

A Study on the Historical Development of Tsangaya System of Islamic Education in Nigeria: A Case Study of Yobe State

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Abstract

This study aims to examine the concept of Islamic education and historical establishment of Tsangaya system of education in Nigeria and Yobe State in particular until present. Tsangaya refers to the informal school or place where teaching and learning of the glorious Qur'an and other Islamic sciences is taken place. The system otherwise called traditional Qur'anic school system, it has been in existence centuries prior to the British colonization as a source of moral guidance and educational training for the Muslim particularly in northern part of Nigeria. It has also contributed extremely to promoting Qur'anic education, inculcating self-discipline, spiritual growth of Muslim individuals and the communities respectively. The study employed a qualitative research approach that entails the techniques of documentation and interviews in collecting data while inductive approach to content analysis was utilized for data analysis. The outcome of this study reveals that Tsangaya system of education in northern Nigeria have developed rapidly since its establishment irrespective of some prevailing problems and they make a positive contribution on the society in terms of spiritual, moral and social wellbeing.

Keywords: Education, Historical, Islamic, Nigeria, System, Tsangaya.

1.0 INTRODUCTION

Education was aim at building and growing an individual through training, skills and boost the individual's mind, intellect, and sense of reasoning. From Islamic perspective, education is considered as the way and manner which natures the individuals, it is a process where individuals were built and nursed (Haq, 2004). Besides that, education in Islam was gained to actualize the perfections of an individual and essentially, to recognize the existence of Allah and His attributes. The importance of knowledge in Islam leads to the emergence and establishment of informal and formal education in the place of the spread of Islam including Nigeria.

The history of Islamic education in Nigeria is synonymous to Islam in Nigeria, education has gone along with the religion in its initial stage. The education cannot do without religion neither religion can go without education (Adedeji, 2012). The Prophet (peace be upon him), give much emphasis on the quest for religion and he says, "If Allah wants to do good to a person, he makes him to understand the religion" (Kazeem & Balogun, 2013). With the coming of Islam to Nigeria, the rulers of Kanem Borno Empire, accepted the Islam and later employed teachers to teach the tenets of Islam to the communities (Hiribarren, 2016).

Islamic education in Nigeria was held as non-formally in the company of the teacher (Mallam). At that period, the students learn the Arabic text and the Qur'an, memorizations of the Qur'an and other basic teachings of the Islamic religion. It is clearly mentioned here that there is not any form of government support or foreign aid to Islamic education as at the time. The Ansarul Islam Society of Nigeria, as the first and foremost Islamic organization in the northern part of Nigeria, which was established in 1942, is credited for being the vanguard of the formal Islamic system of education in the Republic of Nigeria. Until the society introduced the formal school system, whereby students sit on benches in a typical classroom manner, at this stage the Islamic education was modernized and fully integrated Islamic education.

Tsangaya is regarded as one of the main Islamic systems of education which has been developed in Nigeria. It is believed that the Tsangaya system has a long history of existence. Its origin can be traced to the old Timbuktu scholastic culture where Timbuktu, located in the Western Africa in the Republic of Mali was the centre of Islamic education and Islamic scholarship (Yahya, 2018). Many books were written and copied in Timbuktu starting from the 14th century. Besides that, University of Timbuktu was established and later became well-known throughout Islamic world. Thus, the spirit of old Timbuktu scholastic culture has later influenced the emergence of Tsangaya system of education in northern Nigeria. This system had over a long period of time graduated many Islamic scholars who later took the responsibility of teaching and spreading the religion of Islam nationwide. However, in the course of time, the Tsangaya system has been encountering some problems which need an immediate or urgent attention of the government and the individuals to rescue. This old system of education is still very relevant for the moral educational development in the society.

Furthermore, Yobe State, located in the Northeast Geopolitical Zone of Nigeria was created on the 27th of August 1991 by the military president of Nigeria, General Ibrahim Badamasi Babangida. It is located within latitude 110 North and longitude 13.50 while East with a total area of 47,153 square kilometres (Yosera 2020). Yobe State comprises of 17 local governments that are Potiskum, Fika, Nangere, Fune, Nguru, Bade, Jakusko, Karasuwa, Machina, Damaturu, Gujba, Gulani, Tarmuwa, Bursari, Geidam, Yunusari, Yusufari. Damaturu was the Yobe State's capital. Yobe State shares boundaries with Gombe and Bauchi State from the south, Borno State to the east and Jigawa state from the west. Besides that, it shares international boundaries with Niger Republic. The population of the state was put at 3.5 million as an estimate Yobe Scoop (2020).

