



The Role of Information and Communication Technology in Integrated Qur'anic Tsangaya Education (IQTE) in Niger State

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Abstract

The integration of Information and Communication Technology (ICT) into the educational system has become increasingly significance especially in contexts where traditional methods intersect with modern advancements. The study was carried out to determine the role of ICT in Integrated Tsangaya Schools in Niger State. This study adopted field research method. A structured questionnaire consisting of 15 items was developed by the researchers for data collection. The population of the study comprised of all the teachers of Integrated Tsangaya Schools in Niger State from where 51 teachers were selected based on purposive sampling. Three research questions were formulated to guide the study. The findings of the research revealed among others that ICT facilities can provide the IQTE (Traditional Qur'anic Educational System) teachers with educational resources, hence improving the teaching and learning in the IQTE schools. The findings also revealed teachers' resistance to change, lack of computer literacy as well as lack of electricity and interest in the use of modern ICT facilities as some of the challenges militating against the use of ICT in the IQTE schools. On the basis of the findings, some recommendations were made which include, among others the need to organise refresher training programmers for the teachers to enable them to effectively utilise e-learning facilities in the IQTE schools. Another recommendation made is that, to achieve full integration of ICT in the IQTE schools, reliable electricity, high speed internet connectivity and computer hardware among others, should be provided.



Keywords: IQTE, ICT, Teachers, Niger State, Teaching and Learning

Introduction

Islam regards knowledge as the root of civilisation and foundation of human development in both physical and spiritual realms. The Significance of knowledge acquisition was evidently demonstrated in the Glorious Qur'an when Allah *Subhanahu Wata'ala* (SWT) instructed Prophet Muhammad *Salallahu alayhi Wasalam* (SAW) to seek knowledge before entrusting him with His Message to the entire mankind. In support of this assertion, Ali (1984) reported that, the Holy Qur'an 96 v 1-5 narrates that mankind should read in the name of the Lord Who created; Who created man from clot of blood; Read in the name of the Lord the most generous; Who taught (the writing) by the Pen; Who taught man that which he knew not. Thus, mankind, most especially Muslims, have been enjoined to acquire knowledge regardless of their gender, age, ethnicity and social status among others for proper understanding of their religion as well as for adequate preparation for challenges of existence.

Consequently, the search for knowledge is obligatory upon every Muslim as reported by *Hadith* of the Prophet which emphasis on the importance of seeking for knowledge. For instance, the Prophet was reported to have said that wisdom (knowledge), is the lost property of the believer, wherever he sees it, he picks it up as reported by Abu Huraira (al Tirmidhi 2687). Aside from the call for acquisition of knowledge, the Prophet equally mandated the believers to disseminate whatever they have acquired to benefit mankind. Perhaps, it is in this regard, that he affirms that the best amongst men are those who learn the Qur'an and teach it to others (Sahih Bukhari). To answer this clarion call, Bukar and Mangari (2020) reported that Muslims across the world, from one generation to another put in their best to educate themselves and disseminate the knowledge acquired which led to what is known as Tsangaya Education.

The word *Tsangaya* literally means *Qur'anic* learning centre popularly known as “*Makarantan Allo*” Where teaching and learning of *Qur'anic* Education is observed. According to Shehu (2016) *Tsangaya* system of education involves sending of children (usually between the ages of seven to fifteen) to another part of the village, town or country by parents to a *Mallam* (learned person /teacher) to learn about Islam. This practice has been part of Muslims way of life over a thousand years and had played a pivotal role in the transmission of moral and religious values, as well as discipline and enhanced literacy in most part of the present Northern Nigeria. Beside, Islamic education is to actualise the excellences of an individual and basically, to recognise the existence of Allah and His attributes which leads to the development of *Tsangaya* System of Education in Nigeria.

