An Exploration of Almajiris System of Education in Northeastern Region: Problems in Prospects (A Case Study of Yobe State From 2020-2026)

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ABSTRACT

This study explore the nature and system of Almari;s education system in the Northern Nigeria. Almajiri system of education is a traditional system of education that is adopted in teaching children Islamic rite (Qur'an) in teaching these people a series of challenges and problems are faced by the children. This paper is qualitative in nature; data were obtained through interview using purposive sampling techniques. A population of fifteen (15) respondents was purposively selected to represent the entire population. The researcher adopted system theory in explaining the topic under investigation. The assumption of the theory that it view the world as an integrated whole unit rather the isolated part. However, the study found that Almajiri faces several challenges in the course of acquiring knowledge the challenges include all forms of denials which include lack of Clothing, inadequate food, poor dressing, shelter, lack of parental care, lack of love or affection, poor relationship, physical and human exploitation as inexpensive or free labour, and sometimes are exposed to sexual corruption; exposed to bad inspirations that inspire the embracing of anti-social manners, again exposed to being attracted into delinquent attitude, illegal or even rebels. The Almajiris live in a poor and unhealthy environment, with little or no medical care by the government, community or their management. In summary Almajiris live in dilapidated or uncompleted building some live in an open space where there is no security of lives and property. In some cases some of them get involved in the use and drugs abuse and even drugs peddle. After graduation some of them fall into ritual business in order to make money for other gains. In view of the above the study recommends that government, stakeholders, community as well as the traditional rulers should join hands in managing the affairs of the said group. Again, government should provide an accommodation for the Almajiri's to make them feel at home.

Keywords: Almajiris; Education; Exploration; Northeastern; Region; System; Problems; Prospects

INTRODUCTION

Almajiriia a Hausa word means (singular) is derived from an Arabic word "Al-muhajirun" (plural) meaning migrants. It may also mean Al-mahajir a traveler or vagrant Isa &Danjuma (2015). It is a name given to those migrants that seeks for Qur"anic knowledge in villages, town and cities in Hausa land. Plainly it means those tender age between 4-18 years children who leave their home town and families in the pursuit of Islamic knowledge predominantly in Northern Nigeria and some parts of West Africa (Bambale, 2003; Adamu, 2010; Al- Gazali, 2012). Almajirai are classified into 3 classes, which include Gardi (Adult), Titibiri (adolescent) and Kolo (infant). The agenda of the Almajiri educational system is divided into 3 class sessions: According to Mubi (1985) the schedule are (a) Morning (5am - 11.00 am), (b) Afternoon (2.00 pm - 4.00 pm) and the Night (7.00 pm - 10 pm) (Isa &Danjuma, 2015).

Almajiri is a perception used to identify out of control children in Northern Nigeria who struggle for themselves to earn a living through supplicatory and live their lives in quest of Islamic knowledge (John & Kelechi 2025). However, to become an Almajiri requires one leaving one's immediate origin and move far away to a new setting in search of liberation intelligently and socially under an Islamic teacher. As a result, this system of obtaining Islamic knowledge has come to be known as the Almajiri system of education (John

&Kelechi 2025). In line with above information it is noted that the Almaris system of education has affected the socio-economic development of Northern region (Yusha‟u, Babangida & Lawan, 2013)

The Almajiri system has operated among African Muslim communities Nigeria inclusive especially the Northeastern region with reasonable satisfaction till the late 1970s when the system started to unveil weaknesses and cracks that banned it from developing or managing with the political and socio-economic modifications that is going in the larger society. A series of involvements have been started by policy makers and governments at different times and different levels without any important progress in the situation. State and even federal government interventions seem to be too little it indicated that the Almajiri system requires a purposeful, significant and targeted action that will authoritatively focus effort towards a guided and fruitful result (UNICEF, 2008).

Problem Statement

It is acknowledged that there are many children roaming the street in Nigeria, government and community leaders and policy maker's interventions are not effective. Almajiri children are more readily accessible and almost all government interventions have focused on the Almajiri at local, state and federal levels. Despite such efforts the continuing challenges associated to Almajiri appear to be escalating instead of reducing. Given this, the focus of this study is the Almajiri who most likely form the bulk of out of school children and those forced into begging in Northern Nigeria. In line with this, the study aim to explore Almajiris system of education in Northeastern region: problems in prospects.

