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## ASSESSMENT OF THE COMMUNITY PERCEPTION TOWARDS ALMAJIRI SYSTEM OF EDUCATION IN DUTSE EMIRATE, JIGAWA STATE, NIGERIA

BY

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### ABSTRACT

*The research was conducted to assess the Community Perception towards Almajiri System of Education in Dutse Emirate, Jigawa State, Nigeria. The population of the study comprises the population of Dutse Emirate, Jigawa numbered 151,135 (NPC, 2006). Questionnaire was used as an instrument for data collection. 385 respondents were used as the sampling frame (Research Advisor, 2006). The data were analyzed using descriptive statistics i.e. simple percentage and frequency count. The general objective of the study is Assessment of the Community Belief and Perception towards Almajiri System of Education in Dutse Local Government, Jigawa State, Nigeria. Generally speaking, the study revealed that community perception towards Almajiri system of Education in Dutse Emirate, Jigawa State, Nigeria 75% agreed and 25% disagreed of providing practical solution towards almajiri system of education. The study also recommended that there is need for government, philanthropist, NGOs, parents/guardians and other stakeholders put more efforts to integrate basic education into the almajiri system. The study also could serve as a document and a guide to policy maker's formulation on Almajiri system of education in Northern Nigeria, in addition to that, the research could provide some vital information in Almajiri system of education. The research if published will be significant to provide a way out for an Almajiri system of education.*

**Key Word:** Assessment, Community, Perception, Almajiri

## Introduction

All children, no matter where they live or what their circumstances are, have the right to quality education; one in every five of the world's out-of-school children is in Nigeria. Even though primary education is officially free and compulsory, about 10.5 million of the country's children aged 5-14 years are not in school, only 61 percent of 6-11 year-olds regularly attend primary school and only 35.6 percent of children aged 36-59 months receive early childhood education (UNICEF, 2017). Nigeria has about 13.2 million out of school children in West Africa, Nigeria accounts for 45 percent out of school children, 69 percent of the out of school in Nigeria are from Northern Nigeria, with 60 percent of them comprising of girls. The number of out of school children in Nigeria has increased from 10.5 million in 2010 to 13.2 million in 2015; About 258 million children and youth are out of school, according to Visa Information System (VIS) data for the school year ending in 2018. The total includes 59 million children of primary school age, 62 million of lower secondary school age and 138 million of upper secondary age. As to achieve universal primary and secondary education by 2030 the VIS is providing the data and analysis needed to reach the children and youth who remain excluded from education (UNESCO 2019).

In the north of the country, the picture is even bleaker, with a net attendance rate of 53 percent. Getting out-of-school children back into education poses a massive challenge. Gender, like geography and poverty, is an important factor in the pattern of educational marginalization. States in the north-east and north-west have female primary net attendance rates of 47.7 percent and 47.3 percent, respectively, meaning that more than half of the girls are not in school. The education deprivation in northern Nigeria is driven by various factors, including economic barriers and socio-cultural norms and practices that discourage attendance in formal education, especially for girls. Ensuring educational provision in predominantly rural areas and the impact of insurgency in the northeast present significant challenges. In north-eastern and north-western states, 29 percent and 35 percent of Muslim children, respectively, receive Qur'anic education, which does not include formal basic skills such as literacy and numeracy. The government considers children attending such schools to be officially out-of-school. The education deprivation in northern Nigeria is driven by various factors, including economic barriers and socio-cultural norms and practices that discourage attendance in formal education, especially for girls. In north-eastern Nigeria, 2.8 million children are in need of education-in-emergencies support in three conflict-affected States (Borno, Yobe and Adamawa). In these States, at least 802 schools remain closed and 497 classrooms are listed as destroyed, with another 1,392 damaged but repairable. In northeast Nigeria, at least 496 classrooms have been destroyed and 1,392 classrooms have been damaged but repairable (UNICEF, 2019). Some of the contributive factors to these issues is the protracted violent conflict in northeast Nigeria. The insurrection of school in insurgents, forces displacement, and the volatile nature of the region has grossly impacted accessibility to primary education in the area. Challenges facing the Almajiri system of education which are: lack of facilities, poor finding, teachers, lack of adequate training, poor implementation or policies, inadequate curriculum. Over the years, the Almajiri programme has co-existed alongside the formal school system, it has failed to be subsumed into the formal education sectors for instance Nigeria former president Good luck Jonathan, reportedly spent about N15 billion in building Almajiri school in an efforts to integrate basic education into the almajiri system. There have been reports that the structures built for the purpose have either been used for conventional education or lay waste because pupils have gone back to the old ways of street begging as a result of lack of government continuity. The deportation of the Almajiri children in the middle of the corona virus pandemic has cast more light in the dark in some cases, some of them have tested positive to COVID-19, Nigerian House of Representatives

