

Problems of Integration of Traditional Islamic Education Schools with the Western Education School System in Yobe State

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<p>Copyright © 2025 The Author(s): This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.</p> <p>Citation: Garba Sa'adu Kawu PhD; Musa Umar Yakasai. (2025). Problems of Integration of Traditional Islamic Education Schools with the Western Education School System in Yobe State. UKR Journal of Arts, Humanities and Social Sciences (UKRJAHS), Volume 1(10), 64-71.</p>	<p><i>One of the most difficult and unresolved issue in northern Nigerian and Nigeria in general is the Almajiri and Almajirci System of Education. The system which rooted in traditional Islamic learning faces significant challenges including poor funding, lack of infrastructure, inadequate teacher training and the children's vulnerability to exploitation of hardship and the children's limited access to basic needs like food, shelter and parental care. The Federal Government has made an effort to Integrate two Educational Systems and built modern Qur'anic primary Schools in Northern parts of Nigerian in which Six of their types were located at Damaturu, Geidam, Gashua, Nguru, Damagun and Buni Yadi of Yobe state, from among these six, only two of them are in existence while the remaining four are either dilapidated (decay) or being used by soldiers to counter insurgency. Even the two that were functioning, it is not in accordance with the purpose of their establishment the schools are operating in two different sessions, i.e Morning and afternoon. The morning session is for Western Education while the Evening session is for qur'anic lessons. And another method of the operation is that the Schools are Day only Schools (not boarding). This clearly shows that the aim of the integration of the two different system of Education has been defeated, since they are supposed to be concurrently operating. Another major problem faced by the Integration is lack of awareness and sensitization from the part of the Government to the targeted populace.</i></p> <p>Keywords: Almajiri system, Islamic schooling, Western education, integration challenges, Yobe State, government policy, infrastructure deficits.</p>

INTRODUCTION

As part of the integration of the informal 'almajiri' schools with the Western model, the Federal Government of Nigeria embarked on the construction of modern Tsangaya schools all over Northern Nigeria. Six of such schools have been built in Yobe State located at Buni yadi, Gashua, Geidam, Nguru, Damagun and Damaturu. But among the six schools mentioned above only the Damagun and Gashua Tsangaya Model Integrated Primary schools are operating. The remaining once is either became dilapidated (decay) or being used by soldiers to counter insurgency. Therefore, the findings will only focus on those on existence.

OBJECTIVES OF THE RESEARCH

The primary objectives of the research are the following: -

- i. Critically Study the Operation of the Damagun and Gashua, Model "Tsangaya" Schools in Yobe State, Nigeria.
- ii. Identify the major problems militating against the integration project and proper solutions to promote full integration of the two educational models.
- iii. To show that the 'Madrasa' or 'Tsangaya' was the embodiment of Islamic ideal religious science, law, orientation, traditionalism to produce the scholastic methods which was the peculiar product of the middle ages.

RESEARCH QUESTIONS

The following research questions are formulated for guidance.

- i. What efforts has the Government done towards Integrating Traditional Islamic Education System with that of Modern Western Education Model?
- ii. How the Yobe State Model Tsangaya Primary schools do operates?
- iii. What are the problems hindering the operations of the Damagun and Gashua 'Tsangaya' Model Schools and the integration of the two educational systems?

SIGNIFICANCE OF THE RESEARCH

The research will bring to lime light the following:-

- i. To ascertain the level of achievements recorded since inception of the programme.
- ii. To help the government and educational bodies to assess the implementation of the policy of integration.
- iii. As problems hindering the operations of the 'Almajiri' modern 'Tsangaya' are identified, stakeholders will try to get possible solutions to overcome them to enhance the success of the integration project.

SCOPE OF THE RESEARCH

The research which is aimed at observing the integration of Traditional Islamic Education and the Western Education Model in Yobe State, Nigeria, due to the limited of resources and unavailability of time and so many difficulties is only limited to the model 'Tsangaya' schools in Damagun and Gashua, of Yobe State, Nigeria.

1.7 DEFINITION OF TERMS

1. 'Tsangaya'	Islamic informal school.
2. 'Almajirci'	A system of Islamic Education practiced in northern Nigeria
3. 'Almajiri'	Children from about the age of three and fifteen who is seeking of Qur'anic education and other branches of Islamic knowledge
4. Integration;	Merging of the two systems of education together i.e. traditional Islamic education system and western education.
5. Malam;	An Islamic scholar.