General Objectives of the Study

The general objectives of this study is to explore the Almajiris education system in the Northeastern region of the nation with reference to Yobe State from 2015-2023 The paper will also find out and discuss the problems and prospects of the Almajiris system of education

Objectives of the Study

- To examine the problems associated with Almajiris system of education in Northeastern Region
- To investigate how the Almajiris acquire knowledge in the Northeastern Region
- To analyses the effectiveness of Almairis system in the Northeastern Region
- To explore where the Almajiris acquire knowledge

LITERATURE REVIEW/CONCEPTUAL CLARIFICATION

This literature review section will explore the following sub-themes: The meaning and origin of the Almajiri and the system of education; The usual practices in the Almairi system; The challenges faced by the Almajiri; The challenges posed by the Almajiri to the society; Efforts undertaken by the government, NGOs, Communities, CSOs and individuals to reduce the problems of Almajiri in the society;

Children and young boys who are enrolled in 'traditional' Qur'anic schools rather than formal education in different parts of Northern Nigeria are usually known as "Almajiri". This system has a long history with very little change in the system itself (Mustapha, 2014).The federal, state and local government have been working hard to provide basic education to children it is becoming more and more difficult to satisfy the needs of the Almajiri system. Even where the Almajiri system seems to be providing the Islamic centric education, the students of such schools have been facing huge challenges around child welfare, rights, equal access to opportunities and very limited access to modern western education (Yusha‟u, Babangida & Lawan, 2013)

The circumstances under which these children live continue to respond to certain push and pull factors that temp these children to become criminals, adopt antisocial behavior and other activities that threaten the society as a whole. It has been argued on many occasions that the Almajiri system falls far below expectation when it comes to preparing and developing its students to living productive and competitive lives (Yusha‟u, Babangida & Lawan, 2013). This section will review some literature to enable a better understanding of the

Almajiri phenomenon and how it impacts on the children and the society. The issue of Almajiri has remained worrisome in the minds of northern elites and increasingly in the minds of even ordinary citizens who all view it as a source of embarrassment to the region (Mustapha, 2014).

Meaning of the Almajiri

The word Almajiri (plural Almajirai) is a Hausa word derived from the Arabic word "Al- Muhajirun" meaning the Emigrant. It refers to a person who migrates from his home to other places in the quest for Islamic knowledge (Imam, 2015)1. It also refers to the companions (Muhajirun) of the Prophet Muhammad who migrated with him for sake of Islam from Mecca to Medina. However, the name 'muhajirun' later came to refer to those knowledge seekers who move from one place to another in the quest for knowledge like the Qur'anic school teacher and his pupils. Literately, Almajiri (learner) is someone irrespective of gender who searches for knowledge at home or on transit and displays high moral behavior (Isiaka, 2015)2.

Adamu (2010)3 further describes the Al-mahajirun referred to in the Qur'an as the people who gave up their wealth and families to follow the Prophet Muhammad during the Hijira [migration] from Mecca to Medina. They arrived at Medina with no housing arrangement, no relatives or families and no immediate means of livelihood. This was why those who had the means were enjoined to extend generosity to the migrants, not only in religious solidarity, but also as a religious duty to reduce the hardship suffered by the Al- mahajirun. Those who received them and offered them the help and support they needed in Medina became known as Al-Ansar—the helpers.