2.3 Tsangaya During the Pre-colonial Era

According to Abdulqadir (2003), *Tsangaya* system of education started in the 11th century (1380s-1893) through Bornu empire, under the ruler ship of El- Kanemi, and its aim was to enable pupils to memorise the Qur'an and be able to recite it (Bukar & Mangari, 2020). When the Malam is satisfied with his pupils in memorising the verses of Qur'an, they then move to identification of alphabets with their respective sounds, then to formation of syllables with vowels, and then writing (Abdulkadir, 2003). The next is to understand the meaning of the Qur'an memorised by the pupils. This is done by translating the Qur'an to them. At this level of translating the Qur'an, other subjects of instruction are included in the pupils training, such



as *Hadith, Fiqh*, Arabic Literature, comprising of Arabic grammar, poetry, and rhetoric etc. (Idriss, et -al, 2022). However, western education was not included in the subjects taught during these periods of Islamic Education because it was thought it would lower the standard of *Tsangaya* System of Education.

The *Tsangaya* System enjoyed a great support and encouragement from the Mais (a title for Bornu rulers) (Shehu, 2006) who encouraged and supported the establishment of centres in many areas for the spread of literacy. According to Idriss, Nur and Muhammad (2022) prominent among such centres are: Kukawa, Geidam and Damaturu. These centres produced several experts in the writing and recitation of the Qur'an. The system also produced rulers, religious reformers, judges, administrators, clerics, scholars and a sequence of men literate in the Arabic language (Taiwo, 1980). Centuries later, another Islamic State was founded in Sokoto, through Usman Danfodio revolution, establishing Islamic laws and teaching of the Glorious Qur'an. The above two Empires established what is presently known as the Traditional Qur'anic Educational System.

Prior to the colonisation , 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, Kefela, Ngamdu, Kukawa, Monguno institutions in pre-*Jihad* period like Al-Maghili School were famous in Kano and Katsina (Ademola, 2019). 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 scholars') and the schools were funded and maintained by the Sultanates. During the Sultanate of Idris Alooma of Borno, hostels and lodges were built on the vicinity of Al-Azhar, Zaituna and Qayrawan for the students. The accommodation and feeding of the Malams 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, 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. In this way, the system flourished, and the pupils had no cause to go for begging (Babagario, 2019). However, the Sokoto Caliphate was famous for its highly educated people containing diverse people, different culture, language and religion but unfortunately a succession dispute in 1890s resulted in a civil war unfortunately, the Empire was dissolved and the British conquered the area in 1903 and annexed it into newly established Northern Nigeria Protectorate (Safana, 2017)

The *Tsangaya* System of Education During the Colonial Era

During the British colonisation of Nigeria, there was a drastic transformation in the political system of administration as the Emir/Sultanate'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 (Babajo, 2018). Most of the Emirs were impeached or deposed and were replaced by the British representatives (Shehu, 2003). Therefore, the Qur'anic teachers and their Almajiris (students) were compelled to search for alternative means of survival because they lost every opportunity under the rule of colonial masters. The duty of running the affairs of *Tsangaya* Education moved to the resident administrators.



In addition to the denial from any form of assistance to the well-established *Tsangaya* Schools, the British Colonial Masters also introduced a new tax policy which compelled the Qur'anic teachers to pay tax. Perhaps it is in support of this affirmation that Babajo (2018) reported that the Malams were mandated to pay for land rent, that is, payment for land used for the *Tsangaya* School (the general concept is that land belongs to government). Consequently, they 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. This policy greatly affected Qur'anic proficiency gradually (Babajo, 2018). Thus, the introduction of the tax payment policy in addition to the elimination of *Zakat* and State treasury (*Baitu al-mal*) which was the economic backbone shouldering the affairs of the *Tsangaya* schools and its teachers, has created a huge vacuum to the *Tsangaya* system of education. Thus, it constitutes a major setback to the *Tsangaya* system of Education during the colonial era. This was summed up by (Shehu, 2003) when he reported that they (the colonial masters) relegated the utilisation of Arabic alphabets which set to inscribe the local language known as Ajami as a means for communication in Hausa land which was already in use and replaced it with the English alphabets and Roman figures in Schools. Consequently, this has seriously dealt a great setback not only to the teachers of *Tsangaya* who were considered as the most educated elite but also to the entire system of the *Tsangaya* Schools. However, Concerned Muslim organisations and groups had introduced several projects by establishing their own separate integrated Schools in respond to the Christian evangelical nature of Education.

