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Tsangaya System Of Education And Its Positive Impact On The Society In Sokoto South, Sokoto State

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ABSTRACT

Tsangaya system of education, generally called Makarantun Allo or traditional Qur'anic schools had been in existence for decades, its history can be traced back to the early days of the coming of Islam to Nigeria. It has been a source of moral and scholastic training of the Muslim dominated societies in the Northern part of Nigeria. The system which provides essentially, basic Qur'anic education to the Almajiri Students has contributed tremendously in promoting Qur'anic education, inculcating self-discipline, spiritual growth of individuals and the communities. Therefore, this article examines the positive impact of Tsangaya system of Education on the society of Sokoto South Local Government area of Sokoto State, Nigeria. The study employed a qualitative approach that entails the techniques of documentations and interviews in collecting data while thematic analysis was utilized for data analysis. The findings revealed that Tsangaya System of Education in Sokoto South area of Sokoto state has positive impact on Almajiri in the area such as mastering the recitation, memorization and writing of the Glorious Qur'an as well as inculcating good behavior.

Keywords : Islamic Education, Tsangaya System of Education, positive Impact, Almajiri, Sokoto

INTRODUCTION

Tsangaya refers to the informal School or place where teaching and learning of the Glorious Qur'an and other Islamic Sciences are taken place. The early Tsangaya Schools were day institutions, children are attending from the comfort of their homes living with their families receiving proper guidance, teaching and learning (Ibrahim 2022). The word Tsangaya is derived from the Sangaya in Kanuri, which means Educational institution (Babajo 2017). Consequently, Tsangaya is the real name while Tsangaya is Hausa alteration of the word. On the other hand, the term Tsangaya school is known as Makarantar Allo, which derived its name from what is largely visible in the school that is the wooden slate, Allo in Hausa Language. Apart from the general name, Tsangaya has other names such as, Makarantar Muhammadiyyah, Makarantar Allo, Makarantar Kur'ani etc (Bano 2011). Meanwhile, the word Almajiri is derived from the Arabic word Al-Muhajirun, which means Migrants. It refers to the students who enroll into the traditional method of acquiring and memorizing Qur'an in Hausa Land. It is also refers to a particular place where children at their tender ages are sent out by their parents to other villages, towns and cities for acquiring knowledge of the Glorious Qur'an under the care of a knowledgeable Islamic scholar, Alaramma or Goni.

Tsangaya System of Education 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 (Bambale 2003). 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. The presence of the *Tsangaya* System of Education in Sokoto South local government of Sokoto State has affected the lives and the mindset of the indigenes of the area in different ways. The system has brought many remarkable scholars in the fields of Qur'an and its sciences, teaches the people acts of worship, changes the mindset of the people towards inculcating good behavioral modes and bring unity among the people. Besides that, *Tsangaya* 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. Although there are a lot of challenges surrounded the system, but it has recorded many successes over the period of time.

Literature Review

Prior studies have elaborated on the historical background of the *Tsangaya* System of Education. Babajo, et al., discuss the establishment of *Tsangaya* System of Education dated back to the colonial times, and explores how it has been a source of educational training and good morals to the dominated Muslims communities in northern Nigeria (Babajo 2017). Muhammad states that *Tsangaya* schools were established before the advent of the colonial masters (Muhammad 2020). Kabir agreed that in the most part of West Africa, the Qur'anic schools had been established prior to the way the coming of the colonialist (Kabir 2011). In addition, Yahya exposed that, the *Tsangaya* schools were introduced to Kanem Borno since from the very beginning of the Islamic religion in the area, Kanem Borno gradually became the center for the Qur'anic learning and recitation more than any other town in the Hausaland and it expel in that until the present time (Yahaya 2022). The center has produced a number of experts in the writing and recitation of the glorious Qur'an. The Emirs of Kanem Borno at that time generously financed and supported the Qur'anic schools and their teachers. Furthermore, the influences of the center have spread to the neighboring state in the Hausaland, Differed from the above opinions, Ayuba argues that the *Tsangaya* System of Education originated from the prophetic era. Similarly, Adamu also traces the historical background of the establishment of *Tsangaya* System of Education by saying that the practice has stated as a result of the Prophet's da'wah (Adamu 2014). He further affirmed that the prophet (peace be upon him) taught his companions the glorious Qur'an in his *Masjid* (Mosque) and that was the first Qur'anic school and Islamic center for the Muslims where all Islamic related issue were observed. It was reported that the Prophet have advised the Muslim to travel even up to China in searching for knowledge.

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 in advance.²⁰ 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 (5) *Almajiri*, (5) Teachers, (3) stake holders from the government agencies, (3) parents of the *Almajiri*, and (3) peoples living with the *Almajiri*. The interview participants were coded as *ALJ*, *ALM*, *GOF*, and *PLA*. Finally, thematic data analysis is used in analysing the data gathered from the interview.