Concerning climate, Yobe State has a wide range of climate variation. It has both warm and cool days in the rainy season (Yosera 2020). Yobe State is a multi-ethnic state with Fulani, Kanuri, Bolewa, Karai-Karai, Ngizim, Bade, Ngamo, Babur and Hausa which constitute the main ethnic groups in the state.

2.0 LITERATURE REVIEW

Previous studies have explained on the Islamic education and historical background of the Tsangaya system of education. Islamic education is one of the two foreign system of education experienced in Nigeria. Many Islamic sciences were thought which includes, jurisprudence, hadith and others (Anzar, 2003). The Islamic education in Nigeria developed and grows along with population growth, presently, there are Islamiyya schools, Tsangaya schools and other Islamic teachers and preachers teaching and spreading the Islamic education at various capacities. Muhammad, Yusuf, and Bello (2013) mentioned that Tsangaya schools were established before the advent of the colonial masters. Babajo, Jamaluddin, and Hamid (2017) agreed that in most of the countries of West Africa, the Qur'anic schools had been established prior to the way the coming of the colonialist.

Odumosu et al. (2013) opined with historians that the establishment of Qur'anic centres happened to be at the beginning of the eleventh century. Babajo et al., (2017) discuss the establishment of Tsangaya system of education dated back to the colonial times. Ayuba (2009) argues that the Tsangaya system of education initiated from the prophetic era. Likewise, (Adamu, 2010a) also traces the historical background of the establishment of Tsangaya system of education by saying that the practice has started as a result of the prophet's da'awah.

Tsangaya system of education has been in existence for decades, its history can be traced back to the early days of the coming of Islam to the country. It has been a source of learning Islamic educational training to the Muslims the dominated societies in northern part of Nigeria. (Hoechner, 2018). Therefore, the Tsangaya system of education can be dated back to the 11th century, when the Islamic Empires of Borno (1380s -1893) took charge of Qur'anic literacy, under the leadership of the then Shehun Borno El- Kanemi. The Borno Empire was a state in what is now north-eastern Nigeria, in time becoming even larger than Kanem Borno, incorporating areas that are today parts of Chad, Niger, Sudan, and Cameroon. The early history of the Empire is mainly known from the Royal Chronicle or Girgam discovered in 1851 by the German traveller Heinrich Barth. Seven centuries later another Islamic state was founded in Sokoto, through revolutionary leader Uthman bin Fodio (also known as Usman Dan Fodio) (1754-1817), establishing Islamic laws and teaching of the glorious Qur'an (Balogun, 1975).

Therefore, the above-mentioned empires have introduced what is presently known as the Tsangaya educational system (Jungudo & Ani, 2014). Children are going to Tsangaya schools on daily basis from the comfort of their homes and return when the school hours are finished. They are happily living with their parents while receiving good moral upbringing and directions for further steps in life (Babajo et al., 2017). Before the advent of the British colonial power in the year 1924, parents sent their children to the Qur'anic school known as Makarantar Allo which is referring to the curved wood object that the Qur'anic verse and chapters handwritten and recited.

Furthermore, Jungudo, exposed that after the colonial masters have seized the mantle of leadership from the traditional rulers in northern part of Nigeria, the Qur'anic educational system had lost the needed sufficient support and power to stand on its own. Consequently, the teachers send the students to beg on the streets and get food as well as some money to pay the weekly dues

while their counterpart in secondary schools are enjoying full support from government (Jungudo & Ani, 2014).

3.0 METHODOLOGY

The study employed a qualitative-historical approach that entails the techniques of documentation and interviews in collecting data while inductive approach of thematic analysis was utilized for data analysis. Interviews is the main method of data collection in this research using semi-structured interviews. A semi-structured interview is a type of interview in which the interviewer asks only a few predetermined questions while the rest of the questions are not planned (Pollock, 2019). Individual interviews have been chosen for this research because it will provide a valid and an effective of examining participant's experiences and perspectives as well. Specifically, the participants involved are *Almajiri*, Teachers, stake holders from the government agencies, parents of the *Almajiri*, and peoples living with the *Almajiri*. The interview participants were coded as *ALJ*, *ALRM*, *GOF*, and *PLA*. Finally, thematic data analysis is used in analysing the data gathered from the interview.