It is widely agreed that the students who left their homes to study the Qur'an in the early days of Islam in West Africa also moved from their homes to communities where the few Qur'anic teachers lived and arrived with almost nothing just like the Muhajirun did in the time

Origin of Almajiri in Nigeria

Islam spread from the states such as Libya, Egypt, Morocco, Tunis and Algeria in North Africa, to West Africa south of the Sahara. The factors which pioneered and facilitated its spread were the Sufi orders, Muslim visitors, the itinerant scholars the traders and Muslim reformers. All of these served as teachers, promoters of literacy in Arabic script and language and Islamic sciences in general. When Islam was introduced to Kanem Bornu it became a state religion and Bornu gradually became the center for Qur'anic recitation more than any other town in Hausa land and Qur'anic teaching and recitation became its specialty to the level that Caliph Muhammad Bello, the son of Shehu 'Uthman Dan Fodiyo attested to the fact. (Ahmad, 2018)7

The exact time when the Almajiri system started is difficult to pin down but it is widely agreed that evidence has been identified from as early as the 11th Century. There is no argument that it started from Kanem-Bornu the old Borno Empire. Its spread to Hausa land is traced to the success of the Sheikh Uthman Dan Fodio Jihad and the effort to speed up Islamic learning. Both Bornu Empire and the Sokoto Caliphate not only promoted the scheme but also supported it with public finances. The programme also received the support of other rich stakeholders who bought into the idea of mass Islamic literacy and knowledge. Such other major stakeholders include communities, parents and the pupils themselves. Later on, the products of the system were to form the group of elites that controlled various government organs and parastatals in the pre and post-colonial Northern Nigeria (Shittu & Olaofe, 2015).

Maibushra (2005) noted that having completed the political, military social, religious and economic part of the Jihad, Dan Fodio focused on the intellectual life of Hausa land to make it conform to Islamic teachings. Dan Fodio instructed all those who are learned in

Typical Practice of the Almajiri System

Almajiranci is a concept, peculiar to Northern Nigeria and some parts of the neighboring West African countries, especially Senegal, Mali and Niger Republics, in which essentially male children leave their home and families to live and study under a teacher. The schools where they study are called Tsangaya.

The term Tsangaya is adopted from Sangaya in Kanuri, which means educational institution. Therefore, Sangaya is the original name while Tsangaya is a Hausa adulteration of the term. Otherwise, the Tsangaya School known as Makarantar Allo, it derives its name from what is largely visible in it i.e wooden plates or Allo in Hausa. Apart from the popular name, Tsangaya has other names such as Makarantar alkur'ani, Makarantar Muhammadiyya, MakarantarToka, etc. (Babajo, 2017).

Tsangaya is defined as an area or a place where Al-Qur'an is taught and which is generally characterized by the assembly of children, most of whom carry their individual Allo, around a single teacher, most of the time with a whip in his hands. It is also defined as any place, it could be a room, balcony, veranda, hut, guest room, tree shade, etc., where the students are gathered for the purpose of learning Al-Qur'an. The main distinguishing feature is students reading from their Allo loudly (Ahmad, 2018).

Ahamad (2018) further explained that the tsangaya originated in the reign of Mai Ali Gaji (1503 C.E) who encouraged and supported the establishment of such centers in many areas for the spread of literacy. The most prominent of these centers are Kukawa, Geidam and Damaturu. These centers produced a number of experts in the writing and recitation of the Qur'an. The Mais (a title for Borno rulers) supported and generously financed these Qur'anic schools and their scholars. This Qur'anic school The Mais (a title for Borno rulers) supported and generously financed these Qur'anic schools and their scholars. This Qur'anic school system spread to the neighboring Hausa states (Ahmad, 2018).

The teacher himself is not necessarily resident in one particular place or town. Both students and teachers are engaged full time in the teaching and learning process. But unlike what is obtainable in Western form of education, the teacher in the Almajiri system is not employed by anyone in particular. Yet it may not be entirely correct to describe him as self-employed, as that could mean that he is fully responsible for his means of sustenance (Odumosu et al., 2013)15. The Tsangayas still remain mostly one classroom located outside a mosque, private house or under a tree. The school environment in most cases tends to be unfriendly, overcrowded and unhygienic.

