

ROLES OF UNIVERSAL BASIC EDUCATION ON THE DEVELOPMENT OF QUR'ANIC SCHOOL: A STUDY OF SOKOTO STATE, NIGERIA

BY

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Abstract

This work examines the roles of Universal Basic Education toward the development of Qur'anic School. The research conducted at Sabon Birni local government area in Sokoto Nigeria. Education is capital intensive as a result the running of UBE scheme on Qur'anic School demands a lot of capital and unless the government is financially committed to the project, the implementation might be ineffective. Inadequate funding can cripple the effective implementation of the scheme. The introduction of UBE programme has led to population explosion in primary schools and Qur'anic School. However, the prevailing economic and social problems that are being encountered by our students in the Quranic schools system are enormous ranging from inadequate teaching personnel, poor academic performance, inadequate teaching/instruction facilities and a lot more are some of the numerous challenges facing the planning and implementation of UBE program in enhancing Quranic education. Due to the aforesaid issues, it is therefore necessary that research of this nature should be conducted in order to assess the impact of UBE scheme on the development of Quranic schools in Tangaza local government area of sokoto state. Based on the findings of this paper, it was recommended that Government and key stake holders concern should provide necessary and adequate facilities, equipment, human resources for betterment and the development of Qur'anic school.

Keywords: Assessment, UBE, Qur'anic schools, Development

Introduction

Education is the process of developing the cognitive and psychomotor faculties of an individual and groups in order to equip them with knowledge and skills necessary to survive and make progress in the human society (Ali, 2018). Education is regarded as having paramount importance, basically because of its ability to aid in improving the quality of life and in the progress of the society in general. It has also been seen as a good way to narrow the existing gap between the members of the society who are from the affluent line and those who are suffering from poverty. Education as a source of knowledge all over the world is the only key to unlock the door of development and progress of any nation. Knowledge serves as fundamental sources of socio-economic status where development depend on. No nation in the world today can

achieve greatness if the youth therein, which is its greatest asset and successor generation can't access quality education (Adam, 2012).

Education is very important for the development of individuals and the society. In realization of the role which education plays in national development, the government of Nigeria has introduced various educational policies and programmes with great expectation that the felt socio-economic and political needs of the citizenry would be met by the government. UBE took its roots from the United Nations Organization (UNO) declaration of fundamental Human rights that 'every child has a right to education' and that education shall be free and compulsory (Emmanuel, 2011). It was also emphasized at the Jomtein World conference in 1990 and framework for action on basic education for all by the year 2000. The Qur'anic School happens to be one of the areas covered by this Act for the purpose of provision of basic education. Recent study conducted by the Ministerial committee on Madarasah Education puts the population of Almajirai at about 10 million (UBEC) It therefore become obvious that for Nigeria to achieve the Millennium Development Goals (MDGS) and Education for All (EFA) goals, there is need for an accelerated intervention by the UBE commission for the reformation of Qur'anic Education.

UBEC to provide facilities for basic education for duration of nine years to all classes of children irrespective of their social, religious and physical considerations. More importantly, the Act makes special mention of the Qur'anic School as a critical class of school age children whose inclusion in UBE delivery is essential towards the attainment of EFA goals and MDGs Muhammad, (UBEC). Furthermore, the Federal Government of Nigeria, through the Federal Ministry of Education, commissioned a Ministerial committee to develop a framework for addressing the issue of Almajiri and Qur'anic Education in Nigeria (Emmanuel, 2011). At the submission of the report, Government of Nigeria set up an Implementation Committee on Almajiri and Qur'anic Education Programme. With these traditional inclination and other loadable problems faced by the proprietors, teachers and the students of the Qur'anic Schools in Nigeria, the Federal Govern of Nigeria. Alongside SUBEB, the local government education authority (LGEA) was established by UBEC Act, 2004 (Baffa, 2003). The Act recognizes the constitutional responsibility of the state and local government to manage basic education in its domain.