2.5 The Tsangaya Education in Post-Colonial Era

According to Muhammad (2009) Islamic education began to witness tremendous growth after independence, from sitting on mats in houses to benches at modern Islamic schools. The Northern States established more integrated post-primary Schools after independence, such as, the Arabic Teachers College and Sultan Abubakar College all in Sokoto and many Women Arabic Teachers College were established. Dahiru, (2011) stated that Islamic Organisations established Model Primary Schools from 1980s, prominent among them were Islamic Education Trust (IET) Minna and Sokoto, Islamic Foundation, Kano, FOMWAN, JIBWIS, Hudaybiyyah Foundation, and Da'awa Group of Nigeria kano. The most recent of these trends is the establishment of *Tahfiz* (memorisation) Schools at Primary level and Integrated Islamic Secondary Schools. Hamisu (2016) reported that the efforts of government agencies cannot be over emphasised, these agencies include the Universal Basic Education Commission (UBEC), the Education Trust Fund (ETF) now Tertiary Education Trust Fund (TETFUND), the National Mass Education Commission (NMEC) and the National Commission for Nomadic Education (NCNE). This rapid increase attracted the attention of several interest groups, local and international NGOs and Donor Agencies. (Hamisu, 2016), yet the concerted efforts by these bodies yielded fairly positive results because the Almajiri (students) of Traditional *Tsangaya* Schools were not actually integrated with western system of Education.

Consequently, by the beginning of the new millennium (2002) global statistic indicated that Nigeria was the country with the largest number of out of school children in the world. This motivated the Federal Government in 2010 to introduce measures towards achieving Education for All (EFA) by 2015; this led to the introduction of Almajiri Integrated Model Schools. In April 2012, the Federal Government of Nigeria led by President Goodluck Jonathan, through the UBEC, launched a national education policy initiative known as the Almajiri Integrated Model School (AIMS) (UBEC, 2019). According to Abubakar and Makiyu (2021) the main



goal of AIMS was to integrate Qur'anic schools into conventional schools with modern curriculum to provide skill-based education to the Almajiri and empower them with career skills, in addition to their religious education. The AIMS initiative was also intended to increase educational access, specifically for the 10 million “out of school children” in Northern Nigeria. These out-of-school children are predominantly students of the Qur'anic schools. Another goal was to close the regional school enrollment gap between the northern and southern parts of the country, as the southern part of the country has the highest primary, secondary, and tertiary school enrollment and graduation records.

Almajiri Integrated Model School (AIMS) known as Integrated Qur'anic *Tsangaya* Education (IQTE), is a new outlook to the traditional *Tsangaya* Education. Thus, the government operates within the circle of the Traditional Qur'anic School by constructing classrooms and providing staff with modern facilities to teach Arabic and Islamic Studies alongside western education subjects, such as English Language, Mathematics, Basic Sciences, Hausa, Social Studies and Computer Sciences for such schools that agreed to integrate with the western education.

Niger State IQTE teachers are divided into two; the Alammomi who handle the teaching of Qur'an to the wards by ensuring that they attend the Qur'anic school regularly in the recitation halls, writing the Qur'an for pupils in the wooden slate, correcting the pupil's recitations and writing as well ensuring they commit the Qur'an into memory. Second form of teachers in IQTE Schools are conventional teachers responsible of teaching the wards subjects like Arabic, Islamic Studies, English Language, Mathematics, Social Studies, Basic and Computer Science. (Hamisu 2016)

The integration of these modern facilities which includes Information and Communication Technology (ICT) into educational systems transform the way knowledge is shared, acquired, and dissimilated. Perhaps, it is in support of this assertion that Muhammad (2021) reported that the use of ICT in classroom teaching and learning is very significant for it provides opportunity for both the teachers and the students to operate, store, manipulate and retrieve information. Above all, it enables them to acquire current and wider knowledge in their areas of teaching. Consequently, technology allows collaboration between teachers and students, thus, making teaching and learning effective. In the context of traditional educational frameworks, such as *Tsangaya* schools, this transformation represents a significant shift from conventional teaching and learning methods to modern pedagogical methods. Unfortunately, in most IQTE schools, the use of modern technology tools remains uncertain.