The most common negative impact of the system is child labour in which Almajirai must assist their teachers in earning what to eat with their families and they also have to earn a living by begging not only to feed themselves but also to contribute to the welfare of the system can be said to have evolved with good intention and to serve specific, urgent social need of Islamic scholarship it has not been able to effectively respond to social change. So even as it is serving a good purpose it is also creating challenges that are growing increasingly insurmountable. Things have degenerated from a system that protects and educate young children into adulthood to become a tool for money making for the Malams. It is also a well-known fact that in some cases the Almajiri are required to give a fixed amount on daily basis, feed themselves and clothed themselves, so they have to always roam about in motor parks, house to house, the streets and other public places begging for money just to escape punishment from the Malams. They often take out refuse from houses in exchange for food and other periodic needs. They are also known to render services as plate washers in restaurants and even in unwanted places, which make some of the Almajiri to intermingling with negative influences, engaging in prohibited conducts like pocket picking, stealing, or being mobilized by other people to promote violence in return for money. They even waste their time in other unnecessary activities instead of acquiring knowledge. Safe (2013)16 noted that the Almajiri system commonly operate three classes depending on the scope and depth of Qur'anic and Islamic knowledge (Gardi, Titibiri and Kolo). Tsafe (2013) categorized the Alamjirai (plural of Almajiri) into 3 classes:

System of enrolment into the Tsangaya Mode of enrolment into the Tsangaya depends on its type. The admission can be done in three ways;

- Gardi (Young adult) comes along with his students and seeks permission from the Alaramma (the overall teacher of the Tsangaya) to be admitted
- Students enroll themselves individually
- Parents from different areas enroll their wards into the school before the teacher leaves his town and takes off.

In another type, temporary migrants known as 'Yan ci-rani, contact the teacher, introduce themselves individually and gain admission. Stages in the Tsangaya the Almajiri system syllabus comprises of the lower and the advanced level studies. It involves five stages and every newly admitted student must initiate his studies from the beginning and may stop at the end of the elementary state. These stages comprises of the following (Ahmad, 2018):

- The Mimicking stage: This is the beginner stage. A newly admitted child usually listens to the recitation of others. Eventually, he gets used to the rhythm of a particular recitation and starts mimicking. The Mallam observes each student carefully and as soon as he notices that the child starts mimicking the recitation of others he moves him to the next stage.
- The Biyawa stage: This stage is characterized by the student reading after the teacher. He is taught the opening phrases of the Qur'an first. The teacher reads to the student part by part so that the latter can easily read after the teacher.
- The Babbaku stage: Pupils are taught about Arabic alphabets and their identification. These are written on wooden slate (Allo) and the pupils are expected to differentiate the alphabets within a few numbers of weeks.
- The Farfaru stage: In this stage, the pupils are trained on the Arabic vowels. It is more difficult than the first stage and requires longer time for their mastery.
- The Zube stage: This sub same leading, reading and writing of the glorious Qur'an, the Qur'an is written by the pupils portion to portion until the finishes it and master the art of writing and recitation without mistake. This marks the end of the elementary elementary level.
- The Haddatu stage: The boarding students continue with advanced syllabus. At this stage, the student memorizes the Qur'an gradually until he finally commits all to memory.
- The Satu stage: In this stage, the students learn how to write the portions of the Qur'an from memory. Until he writes out a complete Qur'an from his memory on the sheets of papers before he can be recognized as Hafiz (Memorizer of Qur'an).

School Days and Sessions Tsangaya does not operate on Thursdays and Fridays. Wednesday signifies the end of the weekly school days and Saturday morning marks their beginning. The common school sessions are as follows:

- After the dawn prayer to an around 8:00 am in the morning or 9:00 am in some cases.
- From Zuhr time to the time of 'Asr (2:00 pm – 4:00 pm).
- In some Tsangaya, there are additional two sessions aside the above.

From around 7:30 pm or 8:30 pm to around 10:00 pm after which younger students are relieved from studies in order to go to bed. Elder students are dismissed around 12:00 pm and Mallam remains doing his own recitation till around 1:00 am, when he finally calls it a night.

METHODOLOGY

The study is qualitative research. It made use of both primary and secondary sources. Under its primary sources, oral interviews were extensively conducted by the researcher in three Local Government Area one from each senatorial district in order to unveil the nature of the Almajiri system of education in Yobe State and its contributions to the economic, religious, political, and socio-cultural development and underdevelopment of the state. The study also made use of newspapers, both print and online. The researcher also used data from books, articles and works by corporate organizations.