4.0 THE CONCEPT OF ISLAMIC EDUCATION

In Islam, education is the responsiveness of an individual, in an approach of their attitude, in their actions, and their decisions in life. All kinds of knowledge are governed by the spiritual and deeply felt ethical values of Islam (Husain & Ashraf, 1979). Besides that, education in Islam does not only mean acquiring intellectual knowledge, rather its scope or notion has been intensified as moulding the person's character and nurturing so that their moral values will be parallel to the teachings of Islam as man is the vicegerent of Allah on the earth (Husain & Ashraf, 1979). In addition, al-Ghazali states that the aim of education with the purpose of life that is to achieve happiness by getting close to Allah. Therefore, the aim of education is "to cultivate in man a personality that abides by the teachings of religion and is hence assured of salvation and happiness in the eternal life of the Hereafter" (Yasin & Jani, 2013).

Furthermore, according to al-Abrasyi, the core of Islamic education is character education (morals) and thus, achieving noble character is the true goal of Islamic education (Fatimah, 2019). Moreover, Mohd. Kamal Hassan said that the aim of Islamic education is to propagate students with high akhlaq and virtue, clean spirit, decisive, firm, accountable, intelligent, honest and sincere (Salleh, 2009). Based on the above definitions on the purpose of Islamic education, the researcher agrees that the purpose of Islamic education is to inculcate the good moral behavioural mode on the individuals to achieve the good personalities, moral, intelligence and honest people.

Many attempts have been made to define Islamic education (Halstead, 2004). Imam al-Ghazali asserts that education as a process that must lead human beings towards the consciousness of the Creator to obey His commands (Sheikh & Ali, 2019). Besides that, the Islamic scholars specifically al-Attas and Hasan Langgulung have defined education in various terms which include Ta'lim, Tarbiyyah and Ta'adib. Ta'lim is the process of imparting knowledge to an individual based of the teaching and learning (Al-Attas, 1996). Tarbiyyah refers to the process which gives more concern on individual's intellectual development. Meanwhile, Ta'adib is the process of nurturing the moral values of individuals to have faith, knowledgeable and be of good character (Pg Haji Muhammad, 2010).

From the three terms, Ta'dib is more precise in interpreting Islamic education as Ta'dib also include Ta'lim and Tarbiyyah. According to al-Attas, the term adab referred to a process of instilling something into human beings and inculcation of adab in man (Yaacob, 2013). In length,

al-Attas defines adab as ‘the discipline of body, mind and soul; the disciplines that assures the recognition and acknowledgement of one’s proper place in relation to one’s physical, intellectual and spiritual capacities and potentials’ (Al-Attas, 1980). Besides that, al-Attas asserted that the aim of education is to produce a good man, and this can only be achieved by inculcating adab (Yasin & Jani, 2013). The term ta’dib has been used and emphasized by al-Attas to convey the concept of education. Therefore, al-Attas defines the concept of education as, “Recognition and acknowledgement, progressively instilled into man, of the proper places of things in order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence” (Al-Attas, 1996).

Hence, Islamic education is the process by which individuals are trained in a concerted means to follow the commandments of Allah with an anticipation of reward in the day of judgement. Therefore, Islamic education prepares an individual to attain the holistic life free of separation of the temporary life that will end with the person's demise and the life of the hereafter which begins with the death of an individual (Sarwar, 2001). Moreover, this signifies that seeking knowledge is compulsory upon any individual be it a male or a female.

In relation to Nigeria, the concept of Islamic education has been manifested in the establishment of Tsangaya system of education which has existed for decades. The basic objective of its establishment is to teach young Muslim children’s basics of learning the glorious Qur’an as the main text of the curriculum administered through repetition learning for retentive memorization at an elementary level. This objective is parallel to the aim of Islamic education that is to know and getting closer to Allah as well as to create and propagate students with noble akhlaq. In Nigeria today, some many people were confused towards the definition of Islamic education. Therefore, they refer to Islamic education as being synonymous with Islamic studies, which is just as subject or course in the Nigerian western oriented education system. The basic distinct is that Islamic studies is an academic subject offered in the formal system of education whereas, Islamic education refers to the totality of the upbringing of an individual within the content and context of Islam. Therefore, it exceeds the classroom settings. It can be established formally, informally, or non-formally (Yusha’u, Tsafe, Babangida, & Lawal, 2013).