The Federal government guideline on implementation for the UBE programmed in 1999 proffers some strategies these include that the programmed is free and compulsory and effort are been made to avoid the mistake of the past which affect UPE implementation in Nigeria. UBEC, SUBEB and LGEA are major stake holders in the implementation and management of UBE programmed in Nigeria (Abdul, 2008). SUBEB and LGEA are in charge of recruitment of staff, management of human resources, material and financial resources in the state. They monitor and evaluate to ensure that the objective of the programmed is achieved. The Qur'an as a piece of literature is unique, occupying such a place of eminence in Arabic language as has never been attained by any book. It was with the Qur'an that Arabic literature originated and it was through the Qur'an that Arabic became a powerful language to be spoken in many countries. Without the Qur'an, as remark by a modern critics, the Arabic language would have been nowhere in the world (Baffa, 2003).

It transformed a dialect, spoken in a very limited area of the forgotten corner of the world, into a world-wide language which became the mother tongue of vast countries and mighty empires and produced a literature which is the basis of the culture of powerful nations from one corner of the world to the other. Such is the unique achievement of the Qur'an (Abdul, 2008). Its language is rhythmical and rhetorical, but not poetical. Commenting on the style of the Qur'an, Sale says, "The Style of the Qur'an is generally beautiful and fluent and in many places especially where the majesty and attributes of Almighty God are described". Literature supplies material for writing history of a certain age. But the Qur'an is such a literature that provides ample authentic materials to write history of different periods of the world. In literature generally the feeling of romance is created by fables and legends and those are imaginary. But in the Qur'an romance is created by real facts – the nocturnal journey of the Prophet from earth towards the heaven, which is known as Mi'raj (Baffa, 2003).

According to Abelegu (2000), the Qur'an is so pure in language, and so beautiful in style that no human genius can either imitate or produce one like it. In the word of Palmer, "That the best of the Arabic writers has never succeeded in producing anything equal in merit to the Glorious Qur'an. However often we turn to it, at first disgusting us each time a fresh, it soon attracts astounds, and in the end enforces our reverence. According to Fafunwa (1986) in their contributions to the development of Qur'anic schools from their respective books of studies: A note on Arabic Teaching in Northern Nigeria, Kano Studies and History of education in Nigeria respectively proclaimed that Arabic is in many respects the classical language of West Africa and in the non-Arabic-speaking Muslim countries. According to Abelegu (2000), Arabic is studied because it is the language of the Qur'an and therefore, has great spiritual value. Indeed, the history of teaching Arabic is known throughout the Islamic world, particularly in the non-Arab world, where it led to the spread of Islamic system of teaching (Muhammad, 2014).

The scope of integration and the spread of interest in it exploded. Before this time, there was virtually, no discussion about integrating the traditional Quranic schools, but it however started emerging. In many Islamiyah school subjects like Hausa, English and Mathematics were introduced through the UBE Scheme (Abelegu, 2000). Later, real integrated Islamic primary schools came to be opened in many cities and towns. In these types of schools, sufficient close of Arabic and Islamic studies are injected in their academic programs. In some cases, children that attend the evening/night Islamiyah schools as used to be previously. The latest trend in the integration efforts as stated by Shehu is the establishment of Tahfeez schools at the primary school level, and integrated Islamic secondary schools. These are now too numerous to mention some here.

NGO (Non-Governmental Organization), intervention in the Integration. Another very important development worthy of note is that nowadays, not only Islamic Organizations are interested in integration. This cuts across numerous interest groups that include the government in (all its tiers), local and international NGOs and International Donor Organizations like the UNICEF, USAID, UNESCO among others (Baffa, 2003). The government of Nigeria has been advocating integration through its UBE Programme with varying motives and degrees of commitments, the other organizations have been advocating, funding and researching in the project. According to Adesina (1981) his group observed that poor performance and low morale exhibited by the

teachers is a reflection of their present total remuneration and their poor living and working environment. To reverse this phenomenon the following welfare packing was recommended to make the teaching of Qur'anic studies, and western education profession attractive enduring by their employers.

According to Muhammad (2014) supervision of schools contribute immensely to the development of education especially on the delivery of qualitative education. Denga (2008) identifies the following as the major factor militating against effective supervision, poor remuneration of the teachers, insufficient resources, and lack of facilities for inspectors, poor funding and lack of evaluation system. Supervision gives room for correction; it helps to improve the standard of education in the country (Adesina, 1981). It helps to build confidence in the teachers, it also helps to encourage school managers and administrators to provide adequate facilities which will help to achieve educational goal in the country. Record kept during supervision exercise will be of help to researcher because it will serve 'as reference materials.