Sample Selection

The sample selection methods were by necessity varied in response to the nature of the population of the study. The only category of respondents that will readily available on a comprehensive list will be government officials. However due to the nature of government employment each of them have specific duties which

clearly identified who qualified to be studied and those who didn't. It was therefore possible to identify the required sample. Unfortunately the numbers of those who actually qualify fall short of what was planned.

Table 1: Categories of Population, Units, Sample Selection and Data Collection Methods.

	Category of Population	Minimum Units	Data Collection Methods	SelectionMethod
1	Community leaders	3	Interview	Purposive
	Almajiris themselves	2	Interview	Purposive
2	Traditional Rulers	3	Interview	Purposive
3	Islamic Scholars	4	Interview	Purposive
4	Civil Servant	2	Interview	Purposive
Total		**15**		

Source Field Survey (2026)

Data Collection Methods The proposed multi-method approach was necessary to enable the deployment of methods that can best extract data in the most productive manner. Hence the use of interviews was adopted in order to obtain firsthand information. This method was carefully selected after due consideration of each category of samples, its characteristics, potential depth of knowledge of the theme and availability for lengthy engagement.

Interview

Interview is one of the conversant tools for data collection. It is also one of the most common methods of collecting data in the social sciences (Braun and Clarke, 2013). The interview is the main approach of the data collection method because the researcher will use to generate insight and in-depth understanding of the Almajiri's system of education in Yobe State. The participants were purposively sampled. The purposive sampling was used in this study because the researcher needs a specific type of participants. The participants to be used for the purpose of this research are the Islamic clerics, Almajiris themselves, traditional ruler's civil servant living together in the same area. The justification for the purposive sampling is that most of the participants will be selected because of the knowledge and experience they have on the topic under investigation (Braun and Clarke, 2013; Creswell, 2009; Cresswell, 2012).

The interviews were conducted at the three geo-political Zones in the state. The researcher recorded the data by the using the available devices and notes was also be taken during the interviews to complement the audio tape recordings. The audio tape recording is one of the best devices or methods for collecting accurate and reliable data (Yin, 1994). However, the written notes help the researcher to probe and prepare follow-up questions, and to grasp some aspects that will mention by the participants in the process of the interview. Patton (1987) added that in case those interviews are not recorded, notes were taken to clarify important information that was given in the words and expressions of the participants (Yin, 1994).

Moreover, during the interviews, careful attention were given on how the participants expressed themselves (language, intonation, terms, and pauses they made during the interview Patton (1987) more especially if there are some "off-the-record" remarks that were voiced out by some participants. Scapens (1990) proposed that the casual sign should be taken into consideration during the interview or while collecting the data.

The in-depth qualitative interview is one of the qualitative tools used in data collection the researcher used in collecting and appraising data. This is because the in-depth interview is more reliable in obtaining first-hand

information, which allows the interviewer to intensely explain the participant's moods and standpoints on a topic under study. The following are the names, locations, occupation and date of the interview.

S/N.	Age	Names	Places	Date	Occupation	interview
1	45	M. Muhd	Potiskum	6/10/2026	Teacher	Direct
2	33	M. Adamu	Potiskum	6/10/2026	Teacher	Direct
3	51	M. Musa	Potiskum	6/10/2026	Islamic Clerics	Direct
4	47	M. Bukar	Potiskum	6/10/2026	C.Servants	Phone int.
5	54	Goni Ali	Potiskum	6/10/2026	Islamic Clerics	Direct
6	37	Shirk Ibrahim	Damaturu	10/10/2026	Islamic Clerics	Direct
7	55	M. Babagana	Damaturu	10/10/2026	Teacher	Direct
8	45	GoniAji	Damaturu	11/10/2026	Islamic Clerics	Direct
9	52	Bulama Ali	Damaturu	11/10/2026	Village Head	Direct
10	40	M. Ibrahim	Damaturu	11/10/2026	Teacher	Direct
11	43	Shirk Mustapha	Gashua	14/10/2026	Islamic Clerics	Direct
12	39	M. Gambo	Gashua	14/10/2026	Islamic Clerics	Direct
13	44	M. Musa	Gashua	14/10/2026	C.Servant	Direct
14	41	M. Abdullahi	Gashua	14/10/2026	Teacher	Phone int.
15	47	Bulama Abubakar	Gashua	14/10/2026	Village Head	Direct
	Total					

Source Field Survey, (2026)

From the above table it is clearly shows that three local governments were selected from three geopolitical zones. These include Potiskum from Zone B. Damaturu from Zone A and Gashua from Zone C and interview was conducted. The justification for selecting one local government from each senatorial district is to reduce the level of bias.