5.0 TSANGAYA SYSTEM OF EDUCATION IN NIGERIA

Yahya focuses on the Tsangaya system of education and most importantly, the historical background of the elementary stage up till the advanced level as well as its distinct pedagogy. The findings show that the system could be in realizing the potentials of home-bred systems of imparting knowledge based on people’s culture and traditions (Yahya, 2018). Adamu, examines that Tsangaya system of education in northern part of Nigeria has divided into two; an elementary part which is called Kutb, and a more advanced part called Madrasa (Adamu, 2010). Besides that, he states that Tsangaya system of education is a centre for knowledge acquisition whereby both the teachers and the students travel wide out of their towns of origin and most cases stay there for a long period of time for the purpose of recitation and memorization of the glorious Qur’an (Adamu, 2010). Concerning the above statement on the Tsangaya system of education and its student, the interview conducted with participant indicated that:

“The Tsangaya schools in the state has graduated thousands of Almajiri students who came from various places in the quest for Qur’anic knowledge, these Almajiri graduates has now become teachers, Imams and notable personalities in their respective places” (PLA).

Odumosu, mentions that the basic stages were intended for learning the Qur’anic alphabets, reading, and writing, while the higher stage is the stage of memorization of the whole Qur’an as

well as ability to inscribe it from the heart (Odumosu, Odekunle, Bolarinwa, & Taiwo, 2013). Meanwhile, Babajo, reported that five stages are involved in the Tsangaya Educational System which includes Babbaqu, Farfaru, Zube, Haddatu and Satuu (Babajo, 2008). Usman reveals that with respect to the Tsangaya schools, the curriculum is extremely restricted to the recitation and memorization of the glorious Qur'an (Usman, 2018). On the other hand, Shehu, examines the historical background of Tsangaya system of education and reviewed the reform interactions effort that have been made on Tsangaya system of education. The study dwelt extensively on the integration project because of its boldest and more practical reform, the issue and challenges of the integration were identified (Shehu, 2003).

This shows explicitly the historical development of Tsangaya system of education in pre-colonial, colonial and post-colonial West Africa with particular reference to Nigeria. It has been also able to examines the present condition of Tsangaya education with reference to governmental and community support as well as curriculum and socio-economic conditions (Shehu, 2003). Furthermore, Yusha'u, et al., clarified and suggested the process and dimension on how the government should come to the rescue of the Almajiri system and integrate it with the modern system of education for the benefit of the society (Yusha'u et al., 2013).

According to him, verily the integration will enhance Almajiri to acquire both the Qur'anic and Western education simultaneously as well as to improving its standard. Finally, he suggested that the future of the system of Almajiri could be bright for the school and the students if both systems are well integrated (Yusha'u et al., 2013). In fact, Bashir, highlights that the success of the Tsangaya system model boarding primary school is the integration of western system of education into the traditional system of Qur'anic school. The finding shows that integration must be supported and incorporated within the mainstream of our educational policies (Mashema & Kawu).

6.0 EARLY HISTORY OF TSANGAYA SCHOOLS

Qur'anic schools pervade all over the Muslim world including Africa, especially in the northern part of Nigeria and Niger Republic. These schools are known as Tsangaya or Makarantar Allo, while in Indonesia, Malaysia and Thailand are referred to as the Pondok or Pesantren. The word Tsangaya is a Hausa term referring to Qur'anic learning institution. It is commonly used to be a locally built hut at the outskirts of the town, where the teaching and learning of the glorious Qur'an was observed (Babajo, 2018). Shehu perceived that the existence of traditional system of Qur'anic studies passes many centuries before the British colonization in the eighteenth century as a source of moral and educational training for the Muslim dominated societies in northern Nigeria (Shehu, 2006). A respondent has exposes in an interview that:

“All the Tsangaya schools are being established with the determination of upgrading the good moral upbringing and reducing moral decay among the Almajiri and the society at large. Therefore, Tsangaya schools are the subordinate to parents and community as well in providing good ethics” (GOF).