Statement of the Problem

The *Tsangaya* system of education has been a century old system of religion and cultural learning which is commonly practice in Northern Nigeria. This traditional system of education has been bedeviled with several challenges ranging from begging, insurgency, banditry and political thuggery. Perhaps, it is against these ill challenges that the Federal Government of Nigeria introduced Almajiri Integrated Model School (AIMS). Known as Integrated Qur'anic *Tsangaya* Education (IQTE), with western education subjects such as English Language, Mathematics, Basic Sciences, Hausa, Social Studies and Computer Sciences to provide skill-based education to the Almajirai and empower them with career skills, in addition to their religious education. Hence, the limitation to utilise modern facilities, such as Information and Communication Technology (ICT) into teaching and learning can hinder the most expected positive educational outcome such as improving teaching and learning. In contrast, Adamu



(2017) observed that by integrating ICT tools in the school system, the modern-day teachers have greater advantage than teachers of earlier centuries, because at their disposal are wide ranges of powerful teaching and learning ICT tools that never exist for teachers of even the immediate past century. For instance, some 20 years ago, a teacher cannot imagine that from the comfort of his bedroom, his office or even on transit, he can effectively communicate with his students and deliver instruction conveniently. Thus, the global recognition and affirmation of integrating ICT can improve teaching and learning in schools. It is against this background, that this research study attempts to examine the roles of ICT in Integrated Qur'anic *Tsangaya* Education.

Research Questions

The following research questions were formulated to guide the study:

- 1-How can ICT facilitate teaching and learning in IQTE schools?
- 2-What are the challenges militating against the use of ICT in IQTE schools?
- 3-What are the strategies for overcoming the challenges facing the adoption of ICT among IQTE teachers?

Purpose of the Study

The purpose of this Study is to examine the role of ICT in integrated *Tsangaya* education in Niger State. Specifically, the study shall determine,

- 1- How ICT can facilitate teaching and learning in IQTE schools in Niger State
- 2- The challenges militating against the use of ICT in IQTE schools in Niger State
- 3- Strategies to overcome the challenges against the adaptation and usage of ICT among IQTE teachers.

Methodology

This study was designed as a field survey study. Purposive sampling method was used to select 51 numbers of teachers from the fifteen (15) out of thirty (30) existing Integrated *Tsangaya* Schools in Niger State. The study involved the use of questionnaire which was the main instrument, and it was structured in such a way that variety of information were collected from the respondents, i.e. the IQTE teachers on their perceptions of the role of ICT in improving teaching and learning in IQTE schools. Questionnaires were designed: for the IQTE teachers and were divided into two sections A and B, while the first section, that is section A dealt with personal information, the second part, section B dealt with those items that are related to the theme of the research study. The instrument was validated by three experts one from school of education and remaining two from Islamic Studies Department, Niger State College of Education, Minna. They went through for corrections and clarifications. The corrections and observations were adopted to improve the quality of the instrument. Data were analysed using percentage method to answer the research questions and the sample size of fifty-one (51) was represented by 100% for easy analysis of the responses.

Results



The results for this study were obtained based on the research questions answered. The analyses were presented on the table below:

Table 1: Research question 1- How can ICT facilitate teaching and learning in IQTE schools in Niger State?