DISCUSSION OF FINDINGS

From the available data obtained, the study found that the Almajiri's faces a lot of challenges in the course of searching knowledge. These include but not limited the following: hunger, malnutrition, shelter, portable water, cloth, relationship, discipline, economic and deprivation (Shittu & Olaofe, 2015).

However, the Almajiri school system, or system of education, is relatively different and dissimilar from the Islamic institute (Ahmad, 2018) Even though, both encompass the learning of Islamic principles, philosophies, ethics and standards. It is appropriate to note that, unlike the Almajiri system of education, Islamic education is taught in the orthodox educational school system (John & Kelechi 2025). It is also relevant to note that

distinct and sovereign Islamic educational schools exist. However, what differentiate Islamic schools and Almajiri schools is in the area of Management and operation.

Major Findings

The study disclosed that the Almajiri's faces series of problems this has to do with all forms of denials which include lack of Clothing, inadequate food, poor dressing, shelter, lack of parental care, lack of love or affection, poor relationship, physical and human exploitation as inexpensive or free labour, and sometimes are exposed to sexual corruption; exposed to bad inspirations that inspire the embracing of anti-social manners, again exposed to being attracted into delinquent attitude, illegal or even rebels.

According to Shittu & Olaofe, (2015) the Almajiris live in a poor and unhealthy environment, with little or no medical care by the government, community or their management. In summary Almajiris live in dilapidated or uncompleted building some live in an open space where there is no security of lives and property. In some cases some of them get involved in the use and drugs abuse and even drugs peddle. After graduation some of them fall into ritual business in order to earn a living.

Table 3 Names of States and the numbers of Almajiri's admitted at Shirk Mustapha Tsangaya Gashua

State		**No. ofAlmajiris**		**%**
Kano		10		10
Niger		22		22
Kaduna		7		7
Borno		18		18
Yobe		23		23
Jigawa		10		10
Bauchi		3		3
Gombe		4		4
Others		3		3
Total		**100**		**100**

Source Field Survey, (2026)

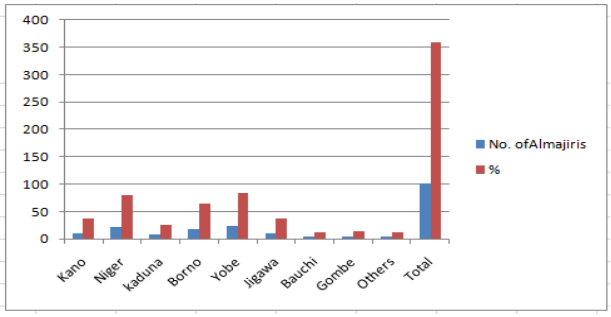

Figure 1 Figure one above depicts the numbers of Almajiri's admitted in Shirk Mustapha Tsangaya in Gashua

Table 3 above shows that most of the Almajiri's admitted at Shirk Mustapha Gashua are indigene of the State, follow by Niger that is not far from the Gashua, and Borno been the nearest State from the eastern part of the State.

Table 4 Names of States and the numbers of Almajiri's admitted at Goni Ali Tsangaya Potiskum

State		**No. of Almajiris**			**%**
Borno		18			10
Gombe		20			20
Kastina		10			10
Kano		10			18
Zamfara		21			21
Jigawa		12			12
Bauchi		2			2
Yobe		6			6
Others		1			1
Total		**100**			**100**

Source Field Survey, (2026)