Meanwhile, AbdulQadir opined that the Tsangaya Qur'anic school emerged in the eleventh century, at the point when the concrete Islamic Empire of Borno took responsibility for Qur'anic proficiency, under the ruler ship of El-Kanemi (AbdulQadir, 2003). It begins in the northern part of the country, sometime before the advent of western education in 1904. The primary target of the system was to instil in the disciples the principles of Qur'an and subsequently become Islamic scholars who were highly revered because of its spiritual, political, social, and economic impact on the lives of Muslims (Hoechner, 2018). This point is acknowledged by a respondent in the interviews who stated that:

“The establishment of Qur’anic centers happened to be at the beginning of the eleventh century and it was formed purposely for the students of Tsangaya school to memorize the glorious Qur’an and learn more about the religion of Islam, and to acquire the basic of the religion of Islam and practice their religion and other forms of worship with good knowledge, piety and sincerity” (GOF).

In 1804, the Sokoto Caliphate was established in Sokoto under Uthman bin Fodio reformation which centred on reviving the Islamic laws and teaching of the glorious Qur’an (AbdulQadir, 2003). The duo empires mentioned above set up what is currently known as the Tsangaya school system. Uthman bin Fodio initiated some developments in the entire scholarship of the Qur’anic schools, by setting up an inspectorate of the system of Qur’anic education.

7.0 THE CURRICULUM OF TSANGAYA SYSTEM OF EDUCATION IN YOBE STATE

The curriculum of the Tsangaya schools in the area is extremely restricted and limited to the recitation and memorization of the glorious Qur’an. Meritorious as this is, it is too narrow to fit within the comprehensive notion of education in Islam particularly in today’s contemporary world where skills and knowledge are so important in securing jobs. Therefore, the curriculum of Tsangaya system of education makes the products of such schools unable to participate fully in society. The curriculum of Tsangaya system of education comprises of six stages. The stages are: Babbaku, Farfaru, Zube, Haddatu, Sauka and Satu that is stated in the following table (Gazali, 2014). Based on interview, a participant reiterated that:

“The method of teaching and learning of the glorious Qur’an in the Tsangaya schools make the Almajiri to master the Qur’an very well, as he will write the verses of the Qur’an on his slates and recite it uncountable times, this will make him to memorize the whole portion of the Qur’an and it will be difficult for him to forget it” (ALRM).

Table 1 below has described the complete stages and curriculum of the Tsangaya system of education.

Table 1: Grade and Curriculum of Tsangaya system of education

Stages of Almajiri	Tittle of Almajiri	Age	Lesson
Babbaku	Kolo	4 – 11	Arabic alphabets
Farfaru	Titibiri	12 – 16	Joining the alphabets to make a word
Zube	Gardi	17 – 18	Ability to read the Qur’an texts
Haddatu	Alaramma	18 – 20	Memorization of the glorious Qur’an
Sauka	Alaramma	20 – above	Completion of memorization
Satu	Alaramma	20 – above	Memorization and ability to write the whole Qur’anic chapters and verses from heart.

Sources: National Council for the Welfare of the Destitute (2001).

8.0 THE CO-CURRICULUM OF TSANGAYA SYSTEM OF EDUCATION IN YOBE STATE

The national board for basic education (UBE) has established a curriculum that will provide the Almajiri with two dual orientations (Islamic and Western Education). The curriculum is designed in two categories. The first category comprises the areas like numeracy skills, foundation

studies, language skills, sciences and livelihood skills (Blake, 2019). The Almajiri mostly learnt some skills such as shoe making and repair, cap knitting, and leather work. These works were usually done by the Almajiri after the lesson hours or on Thursdays and Fridays. While the second category deals with the curriculum integration of entrepreneurial skills in Tsangaya schools like mathematics, basic science, vocational skills and health education.

The co-curriculum structure has recognized suitable skills that can provide the Almajiri a good exposure in skills acquisition. Yet, the skills known as leather work, metal work, building, type writing, welding, electrical installation, photography and agriculture require capital. Therefore, the Almajiri students are engaged in street begging to earn a living and other expenses due to financial difficulties to cater for their daily needs and participate in vocational skills (Fuseini & Daniel, 2020). To reduce the problem of begging, the Almajiri need to be trained with a skill that will be making them independent or in other words, the Almajiri need to have the skills that requires a manageable amount of money.

