subject matter and brings together various aspects of the curriculum into a meaningful learning process.					
5.	it enables the children to gain the knowledge of their immediate environment and outside environments					
6	It links Qur'anic education learners with humanities, communication, mathematics, natural sciences, social studies vocational education, etc.					
7.	It enable learners to develop skills and knowledge, which they can apply in other areas of study.					
8.	It brings about effective learning and understanding of subjects in the learners.					
9.	It can work because of the available trained teachers and resources in the system.					
10.	It is ideal for a democratic process such as ours where government is expected to provide for all its citizens.					
11.	Qur'anic school teachers would not welcome the integration programme in their schools.					
12.	Integration process means taking away the Qur'anic schools from the proprietors ('Mallamai' (teachers))					
13.	Government cannot take the responsibility of catering for the exiting Qur'anic schools.					
14.	Integration initiatives can fail because the 'Mallamai' (teachers) view conventional subjects as contray to Islamic teachings.					

15	Qur'anic school teachers may not accept to be paid salary because such practice is not in line with Qur'anic education principles.					
16.	Curriculum integration can reduce the social status of the Qur'anic teachers in the society.					
	Provide additional information on the above subject matter not covered by the items.....					

Section E: Management and Organizational Structures of Qur'anic School in Kaduna State

S/No	Items statement	SA	A	UD	D	SD
1.	The management of Qur'anic school does not provide good learning facilities such as toilet classrooms, water and electricity.					
2.	It does not provide health facilities like drugs and fisrt Aids for the learners.					
3.	It is not assisted by government in terms of funding and supervisory activities.					
4.	It has no fixed salary and wages for the teachers.					
5.	It is devoid of fixed academic calendar and routine activities.					
6	It does not use the conventional methods of teaching to teach the learners.					
7.	It has no room for training teachers in teaching strategies.					
8	No inspection and supervision of educational activities to maintain standard					
9	The system does not provide motivation in form of incentives for tutors and pupils.					
10	It has no instructional materials to facilitate learning and teaching.					
11	It does not provide leisure time for leaners in the school environment.					
12	Instruction takes place in particular places such as Mallam's house, mosque or under the shed of trees.					
13	The system has no concern with acquisition of vocational skills in its mode of teaching					
14	The curriculum only emphasizes cognitive development					
15	Leadership among the pupils depends on learning ability age or both.					
16	It does not provide a regular progress report to parents to ascertain the performance of their children/wards.					
17	Parents are not likely to vist their children/wards to ascertain their living conditions					
18	Pupils are not likely to be allowd to to visit their parents during their studies.					

19	Modes of operation are likely to differ from one school to another and place to place.					
20	The system gives absolute power of control of pupils to the 'Mallamai' (teachers).					
21	Pupils are likely prone to drop-out under the system.					
22	It does not encourage civic education for pupils to enable them know their rights and those of others.					
23	The system is not completely under the mercy of the few philanthropists in the society					
24	There exists cordial relationship between teachers and pupils under the system					
25	Under the system there is no standard qualification for the tutors.					
26	the system does not provide age limit as entry qualification					
27	Not all Qur'anic schools are over populated with pupils.					
28	Not all Qur'anic schools have decent accommodation to house both 'Mallamai' (teachers) and their pupils.					
	Provide additional information on the above subject matter, areas that are not covered by the items					

Section F: Objectives of Qur'anic Education System in Kaduna Sate

S/No	Items statement	SA	A	UD	D	SD
1	The Qur'anic education prepares the child towards reading, reciting and writing of the Qur'anic					
2	The Qur'anic education prepares the recipients towards professionalization in various fields of Islamic disciplines					
3	It prepares the recipients towards moral and intellectual training					
4	It prepares the learners to be conscious of God and his ordinances.					
5	Islamic faith is inculcated by the system					
6	It broadens the knowledge of learners towards acquiring knowledge in literacy, numeracy, current affairs and vocational skills					
7	To inculcate the knowledge in pupils of the Islamic rites that will be taught from the Qur'an, Hanith, Fiqh, Sirah, Tahzeeb					
8	To create in the learner a harmonious relationship between him and his God as well as his fellow human beings.					
9	To prepare the learners towards Islamic teaching and practices					
10	To equip the child with education which could empower him to be a resourceful and useful member of the Nigerian society.					
11	To create personality and prepare him for every aspect of learning and useful living.					
	Provide additional information on the above subject matter, areas that not covered by the items.....					