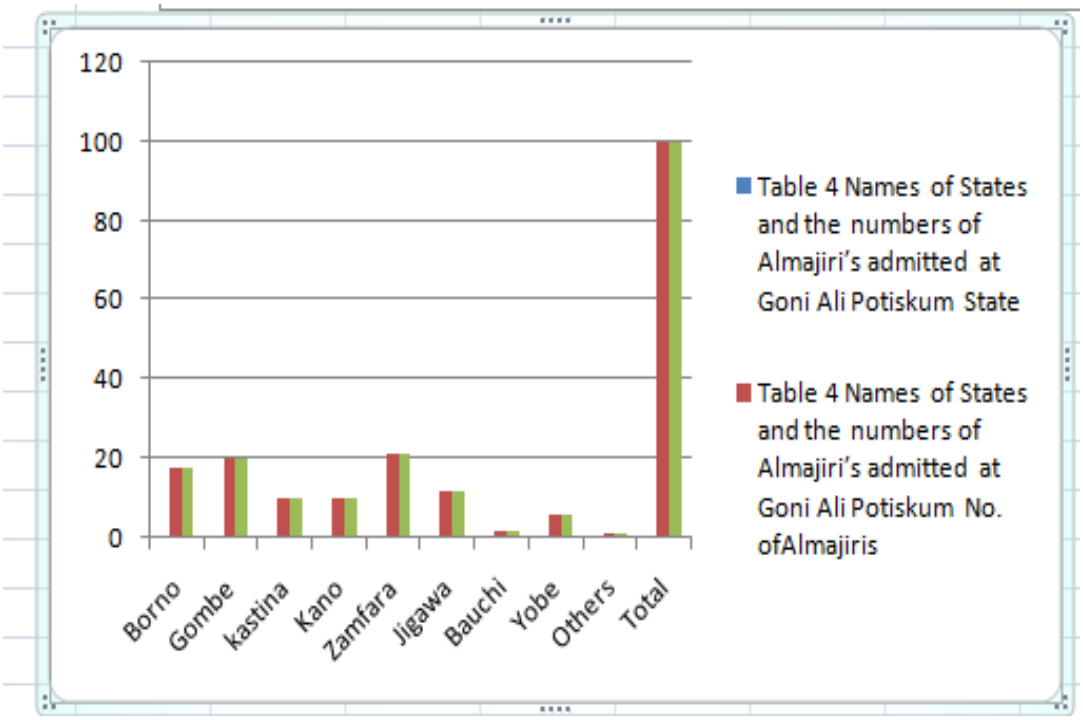

Figure 2 above depict the numbers of Almajiri's admitted in Goni Ali Tsangaya Potiskum

Table 4 above showcase that most of the Almajiri's admitted in Goni Ali Potiskum Tsangaya were from Gombe and Zamfara, followed by Borno State been the nearest State from the eastern part of the State.

Table 5 Names of States and the numbers of Almajiri's admitted at Shirk Ibrahim Tsangaya Damaturu

State		**No. ofAlmajiris**			**%**
Borno		23			23
Kebbi		14			14
Kaduna		8			8
Jigawa		11			11
Yobe		25			25
Kastina		7			7
Bauchi		6			6
Zamfara		3			3
Others		2			2
Total		**100**			**100**

Source Field Survey, (2026)