S/N	ITEMS	SA	A	D	SD
1	ICT facilities can provide teachers with educational resources in IQTE schools.	45(88.3%)	6(11.7%)	0	0
2	ICT facilities can provide teachers with on-the-job training and professional development	25(49%)	5(9.8%)	18(35.2%)	3(5.8%)
3	ICT can streamline administrative processes in IQTE schools.	31(60.8%)	10(19.6%)	5(9.8%)	5(9.8%)
4	ICT provides tools for monitoring student's progress and assessing learning outcome.	35(68.6%)	3(5.9%)	8(15.8%)	5(9.8%)
5	ICT facilitate communication between schools and the surrounding environment.	40(78.4%)	5(9.8%)	6(11.7%)	0

Source: Research field work, 2024

Table 1 above shows whether ICT can facilitate teaching and learning in IQTE schools or not, in Niger state. From the result, it was gathered that 88.3% strongly agreed that ICT facilities provides teachers with educational resources, 49% strongly agreed that ICT facilities can provide teachers with on-the-job training and professional development, 60.8% strongly agreed that ICT can streamline administrative processes in IQTE schools, while 68.6% strongly agreed that ICT provides tools for monitoring student's progress and assessing learning outcome. On the other hand, 78.4% strongly agreed that ICT facilitates communication between schools and the surrounding environment.

Table 2: Research question 2- What are the challenges militating against the use of ICT facilities in IQTE Schools in Niger State?

S/N	ITEMS	SA	A	D	SD
1	Teachers of IQTE are accustomed to traditional teaching methods hence; they will resist the adaptation of new technology.	10(19.6%)	12(23.5%)	12(23.5%)	17(33.3%)
2	Most teachers in IQTE schools are not computer literate.	47(92%)	4(8%)	0	0



3	Lack of training on ICT usage.	40(78.4%)	4(8%)	5(9.8%)	2(5.9%)
4	Financial limitations and resources constraints affect the availability of ICT in IQTE schools	36(70.6%)	10(19.6%)	5(9.8%)	0
5	Lack of electricity and interest affect the use of modern ICT facilities	20(39.2%)	16(31.3%)	5(9.8%)	10(19.6%)

Source: Research field work, 2024

Table 2 presents responses on the challenges militating against the use of ICT facilities in IQTE Schools in Niger State. The data presented in the table shows that 33% strongly disagreed that the Teachers of IQTE accustomed to traditional teaching methods might resist the adaptation of new technology, 92%, strongly agreed that Some teachers in IQTE schools are not computer literate While 78.4% agreed that lack of training on usage of ICT is a challenge. 70.6 % agreed that financial limitations and resources constraints affect the availability of ICT in IQTE schools while 70.5% agreed that lack of electricity and interest affect the use of modern ICT facilities.

Table 3: Research question 3- What are the strategies for overcoming the challenges against the usage of ICT among IQTE teachers?

S/N	ITEMS	SA	A	D	SD
1	Organising regular in-house capacity building workshop on ICT for the teachers	49(96%)	0	2(4%)	0
2	Provision of steady power supply in the IQTE schools.	40(78.4%)	11(21.6%)	0	0
3	Provision of ICT facilities in IQTE schools.	41(80.4%)	10(19.6%)	0	0
4	Provision of 4G and other high speed internet connectivity	40(78.4%)	11(21.6%)	0	0
5	Regular sponsorship to attend seminars and conferences	40(78.4%)	11(21.6%)	0	0

Source: Research field work, 2024

Table 3 presents responses on the strategies for overcoming the challenges against the usage of ICT among IQTE teachers. The respondents submitted their agreement concerning the following items: 96% strongly agreed that regular in-house capacity building workshop on ICT for the teachers should be organised . 78.4% strongly agreed that Provision of steady power



supply in the IQTE schools. by the providers, 80.4% agreed that IQTE schools should be provided with ICT facilities, 78.4% agreed that Provision of 4G and other high speed internet connectivity in IQTE schools, 78.4% strongly agreed that Regular sponsorship of teachers to attend seminars and conferences.

Discussion of the findings

This study sought to determine the role of ICT in IQTE schools in Niger State. The findings of the study revealed that ICT enables teachers to access a broader range of educational resources, streamline administrative processes in IQTE schools as well provide the teachers with on-the-job training and professional development. This is in line with the observation of Adamu (2017), that ICT is seen as an important tool for educational reform which can be utilised as a vehicle to introduce new teaching and learning practices. Thus, enhance knowledge advancement which is in accordance with the saying of Allah in Qur'an 58 verses 11 where Allah says He will raise to high rank those who believe and are endowed with knowledge (Yusuf, 1985).