Section H: Training and Re-Training of Teachers in Qur'anic Education System in Kaduna State

S/No	Items statement	SA	A	UD	D	SD
1.	Workshops, conferences and seminars be organized to create awareness for the Qur'anic tutors for integrating the Qur'anic education effective teaching and learning					
2.	Qur'anic tutors be admitted into higher Islamic schools (HIS) to obtain certificate in teaching to enhance their performance.					
3.	The Qur'anic tutor be trained in education to make them equipped with teaching methods.					
4.	Training of Qur'anic school tutors in QUr'anic could enhance their teaching of the Qur'an					
5.	Training and re-training of Qur'an tutors could broaden their knowledge and enable them cope with challenges of teaching					
6.	It enables them to know how to handle students in the classroom and outside.					
7.	It could increase or improve their living standard through enhanced slary structure of the 'Mallamai' (teachers).					
8.	The training and re-training of Qur'anic tutors could reduce their wrong notion on western education.					
9.	Training and re-training of the Qur'anic tutors could make supervision and inspection of Qur'anic schools possible and enhance the performance of leaners.					
10.	Training and re-training of tutors leads to improved performcae because of the cross fertilization of ideas among the tutors.					
11.	Training and re-training of Qur'anic tutors affords them opportunity for higher education hence improved status in the society					
12.	It creates room for academic competitions among Qur'anic schools to enhances learning.					
	Provide additional information on the above subject matter not covered by the items.....					

APPENDIX C

Non-English Terms

Abbasid:	This refers to a dynasty in Muslim political
Ajami:	This refers to a writing using Arabic alphabet.
Allo:	This refers to slate
Almajirai:	This refers to pupils or students.
Almajiranci:	This refers to the act of begging or studentship.
Almajiri:	This refers to pupil or student.
Alqalam:	This refers to the pen.
Babbaku:	This refers to alphabets.
Buta:	This refers to a kettle.
Cirani:	This refers to a movement especially in the dry
Farfaru:	This refers to vowels.
Figh:	This refers to jurisprudence.
Fisabilillahi:	This refers to for the sake of God.
Gawayi:	This refers to a charcoal.
Gwangani:	This refers to a tin.

Haddatu:	This refers to Memorization.
Hadith:	This refers to tradition of the prophet.
Hafiz:	This refers to one who memorized the Quran.
Halqa:	This refers ircle for learning.
Hambalite:	This refers to followers of Hambali School of law
Hanafite:	This refers to followers of Hannafi School of law
Lijaza:	This refers to certificate or holiday.
Isamiyya:	This refers to modern Islamic school
Hambalite:	This refers to followers of Hambali school of law.
Hanafite:	This refers to followers of Hannafi school of law
Ijaza:	This refers to certificate or holiday
Isamiyya:	This refers to modern Islamic school.
Karo:	This refers to a starch.
Kuttab:	This refers to writers or high school.
	Leadership

	Leadership
Madrasa:	This refers to school
Makarantar Alla:	This refers to tablet school.
Maktaba.	This refers to library or primary school.
Malikite:	This refers to followers of Maliki school of law.
Mallam:	This refers to tutor.
Masjid:	This refers to a mosque.
Mizamiyya:	This refers to a system or mode where Islamic
Qadi:	This refers to judge.
Sadaqa:	This refers to alms.
Sangaya:	This refers to a school in the out-skirt.
Sauka:	This refers to graduation. Season for manual jobs.
Shafiite"	This refers to followers of shafii" School of law.
Shi'i	This refers to a member of a Muslim sect.
Sirach:	This refers to Islamic history. Subject and other subject integrated.

Sultan:	This refers to head of a region in Muslim empire.
Tahdhib:	This refers to moral lesson.
Tauhid:	This refers to theology.
Tauwada:	This refers to an ink.
Toka:	This refers to an ash.
Tsangaya or Ulama:	This refers to schools.
Umayyad:	This refers to a dynasty in Muslim political vowels.
Wankan wanala:	This refers to bath done to punish a pupil.
Zube:	This refers to writing including alphabets and consonants.