has also called on the federal government to stop state governments from repatriating almajiri children. Beyond COVID-19 the almajiri system requires collective action. This should involve both the federal and state governments to map out a holistic policy action to address the issues around almajiri system. Also traditional and religious institutions have a vital role to play, considering that the practice is deeply rooted in cultural and religious sentiments. Governmental actions can only provide the capacity for reforms; it will require the collaborations of relevant stakeholders. Including the northern elites to be achieved and sustainability guaranteed (Nextier, 2020). The word Almajiri derived from Arabic word “Almuhajirun” means migrant, the word was first used from Islamic perspective to indicate companions who migrated with prophet Muhammad saw from Makka to Madina for the sake of Allah. In Hausa land it could take any of the following forms; any person irrespective of gender, who begs for assistance on the street or from house to house as a result of some deformity, crises or disability; children between the age of seven and fifteen who attend tsangaya qur’anic school who equally roam about with the purpose of getting assistance or alms; or even a child who engage in some form of labour to earn a living (Yusha’u et al, (2013). Almajiri are founded mostly in the Northern Nigeria, they are usually between the ages of seven to fifteen, sent out from their homes to tsangaya to learn Qur’nic education under the care of a teacher “mallam”. However, this system changed and the children are now left to wander about the streets, and beg for alms in order to sustain themselves and their mallam (Obioha, 2009; Thinkquest, 2010). Therefore, it is a great challenge to Nigerian muslim community living in the north, Northern political and cultural leaders, Northern muslim elites, the state and federal governments in general instead of providing a practical solution in giving financial assistance towards formalizing, practical reorganization and rehabilitation of the Qur’anic education system it has been busy in setting up committee creation of edicts and holding of conferences involving National and international groups from the 1980s to the present time but without any practical solution.

Umana, (2018) reveals that though several inter-related economic factors (parental investment, schooling cost), school level factor (feminine facilities in schools “for girls”, teachers’ attitude, school distance) and cultural factors (early marriage “especially for girls”, teenage “early pregnancy for girls” affect school dropout outcome regardless of the students, some particular factors increase the dropout rate particularly for girls. In general, these factors lower educational outcomes for boys and girls. The financial factors constrain parents more especially those who have lower socioeconomic status compared to those who have higher status. Parents with lower socio-economic status face difficulties to bear the expenses of their children’s education. He also provides a few recommendations, which policy planners may adopt for future intervention. There is the need for governments to plan some special polices to improve basic education. Thanks to the Buhari-led administration for introducing school feeding program for public schools across the federation. There is also the need for governments and other private stakeholders in the education sector to invest in infrastructure in schools to ensure a favourable environment for learning.