HISTORY OF ISLAMIC SCHOLARSHIP IN NORTHERN NIGERIA

The most distinctive feature that defines the 'ulama' is their expertise in, and preoccupation with religious, educational and legal affairs that constitute the broad ideological parameters of Islamic societies (Umar, 2003). Historically, being a member of the 'Ulama' establishment entailed full-

time engagement with matters of scholarship and piety (learning, teaching and preaching) that left little or no time for generating an income. The lack of regular income therefore made the 'Ulama' reliant on the goodwill and support of the Muslim community or an influential patron. Assurance of this support appears to have been a necessary condition for the development of the 'Ulama' class in Hausa communities in pre-colonial Northern Nigeria (Balogun, 1980).

Therefore, when a Muslim cleric arrived in an area, a mutually beneficial alliance was naturally struck between him and the ruling elite leading to the gradual integration of the 'Ulama' into the ruling elite in these areas.

In return for the necessary permission, material comforts and assurances of personal safety and protection from their benefactors, the 'ulama' deployed their mystic power, literacy skills, religious and judicial knowledge in the service of the state or influential members of the political establishment (Balogun, 1980). This symbiosis between the 'ulama' and the political class gave Islam and Islamic education the necessary footholds in Northern Nigerian cities and towns that subsequently became well-known for Islamic scholarship at different times. Scholars like Sheikh Muhammadu Al-Maghili were known to have laid the framework for the establishment of Islamic legal and administrative systems in Kano and Katsina through their alliances with the political leadership in these areas (Clarke, 1982). In Katsina, Al-Maghili also established an institution of learning at Gobara that became a prominent centre of Islamic learning (Bugaje, 1997).

There were however, less-celebrated instances of the 'ulama' that blended into the political reality of the Hausa states by condoning the mixture of Islam with prevailing un-Islamic local customs and traditions. Irrespective of the roles they played, the point of emphasis is that, by the 18th century, the 'ulama' had occupied positions of authority in the local political structures that enabled them to influence state policy and programmes

However, the linkages the 'ulama' developed with the political class did not succeed in placing education on the development agenda of the state (Khalid, 1999). Therefore, while some Islamic influence could be felt in the legal and administrative structures of some Hausa states (even if only nominally), education still remained on the fringe of state policy. The main reason for this may have been little demand for education among the populace. By the 18th century, there were strong allegiances with traditional religions among the local populace in Hausa states, even in political enclaves headed by Muslim rulers. For instance, the Kings of Kano and Katsina, although Muslim themselves, ruled over territories where the population was largely non-Muslim (Clarke, 1982). As a result, governance

structures in these states had to be a compromise between traditional religio-political systems and Islamic governmental principles and practice. Another reason for the failure to evolve a state policy on education may have been political instability. The frequent in-fighting that characterized relationships between the Hausa states of Zamfara, Gobir, Katsina, Kano, and Kebbi for much of the 18th century meant that none of them enjoyed the lasting tranquility needed to pay serious attention to education.

It was therefore left to the ulama' in their role as scholars, teachers, and preachers to spread Islamic education beyond the confines of rulers' courts and the cities to various locations in the Hausa states.

METHODOLOGY OF TSANGAYA SCHOOL.

Qur'anic schools in northern Nigeria operate for five (5) days from Saturday to Wednesday. Thursday and Fridays are considered free days for the students to do other things. Generally there are four sessions viz, early morning session which commences around 5:30am after the early Morning Prayer and continued till 7:00am. The second session begins around 9:00am to 12:00 midday. The third session normally begins after Zuhra prayer around 2:30pm and continued until 3:00pm when the school backs for Asr prayer. After the short break, the third session continued until 6:00pm. The fourth and the last session begins after the late evening prayer (Isha) around 8:00pm and continued until 10:00pm when the school finally close for the day.

It is very important to note that studies in traditional Qur'anic school is full time and that it is for at least ten hours in a day as far as the system is concerned, it is strictly informal in nature. Students can enroll at any time of the year, unlike in formal school system where there is a specific time for enrolment. However, a kind of formality exists in the level of studies where students have to pass through two different stages on the basis of enrolment. First, are the very young children and new corners of all ages and sexes? These categories of students are exposed to the basic level of acquiring skills in reading and writing of Arabic alphabets before proceeding to the next level. The second category is presumably the second level. Here the students are exposed to the skill of reading and memorization of the Qur'anic chapters.