Thus, they were being exposed by selling things like bread, watermelon, local cake, pure water, banana and orange, will be more feasible. By this, the Nigeria as a nation will eliminate the refinement ground for making the Almajiri who are roaming on the streets with a potential to sustain their livelihood, which are eventually the outcome will end of protecting the youth from falling into unprecedented activities like stealing and religious extremism, political thuggery, which increase the level of insecurity in the nation. In addition, one participant described the effect of begging on the Almajiri and the people of the area of study that:

“In the absence of available food to the Almajiri, Almajiri have to beg to get food to eat. The disadvantages of begging by Almajiri are numerous. In addition to taking away a large chunk of the time that they could use in their Qur’anic studies, begging reduces their self-esteem and induces in them indolence, laziness, and dependence on others. It also exposes them to all sorts of deviant behavior and immoral practices. Furthermore, it undermines the image of Muslims and portrays Islam as a religion of poverty, backwardness, and filth” (ALJ).

Interestingly, responding on the positive effect of Tsangaya school in the study area, a participant upheld that:

“The Tsangaya schools have contributed immensely towards the socio-economic in the state because they are helping government as they were engaged in war against illiteracy. Thus, as some of the schools were provided with vocational skills which currently minimized the rate of beggars in tutor, not even Almajiri. Because high expectations or relying always on government will not solve the daily needs of the Almajiri and Tsangaya schools” (PLA).

9.0 PRE-COLONIAL TSANGAYA SYSTEM OF EDUCATION IN NIGERIA FROM 1500 TO 1800

The Tsangaya system of education which was in existence in Kano State Nigeria in the 11th century, can be said to be the pillar of socialization and the development of the educational system. Therefore, before the emergence of the British colonizers in 1901, people in the northern part of the country could read the Qur’an, write in Arabic and use Ajami writing to communicate in their local language (Mumin & Versteegh, 2014). Islamic religion was more prominent in the political and social life of Muslims at that time, and Qur’anic education has been more relevant. Odumosu et al. (2013) agreed that in most of the countries in West Africa, the Qur’anic schools precedes the coming of the colonialists. The historians have agreed upon that the establishment of the Qur’anic institution to be at the beginning of the 11th century Lewis (2014) is of the opinion that, the British colonizers met a well-designed educational structure of Qur’anic system in the Hausa land that begins from the elementary up to the university levels.

10.0 COLONIAL TSANGAYA SYSTEM OF EDUCATION IN NIGERIA FROM 1800 TO 1959

Prior to the colonization, traditional Qur'anic education was an integral part of the social economic, political and cultural way of life of the Muslim communities of northern Nigeria (Imam, 2012). There were well established Qur'anic schools from primary to higher levels, particularly in most intellectual centres of Borno and some Hausa land like the Sangaya in Birnin Ngazargamu, Kafela, Ngamdu, Kukawa, Monguno institutions in pre-Jihad period like Al-Maghili schools were famous in Kano and Katsina (Akubor, 2016). The system was used to produce the Ulama administrators of Sultanates of Borno and Sokoto.

The control of the state then was in the hands of the Ulama (religious schools) and the schools were funded and maintained by the Sultanates. During the Sultanate of Borno, hostels and lodges were built on the vicinity of Al-Azhar, Zaituna and Qayrawan for students from Black Africa. The accommodation and feeding of itinerant teachers and their respective students were adequately taken care of by their host communities. In fact, community support was provided in whatever form the school required to make life and learning conducive for the Almajiri. In this way, the system flourished, and the pupils had no cause to go for begging (Babagario, 2019).

During the British colonialization of Nigeria, there is political facet for upholding as custodian of the Qur'anic schools (Sultan and Emirs) as figureheads as opposed to the role of executive leadership style (Babajo, 2018). The emir's power regarding the issue of state treasury and approval of all the expenditures was taken over by the British, which did not consider Tsangaya schools with their teachers as part of the state responsibilities. Most of the emirs were impeached or deposed and were replaced by the British the representatives (Shehu, 2003). Therefore, the Qur'anic teachers and their Almajiri needed to search for another means of survival, for they lost every opportunity under the rule of colonial masters. The compulsion of running the affairs of Tsangaya education moved to the resident administrators.

Tax policy was generally introduced and the Qur'anic teachers were enforced to pay the tax which they are not paying before. Consequently, the teachers moved from one place to another to evade tax payment, as residing for a complete year in a place would risk one into paying tax. The itineration affected Qur'anic proficiency gradually (Babajo, 2018). The elimination of zakat and state treasury which was the economic power shouldering the affairs of the Tsangaya school and its teachers, has created a vacuum to the Tsangaya schools which means it has made setback to the Tsangaya system of education. The treasury was the state account where all the government resources gathered from the community were kept for running the activities of the state as well.