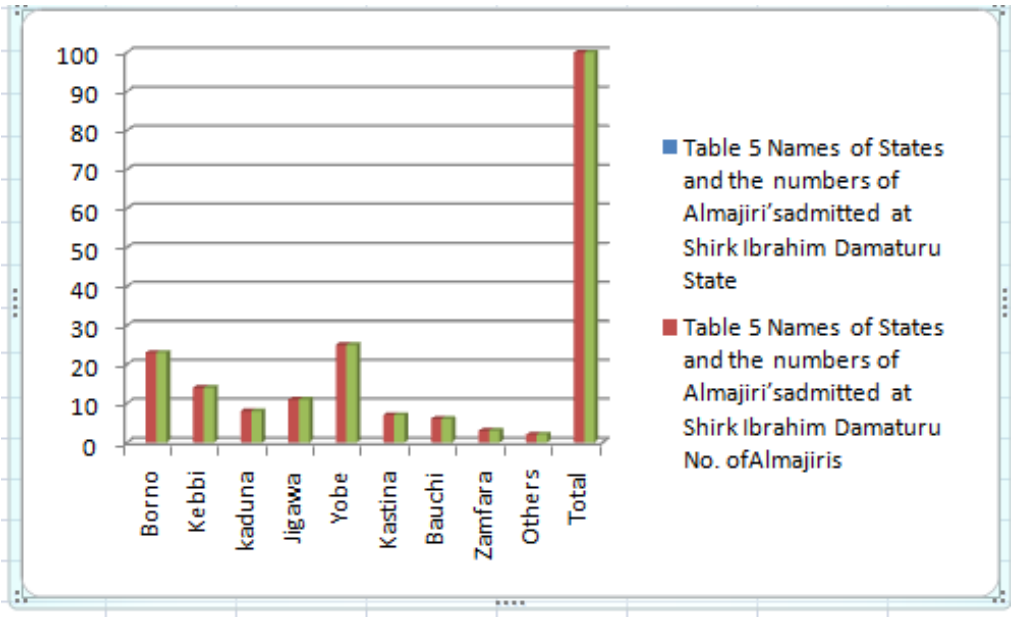

Figure 3 above depict the numbers of Almajiri's admitted in Shirk Ibrahim Tsangaya

Damaturu

The above table's shows the numbers of the Almajiri's that were admitted in various Islamic Schools (Tsangaya) to acquire Islamic knowledge. From the available information obtained from the Islamic clerics they all explained that these Almajiri's were sent by their parents, guidance, and relatives and sometimes by their mothers especially those that lost their parent and no one to take good care of them. Similarly, other

respondents disclosed that some of these Almajiri's that were sending to them to acquire knowledge prove to be irresponsible that is why the parents send them to Islamic schools to gain knowledge and to change their behavior.

CONCLUSION

In conclusion Alma Jiri educational system is an olden practice in in Nigeria precisely in the Northern part of the nation that is predominantly occupied by the Muslims and where Muslims use it as the channel of acquiring Islamic knowledge for centuries. Though, the practice is predisposed by social coordination rather than Islamic teachings and values. For instance the Sultan of Sokoto stated that "Alma Jiri" is not Islamic". (Leadership February 21st, 2016).

To him Islamic religion has played a significant role in the development and improvement of modern Nigeria particularly after the 1804 Dan Fodio Jihad. The stereotype and social indicators of tis educational system has over the years been considered as the un-intended consequences which bedevils the society in many aspects of life. Except, the Muslims take duty and establish a standards as order by Islamic doctrines on the requirements in the attainment of Islamic knowledge the Almajiri system of educational will remain to weaken Islamic image and values across the globe.

Recommendations

In order to overcome or minimize the problems and challenges associated with the Almajiri's education system, orientations and promotions the following recommendations were made which include;

- The government and the traditional rulers should come up with rules that will govern the Almajiris education system especially in the Northern part of the nation that is dominated by the Muslims.
- The government should integrate the Almajiri education into the Nigerian educational system.
- The Almajiri/Tsangaya educational system should be modernized and be incorporated into the conventional national educational organization for nationwideand proper improvement.
- The government should financially support the Almajiri's education by providing allowances to the tutors and the Almajiri's themselves, this will go a long way in minimizing the rate of begging and roaming of the Almajiri's on the street
- The governors in the Northern States should institute a regional method to Almajiri education and inclusive societal development.
- Members of national and State house of assembly should establish National policy on Child Rights Acts and be ratified by Northern States.
- All the stakeholders like the private sector and Islamic organizations should get involved in the Almajiri's system of education to improve and reform the gains made so far to avert situation of having the students out of the school to seek living, as it does not speak well of Islamic belief.
- Government and the traditional rulers should create awareness and re-orientation campaign the all the Northern State in order to change the perceptions of many of the teachers and students on the basic objectives of the Almajiri'seducation system.
- All the emirate in the Northern region has a role to play in the reforming of the Almajiri's education system, this will go a long way in re-defining reflecting the present-day changes around the globe, mainly as it is found in most dominated parts of Arab nations.
- Government and all stake holders should organized re-orientation campaign to the Islamic clerics.

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