For the purpose of specialization and seniority, a kind of hierarchy exists in the system. The arrangement is done in a form of titles to portray scholars of different qualification, experience and ability in the system. The top most position in Qur'anic education which is equivalent to a university professor is "GANGARAM". A scholar address with this title is a memorizer of the holy Qur'an not only that, he also is equally good in other sectors of Islamic

education like Islamic law, Islamic jurisprudence, hadith, Qur'anic exegesis etc. in fact such scholar is address as "MUTAFANNINUM" in Arabic which simply means all round. Next to 'Gangaram' is 'Gwani', when an Islamic scholar is address with this title is simply meant that the person is not only a memorizer of the holy Qur'an but also of eminence scholarship and knowledge of the whole script and also its explanation 'Tarsir' (exegesis). The person is also capable of writing down the text off hand. 'ALARAMMA', a person address with this title is regarded to have memorized the whole of the holy Qur'an. 'GARDI' a person address with this title is regarded as a one that is matured enough to take care of himself and can either be under an 'Alaramma' or on his own and he can be with 'kolo' or not, he can be a memorizer of whole Qur'an or not. 'TITIBIRI' a person address with this title is a person within the age of 16 to 21, which he cannot be given the right of his own and he did not memorize the whole Qur'an. 'KOLO' a new admitted almajiri' is address with this title and he must be under the supervision/care of an Alaramma or 'Gwani'.

The aforementioned names are the hierarchy and titles of the Islamic education system in northern Nigeria.

PROBLEMS OF TSANGAYA SCHOOLS IN YOBE STATE.

In discussing their problems, it is important to note that while there are common problems that cut across all the types of schools, some other challenges are particular to specific types.

LACK OF RECOGNITION.

Perhaps, the most pervasive problem that cuts across all the types of schools is the lack of recognition by the different tiers of government. Islamic education, to a large extent, of whatsoever form is not considered to occupy any meaningful position in the educational policy of the nation and therefore those that pass through this system of education are not considered to have undergone any education at all. Obviously, this is very wrong especially when it is recalled that before the advent of colonialism, this was the educational system that was fully in place all over most of the Northern Region and it was the one that produced all manners of the people require the State, whether they were the political leaders, the judges, the teachers, the public servants, the traders, or artisans.

LACK OF FUNDING

Resulting from lack of recognition, none of the types of schools that make up the Islamic educational system receive any form of funding from the various governments. They are all either funded by the community, an individual effort or not funded at all. Many of the problems that these

schools suffer originate from this lack of funding. Education, as is well known, is an expensive venture requiring sufficient funding for infrastructure, teachers, and teaching and learning materials among other forms of expenditure if it is to produce the caliber of products. Given the poor state of funding for the entire spectrum of Islamic schools, it is no wonder that a majority of them are in such a despicable state.

LACK OF OPPORTUNITIES FOR PRODUCTS OF THE SYSTEM

Also from the lack recognition of the system is the fact that at the end of their educational accomplishment, the products of the Islamic educational system do not have the opportunities that the products of secular education system have. There are no plum career opportunities. The products of Islamic educational system end up with only two options; either to return to their schools as teachers or to take up menial jobs as petty traders, laborers, shoe polishers and nail cutters.

INFERIORITY COMPLEX OF PRODUCTS OF THE SYSTEM

As a result of the above mentioned problems, the product of the Islamic educational system often exhibits inferiority complex and lack of confidence. This is obvious because the society in general, considers them as having no education at all at best sub-standard education.

CURRICULA PROBLEMS.

The different types of schools face a variety of problems related to curricula. With respect to 'makarantun allo' and 'tsangaya' schools, the curriculum is extremely restricted. It is limited to the recitation and memorization of the holy Qur'an. Meritorious as this, it is too narrow to fit within the comprehensive notion of education in Islam. In today's world, in particular, where skills and knowledge are so important in securing jobs, the curriculum makes the products of such schools unable to participate fully in society.