### **Objectives of the Study:**

The general objective of the study is to Assess Community Perception towards Almajiri System of Education in Dutse Emirate, Jigawa State, Nigeria, the study sets out to achieve the specific objectives as follows, to:

1. Determine the community perception towards Almajiri system of Education in Dutse Emirate, Jigawa State, Nigeria

2. Examine the challenges militating against Almajiri System of Education in the study area
3. Examine suggestion and recommendations on how to improve Amajiri system of Education in the study area

**Methodology:** Jigawa State is one of thirty-six states that constitute Federal Republic of Nigeria. It is situated in the northwestern part of the country between latitudes 11.00°N to 13.00°N and longitudes 8.00°E to 10.15°E. The socio-cultural situation in Jigawa State could be described as homogeneous: it is mostly populated by Hausa / Fulani, who can be found in all parts of the state. Kanuri are largely found in Hadejia Emirate, with some traces of Badawa mainly in its Northeastern parts. Even though each of the three dominant tribes has continued to maintain its ethnic identity, Islam and a long history of inter-marriages have continued to bind them together (NPC, 2006). Education in Jigawa state is progressing well. Currently the state has a Federal University which is situated in the state capital, Dutse and a state-owned University situated at Kafin Hausa Local Government Area of the state. There is also Federal Polytechnic in Kazaure and a number of Monotechnics across the state. Jigawa State School of Midwifery in northern Nigeria with essential equipment as well as helping the teachers develop the curriculum and get accreditation for the programme (NHDR). Dutse is a capital city of Jigawa state, located in northern Nigeria. Area: 1,089km<sup>2</sup> densities: 308.2/km<sup>2</sup> with an estimated population of 151, 135 (NPC, 2006).

The study area has been chosen because the area is one of the areas that almajiri system of education activities are carried out both sending and accommodating; therefore, research has to be considered with regards to the area. The research adopted survey design. The population of the study include the population of Dutse emirate for the study which comprises the seven (7) LGAs Buji 130,000, Birnin Kudu 419,800, Dutse 225,600, Gwaram 362,700, Jahun 307,200, Kiyawa 231,100 and Miga 170,900, total estimated of 1,947,300 (NPC, 2006). Purposive and stratified Random Cluster Sampling procedure employed in selecting the sample of the study, the rationale of making use of (PSRCSP) is the issue of manageability for researcher, and from the stratum of the seven (7) LGAs based on Amburg (2004), 384 respondents, at margin of error of 5.0% will be randomly selected at least 55 from each LGA, this is because if the sample size of 384 is divided by the seven LGAs, the product will be 54.86. Therefore rounded up to 55 for convenience, and that makes it 385 respondents, therefore, 40 almajiri, 10 parents and 5 teachers alarammars making 55 in each and every LGAs used as the sample. The data were analyzed using descriptive statistics which include frequency distribution and percentages. The study also could serve as a document and a guide to policy makers formulation on Almajiri system of education in Northern Nigeria, in addition to that, the research could provide some vital information in Almajiri system of education. The research if published will be significant to provide a way out for an Almajiri system of education.

## RESULT FINDINGS AND DISCUSSIONS

**Personal Information** Table 1:

Age of Almajiri	Frequency	Percentage %	Age of Alarammas	Frequency	Percentage %
5-14	179	63.9%	32-47	10	28.6%
15-24	73	26.1%	48-63	21	60%
25-34	28	10%	64-71	03	8.6%
			72-82	01	2.9%
<b>Total</b>	<b>280</b>	<b>100%</b>		<b>35</b>	<b>100%</b>

**Result:** The age distribution of students respondents is contained in Table 1 majority of the respondent 63.9% were found between 5 to 14 years; 26.1% were found between 15 to 24 years and 25 to 34 years were also minority with 10%. The result implies that most of the respondents fell within immaturity period. The table two shows the age distribution of teachers (Alaramma); it was indicated 32 to 47 years with 28.6%, 48 to 63 with 60%, 64 to 71 with 8.6%, and 72 to 82 with 2.9%. Therefore, these scores show that majority of the teachers between 32 to 63 years with 88.6%, 64 to above were also minority with 11.5%

**Table 2: Age and Educational background of the parents**

Age	Frequency	Percentage %	Educational background	Frequency	Percentage%
32-47	05	7%	Primary	13	19%
48-63	34	49%	Secondary	10	14%
64-71	28	40%	Tertiary	5	7%
72-82	03	4%	Informal education & others	42	60%
<b>Total</b>	<b>70</b>	<b>100%</b>	<b>Total</b>	<b>70</b>	<b>100%</b>