Problems of UBE to the Development of Qur'anic Schools

The following are workable solution to the problems of Quranic School in relation with implementation of UBE as proposed by Muhammad (2014):

Dearth of Data: Use of unreliable data. For example, during the UPE scheme, projections for the cohorts for implementation were based on unreliable census figures; the number of children that turned out in 1955, 1957 and 1976 was more than double the projected figure which crippled the whole programme (Adam, 2012). These problems are replicated in the UBE programme.

Inadequate Resources: There are shortages and lack of human and material resources inadequate infrastructure facilities, equipment, instructional materials etc. Unqualified teachers still teach in Nigeria (Muhammad, 2014). For example, UBEC stated that the profile of unqualified teachers in public schools nationwide stood at 41.1% out of 667,550, of the qualified NCE holders, most of them appear to have a challenge of very poor quality in the classroom.

Funding Problems: Nigeria has not met the 26% allocation of its national budget to education as prescribed by UNESCO. Allocation of fund to UBE seems to be on a decline. For example, Adam (2012) findings showed a decline from 47.8% in 2000 to 37.67% in 2001 and then 19.0% in 2002, and average of 13.98% between 2003 and 2004 and 19.26% in 2005. Adesina (1981) outlined some factors that militate against effective funding of education as follows: Declining economic resources of the government due to inadequate planning and/or refusal to plan, inadequate fund allocation for the implementation of programs due largely to faulty financial fiscal-policy measures of the government through financial institutions, epileptic funding of programmes owing to lack of concentration and focus on the importance of programmes to the nation future growth and sustenance. Over-reliance on a single source, lack of continuity in educational programmes and under-utilization of available educational resources and attendant wastage.

The Problem of Access to Qur'anic and Western Schools: Many children are out of school (drop-out or stay-out). More than 40% of school-going-age children are out of school. For example, the world census data signified that 42.1 million of Nigerian children are between the ages of 1-14 years, out of this population, 22.3 million are in primary school, while 3.6 million are in junior secondary school giving a total of about 25.9 million children in primary/junior secondary schools (Adesina, 1981).

Workable Solutions to the Challenges of UBE to the Development of Quranic Schools

To improve UBE on Qur'anic School implementation, robust attempts should be made to tackle the militating factors identified through good governance.

- Governance refers to the use of institutions, structures of authority and collaboration to allocate resources and coordinate activity in society.

- Governance is a manner in which power is exercised in the management of a country considering its rules of the political system to solve conflicts through visionary leadership.

The important elements of good governance are summarized to involve:

- Transparency, equity and accountability.

- Rule of law, participation and responsiveness.

- Cooperation between the political and the administrative class for the delivery of high quality service needed for sustainable development and growth.

- Control of corruption.

- Promotion of the values of political participation of the citizens for effectiveness and efficiency.

- Security and justice administration; and

- Elaborate citizens' participation in the governance process (Adesina, 1981).

To improve UBE implementation, leaders and managers must ensure the following:

- Educational plans should be done by experts and professionals before pronouncements and implementation.

- Managers should clearly interpret the policies to the understanding of an ordinary Nigerian.

- There should be accountability in all facets of the system. Leaders, managers, parents/guardians, communities and the society must be involved in ensuring adequate implementation of UBE.

Conclusion

Education is regarded as having paramount importance, basically because of its ability to aid in improving the quality of life and in the progress of the society in general. The UBE programme has three main components, namely: Universal, Basic and Education. 'Universal' here means that the programme is for everyone, irrespective of tribe, culture or race and class. The term 'Basic' depicts that it is fundamental or essential, and that it must be given at all cost. It is on this factor that every other thing rests on, without it, nothing may be achieved. It is the root for the acquisition of any knowledge.

Recommendations

1. UBE programme can thus be seen as that type of education that every individual must have; it should not be a privilege but a right, and it should be the sum total of an individual's experiences no matter his class or background.
2. The mission of Universal Basic Education is to serve as a prime energizer of national movement for the actualization of the nation's vision.
3. On final notes, UBE scheme impacted on the development of Qur'anic Schools in Sokoto. However, a lot of problem facing the UBE scheme on Qur'anic School in the study Area.

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