Therefore, Tsangaya schools was interrupted by the colonial masters when they declined to help or fund the Tsangaya schools, as contended by Uthman bin Fodio. They relegated the utilization of Arabic alphabets which set to inscribe the local language Ajami as a means for communication in Hausa land which was already in use and supplanted it with the English alphabets and Roman figures. This is seriously dealt a great setback to the teachers of Tsangaya who were considered as the most educated elite (Shehu, 2003).

Hence, altering the written type of Ajami as a method of public and government way of communication rendered the traditional scholars officially illiterate and terminated. This is because they did not consider the teachers of and students of Tsangaya schools as educated because they did not attend the formal schools and obtain certificates (NCWD 2001). Odumusu agreed that the colonialists utilizing their capacity, set up and forced the new system of education, i.e., formal schools established by the British colonialist, with the goal to rival and compete with and even

supersede the Qur'anic schools (Odumosu et al., 2013). The recently introduced system got popularity and prevalence straight away because it enjoyed government support. The alumni of the official schools took the central stage in the statesmanship, social work, management, institutions. This was the starting point of the disappointment and relapse of the Tsangaya system of education and that of Islamic studies (AbdulQadir, 2003).

11.0 POST-COLONIAL TSANGAYA SYSTEM OF EDUCATION IN NIGERIA 1960 TO 2021

Nigeria became an independent sovereign and democratic state in October 1960, as such Nigerian took charge of their affairs. The parliament was put in place for legislations of rules, regulations and laws for the governance of the nation and the executive to implement these laws into actions and impact (Reh, Héritier, Bressanelli, & Koop, 2013). Laws governing politics, economy, social, legal and intellectual lives were drafted by Nigerians to serve the people of Nigeria and implemented Nigerians too. Behind the screen were the issues of neo-colonialism and neo-imperialism in which Nigerians were not left alone in the administration of the state. Certain key and crucial Europeans colonial masters had to remain behind and keep the line of British interest safeguarded (Simms, 2008). This was more pronounced in the field of education. This led to the attachment of European personnel in the Ministry of Education in Nigeria, purposely to supervise, control and oversee the implementation of education in the absence of the colonial masters. Most of them served in the inspectorate division of the Ministry of Education and the inspectorate staff became the supervisors, custodians and above all the private eye of the imperial government (Post, Post, & Jenkins, 1973).

The government stood aloof from Qur'anic education and left it to individual efforts to promote it. This left the Ulama and parents of the students to cater for it. The northern regional government continued to manage the only school for Arabic studies (SAS) Kano which was established by the colonial government for some obvious reasons in 1934 (Abdulrahman, 2017). At the current situation the Tsangaya schools are private institutions. The ex-students of Tsangaya schools are the one opening and running the institutions in their own capacity and resources. There is no qualification to be authorized upon who memorize the Qur'an or strategy of testing the knowledge of the prospective teacher before he embarks on teaching the Qur'an.

Kabir, further observed that, the target plan of the colonial masters on the Tsangaya schools was to replace them (Tsangaya schools) with the secular education. However, this has pressed protest and people started to send their children to the teachers of Tsangaya in various villages and towns or outskirts to teach them al-Qur'an (Kabir, 2012). Thus, the Qur'anic teachers travel, with their pupils looking for a favourable place to settle and teach their students in an alternate environment.

12.0 CONCLUSION

This study highlighted on the historical background of the Tsangaya system of education in Nigeria starting from the pre-colonial era until the present time. The idea of Tsangaya system of education derived from the Qur'anic schools in the world, from the time of the prophet Muhammad (peace be upon him) to the 11th century when the Tsangaya institutions were established in northern part of Nigeria. Besides that, this study also elaborated the curriculum and the co-curriculum of the Tsangaya system of education. In conclusion, Tsangaya system of education developed rapidly in northern Nigeria since its establishment in terms of the number of Tsangaya schools. However, in terms of physical and welfare developments, this system is in a

very deplorable situation. Teachers and especially Almajiris were suffering from the lack of necessities and healthcare. In fact, the curriculum of this system is not much developed as expected after hundreds of years of establishment since the 11th century. Based on all the mentioned problems, it is therefore, the responsibility of the government of Nigeria to resolve all the problems that surrounded this system in ensuring the survival of the Tsangaya system of education in Nigeria.

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