**Result:** The table 2 reveal the age of parents and their Educational background, it was found that 32 to 47 years old with 7%, 48 to 63 years with 49%, 64 to 71 with 40% and 72 to 82 with 4%. The table also indicates level of education of the respondents, 19% had Primary education, 14% had secondary education, 7% had tertiary education and 60% fall in informal education and others. In view of that, the study reveal 79% as a majority of the parent engaging in enrolling their children into Almajiri fall in between 60%, to 19%, followed by 14%. Lastly, 7% as minority with tertiary education allowed their children to attend the school at the evening and weekend, living in their respective homes attending formal education.

**Table 3: Parent Perception towards Almajiri System of Education**

S/N	ITEMS	RESPONSES			
		AGREED		NOT AGREED	
		Frequency	Percentage %	Frequency	Percentage %
1.	The child I enrolled into almajiri school is my son	63	90%	7	10%
2.	If No, his father still alive	66	94.3%	4	5.7%
3.	I enrolled him without mother or relative consent	67	95.7%	3	4.3%
4.	The child is discontented	69	98.6%	1	1.4%
5.	I sent him without contribution	68	97.1%	2	2.9%
6.	He depends on begging (bara)	65	92.8%	5	7%
7.	I am not regularly visiting home	64	91%	6	9%
<b>TOTAL</b>			<b>94.29%</b>		<b>5.89%</b>

**Result:** Table 3 shows the parent perception towards Almajiri system of education. The result indicates that 90% of the respondents enrolled their children into almajiri school, 94.3% of students' fathers are still alive, 95.7% of the students enrolled without their mother or her relative consent, 98.6% the children expressed they are discontented, 97.1%, were sent without parental/ guardian contribution, 92.8% depend on begging (bara) claiming that they are eating from God's storeroom (taskar Allah means God's storeroom) and 91% do not

regularly visit home. Therefore, parent perception towards Almajiri system of education was at very higher rate, 94.29% agreed and 5.89% disagreed.

**Table 4: Children Perception towards Almajiri System of Education**

S/N	ITEMS	RESPONSES			
		AGREED		NOT AGREED	
		Frequency	Percentage %	Frequency	Percentage %
1.	My father is still alive	196	70%	84	30%
2.	My father enrolled me into Almajiri school	181	64.6%	99	35.4%
3.	I have no intention to enroll my child or relative into a system	253	90.4%	27	9.6%
4.	I was enrolled without my mother or relative consent	271	96.8%	9	3.2%
5.	I am not contented and proud	277	98.9%	3	1.0%
6.	I was enrolled without any contribution	273	97.5%	7	2.5%
7.	I dependent on begging (bara)	276	98.6%	4	1.4%
8.	My father/guardian not regularly visiting me	275	98.2%	5	1.8%
<b>TOTAL</b>			<b>89.4%</b>		<b>10.6%</b>

**Result:** Table 4 shows Children Perception towards Almajiri System of Education. The result indicates 70% of the respondents agreed that their father is still alive, 64.6% agreed their fathers enrolled them into Almajiri school, 90.4% have no intention to enroll their children or relative into the system, 96.8% were enrolled without their mother or relative consent, 98.9% indicated they are discontented and not proud as an Almajiri, 97.5% enrolled without any contribution, 98.6% depend on begging (bara), 98.2 not regularly visited by their father/guardian. Consequently, children perceptions toward Almajiri system of education were 89.4% agreed and 10.6% disagreed.