Data in Table 2 shows that the respondents agreed that all the items listed are challenges militating against the effective adoption and use of ICT for teaching and learning in IQTE schools in Niger State. Prominent among the barriers includes: Resistance to the adaptation of new technology, computer literacy, Lack of training on ICT usage, financial limitations and resources constraints. Others are Lack of electricity and interest in the use of modern ICT facilities. These findings validate the study outcome of Kamar, Kubo and Ibrahim (2016) that despite the enormous benefits and the indispensable roles of ICT, a lot of challenges abound. These challenges according to the findings of these authors are militating against effective and efficient adoption of ICT. The major barriers includes: weak internet connectivity, lack of skills and knowledge in ICT and lack of steady power supply. Thus, if the authority of the IQTE schools are to attain the much-desired advancement in the methodology teaching and learning of Islamic Studies in the IQTE schools there is the urgent need for all major stake holders especially the State as well as the Federal government to remove all the stumbling blocks that constitutes barriers to the use of ICT as an innovative teaching methodology for the IQTE schools.

The results in Table 3 indicate that provision of constant and reliable power supply by the electricity authority, provision of 4G high speed internet connectivity and services within the premises of the IQTE schools, regular and periodical capacity building workshop on ICT usage and provision of well-equipped ICT centers by the Authority tops the list of strategies required to encourage the adoption of ICT by the IQTE teachers. This finding is consistent with the study of Adamu (2014) who reported that measures for enhancing the utilisation of ICT in teaching and learning include; training and re-training of teachers and students on ICT facilities, organising periodic seminars and workshops, provision of adequate tools/facilities, adequate funding and establishment of telecentres across the schools. This is in line with the prophetic tradition which says: 'learning is a lost property of a Muslim; he picks it up wherever he finds it (Tirmidhi).

Recommendations

Following recommendations are made for the technological improvement of the *Tsangaya* schools:



1. Fully integration of information and communication technology (ICT) in *Tsangaya* schools, it is essential to establish a solid infrastructure. This includes providing reliable electricity, high-speed Internet connections, and hardware like computers or tablets.
2. Teachers and administrative staff in *Tsangaya* schools should receive comprehensive training in ICT. This training should cover basic computer skills, the use of educational software, and effective teaching methods, using technology.
3. *Tsangaya* schools should collaborate with government's agencies, NGOs, and private sector partners to support the implementation of ICT. These partnerships can offer resources, expertise, and financial support.
4. Establishment of a monitoring and evaluation framework to track the effectiveness of ICT integration. This will help identify areas for improvement and measure the impact on student learning outcomes.
5. Implementation of a maintenance and sustainability plan to ensure the long-term viability of ICT in *Tsangaya* schools. This plan should include technical support, hardware replacement, and ongoing funding sources.

Conclusion

It is an established fact that ICT plays an important role in the educational sector and the type of 21st century society that we are living in. The findings of the study revealed among others that. ICT enables teachers to access a broader range of educational resources, streamline administrative processes in IQTE schools as well provide the teachers with on-the-job training and professional development. Similarly, the findings also revealed that Resistance to the adaptation of new technology, computer literacy, Lack of training on ICT usage, financial limitations and resources constraints. Lack of electricity and interest in the use of modern ICT facilities are the challenges militating against the use of ICT facilities in IQTE schools. The study also revealed that provision of constant and reliable power supply by the electricity authority, provision of 4G high speed internet connectivity and services within the premises of the IQTE schools, regular and periodical capacity building workshop on ICT usage and provision of well-equipped ICT centres by the authority tops the list of strategies required to encourage the adoption of ICT by the IQTE teachers. Thus, ICT integration in education is a broad process of applying technology to the curriculum to improve teaching and learning process. Consequently, it is in this regard that scholars have been advocating for the incorporation of innovative teaching and learning platform like ICT to ensure quality delivery of subjects in IQTE schools.

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