FINDINGS AND DISCUSSION

Positive Impact of Tsangaya System of Education on Almajiri in Sokoto South, Sokoto State

The establishment of the *Tsangaya* System of Education in Sokoto State and the presence of the *Almajiri* has contributed to the development of the educational system in the area. Based on research, it cannot be denied that *Tsangaya* System of Education has made a significant contribution to the development of Islam in the mentioned area especially in preserving the tradition of memorizing the Qur'an among the society. In fact, the system has affected the social, moral and spiritual situations of the Sokoto South and the other areas of Sokoto State. Overall, the *Tsangaya* System of Education in Sokoto State has affected the *Almajiri* in the positive ways as the following:

Mastering the Recitation, Memorization and Writing of the Holy Qur'an

The main aim of the *Tsangaya* System of Education is to educate the student to learn the Qur'an and to excel in the memorization of the Qur'an and learn its sciences. The methodology used by the *Tsangaya* schools in Sokoto in teaching and learning the Qur'an give the *Almajiri* the ability to differentiate, pronounce the vowels and consonants of the Arabic language which makes it easy for the *Almajiri* to recite the glorious Qur'an correctly as it is revealed. Individual method of learning Qur'an is employed in which students are allowed to read at their own capacity. The teacher teaches the *Almajiri* specific portion of the glorious Qur'an on a wooden slate and subsequently, the *Almajiri* recites the portion until he mastered it. Later, the *Almajiri* recites the portion of the Qur'an to the hearing of his teacher, and once the teacher is satisfied of the recitation, then only he will add more portions to the ones earlier learned by the student. This method is applied continuously until the *Almajiri* finishes the whole Qur'an. The above process of recitation is followed by the memorization stage. From the very beginning the *Almajiri* chooses the selected chapters of the glorious Qur'an that fall within his intelligence and memorization capacity. The student takes his slate for recitation with other experts in attendance, correction is made on orthography and spelling mistakes after which student then goes on to individually memorize that portion of the Qur'an he had chosen. Therefore, the above-mentioned method of teaching al-Qur'an makes it possible for the *Almajiri* to memorize the whole Qur'an and commit it into writing easily.

Inculcating Good Behavioural Modes

The establishment of *Tsangaya* schools in Sokoto and the teaching of the glorious Qur'an make the *Almajiri* learn more deeply on the tenets of Islam and subsequently commit significant efforts to put them into practice. In fact, many *Almajiris* that came to study in this area (Sokoto South) over the years have succeeded in memorizing the Qur'an, became preachers and guide the Muslim ummah on the right path. The *Almajiri* that spends most of his precious time learning the Qur'an is tending to be a person with piety and of good behavioural modes as Islam advocates good behaviour which has been stated inside the Qur'an. Based on interviews, among the good behavioural modes that the *Almajiri* inculcate include respecting elders, trust, patience, grateful and obedient to Allah.

Spiritual Effect of Tsangaya System of Education on Almajiri

In Islam, the purpose of man's creation is to worship Allah and this has been stated and emphasized by Allah inside the Qur'an in sura al-Dhariyat, versus 56. As a person or individual is not able to worship his creator without knowledge. Therefore, *Tsangaya* schools in Sokoto were established to educate the people on the message of Allah that is the Qur'an and the teachings of Islam so as to know how to worship their Lord accordingly.

Social Effect of Tsangaya System of Education on the Society

The establishment of *Tsangaya* schools in Sokoto has affected the social life and well-being of the people in the area. In other words, the social life of the people has change as the result of the *Tsangaya* influence and the presence of knowledgeable *Tsangaya* teachers and students. The presence of the *Tsangaya* schools in Sokoto does not only give effects to the Almajiri but also to the society in general as most of the people of the area attended the *Tsangaya* schools and learn much about Islam and its ethics. Consequently, some members of the society adhere strictly to the teaching of Islam, and therefore, peaceful, prosperous and sound communities were established. The Muslims of the area were able to practice the Islamic ethics regarding respect to parent, guardian, and teachers because teachers (*Mallam*)

in the system have the function of an administrator, a teacher, a guide and a counsellor, an arbiter and a treasurer.

CONCLUSION

The establishment of the *Tsangaya* System of Education in Sokoto and the presence of the *Almajiri* has contributed to the development of the educational system in the area especially in preserving the tradition of memorizing the glorious Qur'an among the society. The system has not only produced memorizers of the glorious Qur'an but also knowledgeable *Almajiri* and God-fearing people in Sokoto. Many *Almajiri* after graduated from *Tsangaya* schools became imams, scholars, judges, jurists, teachers and other well-meaning people in the area. The above-mentioned efforts will hopefully provide a better future for the *Tsangaya* schools. Therefore, the *Tsangaya* System of Education has not only give positive impact on *Almajiri* in terms of social, moral and spiritual situations but also the Sokoto South and the other areas of Sokoto State.

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