**Table 5: Community perception towards Almajiri System of Education**

S/N	ITEMS	RESPONSES			
		AGREED		NOT AGREED	
		Frequency	Percentage %	Frequency	Percentage %
1.	Expecting reward, better life, forgiveness and paradise from Allah	382	99.2%	3	0.8%
2.	There are less than 50 Almajiri in the school	44	11.4%	341	88.6%
3.	There are more than 50 Almajiri in the school	105	27.2%	280	72.7
4.	There are more than 80 Almajiri in the school	154	40%	231	60%
5.	There are more than 100 Almajiri in the school	82	21.2%	303	78.7%
6.	There is available toilet and bath room in the school	6	1.6%	379	98.4
7.	If No, we ease ourselves anywhere we find	380	98.7%	5	1.3%
8.	There is available and enough hostels	8	2.8%	377	97.9%
9.	If No, they were managing at anywhere	376	97.7%	9	2.3%
10.	Approval of the community leaders	2	0.5%	383	96.5%
11.	Let me assume you are president or governor, you will formalize the system	380	98.7%	5	1.3%
12.	Let me assume you are president or governor, you will ban the system	5	1.3%	380	98.7%
<b>TOTAL</b>			<b>42%</b>		<b>58%</b>

**Result:** Table 5 shows the level of Community perception towards Almajiri System of Education. The result revealed that 99.2% of the people engaged in the system are expecting reward, better life, forgiveness and paradise from Allah, 11.2% are less than 50 Almajiri in the school, 27.2% are more than 50 Almajiri in the school, 40% are more than 80 Almajiri in the school, 21.2% are more than 100 Almajiri in the school, 98.4% says there is unavailable toilet and bath room in the school, 98.7% managing anywhere they find to ease themselves, 97.9% there is unavailable and scarcity of hostels, 97.7% sleeping at anywhere around school, 96.5% engaged into the system without approval of their community leaders, 98.7% agreed that if they are in power and authority like president or governor they will formalize the system and 98.7% disagreed to ban the system. Thus, Community perception towards Almajiri System of Education 42% agreed and 58% disagreed.

**Interview Schedule for the Teachers (Alaramma): Results and discussion:** An interview schedule was conducted with some teachers (Alaramma) on some relevant issues to the research problem. On the intervention, donation and involvements respondents stated lack of copious Government, philanthropists, NGOs and parents/guardians intervening in running of the tsangaya schools. Majority of the teachers did not have government registration, formal record i.e. registration form, roll call register and student file regarded as challenges facing tsangaya schools, there is no general year of admission into the system, female are very few in the system from neighboring houses living in their homes, there is scarcity of toilet, bathroom, hostels and water sources, majority of the teachers allow their students to engage and acquire some skills like farming, barbing, laundry work, trading, shoe shiner, cutting finger and foot nails when they reach youth hood, formalize your school, collect levy from your students, challenges you are facing, any other suggestion, on how to improve the system, future plan.

### **Conclusion**

Qur'anic traditional institution is ubiquitous all over the muslim world, in the Middle East, Asia and Africa. In all other parts of the world it is only here in Northern Nigeria among the Hausa/Fulani that the child sent to receive Qur'anic education have to beg for what to eat and the cloth to wear. To face the challenges ahead, the intellectuals should start an intellectual war and restore back our intellectual glory and prospect, the wealthy in the community should be mobilized to answer the call of Allah to use their wealth and protect the socio economic and political integrity of our community (Ado, 2000). Therefore, going with what has been discussed about perception of community towards Almajiri system of education in Dutse emirate, Jigawa state, Nigeria in this paper, it needs Northern governor collaboration with federal government and other stakeholders to declare state of emergency as well as put more efforts to integrate basic education into the Aalmajiri system. Generally speaking, community perception towards Almajiri system of Education in Dutse Emirate, Jigawa State, Nigeria 75% agreed and 25% disagreed on providing practical solution towards almajiri system of education.

**Recommendation:** Going with the findings of the study the following recommendation have been made: intervention, donation and involvements should be fully made by the Government, philanthropists, NGOs and parents/ guardians intervening in running of the tsangaya schools, census, registration, formal records should be made, government should formalize the tsangaya system of education, adequate hostels, food stock should be provided, organizing regular seminars, workshops and conferences, the intellectuals should start an intellectual war and mobilize wealthy in the community to use their wealth and protect the socio economic and political integrity of our community.



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