The 'Islamiyyah' and 'Tahfeez' schools also have problems related to the curricula. First, there are no generally curricula and syllabi that are acceptable for the different types of schools under this category. Even when a school is using particular syllabi, it is difficult to ensure that it is following it to the letter. This is because there are supervisory agencies that are responsible for inspecting the 'islamiyyah' and 'tahfeez' schools and ensuring their compliance with required standards. The effect of all these is that the quality of such schools is generally far below standards in all respects, the quality of the teaching staff, the state of the physical infrastructure, the strength of teaching and learning, and all other indices.

WELFARE PROBLEMS.

The welfare problem especially those faced by the students of 'tsangaya' schools are multifarious. First, they are generally homeless with no accommodation. In many schools, there is no infrastructure rather than the house of 'Alaramma'. The 'almajirai' sleep in the outer rooms of the 'alaramma's house, in congested rented stalls or in an uncompleted buildings. Only in a few cases, it is likely to find a Qur'anic school with hostels for the 'almajirai'.

Secondly, most 'almajirai' have to beg in order to get food to eat. The disadvantages of begging by 'almajirai' are numerous. In addition of taking away a large chunk of the time that they use in Qur'anic studies, begging reduces their self-esteem and induces in them indolence, laziness and dependence on others. It also exposes them to all sorts of deviant behavior and immoral practice. Furthermore, it undermines the image of Muslims and portrays Islam as a religion of poverty, backwardness and filth.

Thirdly, most 'almajirai' have no form of healthcare whatsoever. When they become sick, their 'alaramma' do not have the financial wherewithal to take them to hospital or even buy drugs for them. Therefore, at best they are given traditional medicine. Otherwise they are left in pain and hardship.

Fourthly, they do not enjoy other basic necessities of life such as clothing, shoes and bedding materials. This is why they are always seen barefooted and in tattered clothes. Unfortunately, they do not have eve soap to clean their clothes. Thus, they are perpetually in dirt with the resultant increased risk to diseases.

Fifthly, the 'almajirai', especially the young ones of tender age, are deprived of the love, compassion, care and moral upbringing that they deserve at this stage of their lives. All this is of course best offered by the Parents, especially their mothers. Instead of spending this period of their lives under the gentle and loving care of their parents, they pass this important phase of their lives under harsh and authoritarian rule of the 'alaramma' and the cruel and often callous treatment of older 'almajirai'. In short, the plight of 'almajirai' is one of homeless, disease and dirt, the very opposite of what they ought to be as students of the Holy Qur'an.

GENERAL CONDITION OF TSANGAYA IN YOBE STATE

In spite of the corrosive effects of the western civilization on our cultural legacies, the tradition of Qur'anic education in Yobe State, Nigeria still remained hesitant and non-withering. The State is predominantly Muslim and occupied by Kanuri, Hausa/Fulani, Badawa/ Mangawa speaking people.

The Yobe state 'mallams' and their 'almajirai' moved and visited various places in the state and their aims is to propagate Islamic teachings, took upon themselves to reach all nooks and crannies of the state to establish a firm culture of Islamic scholarship and learning. But the 'aimajiri's and their teachers have been neglected over the years as if they were not citizens.

In conclusion, the federal government has built modern almajiri primary schools in three of the senatorial zone of the state for qur'anic education. So, we are optimistic that in the next few years, all those complaints and problems of the almajiri education system would be a thing of the past.

IMPORTANCE OF WESTERN EDUCATION TO THE ALMAJIRI

The development of western education in the North has always lagged behind that of the South. By 1842, when Western Education started in the South, the North had thousands of Qur'anic schools. By 1914, Lord Lugard estimated that there were at least 25,000 Qur'anic schools scattered throughout Northern Nigeria with a total pupil population of 218,618 (Fafunwa 1977) as then. However these schools did not (apart from Islamic religious teachings) provide any form of literacy and training that will make graduates functional members of civil society. Fafunwa (1977) posited that many parents would rather send their children to Qur'anic schools than formal institutions.

RATE OF ILLITERACY IN NORTH EASTERN NIGERIA

The rate of illiteracy in the North-East is very high as cited by the Centre for Information Technology and Development (CITAD) an international no-governmental organization. CITAD revealed in Bauchi on July 16, 2018, when it led the team of the North-East Social Accountability in Education Cluster, a project supported by the United States Agency for International Development, USAID, supervised by CITAD, on an advocacy visit to Bauchi State House of Assembly

Committee on Education. Leader of the team, Isa Garba said "Yobe and Borno states are worst hit with 31.9 and 35.1 percents, respectively. Corresponding figures for female adult literacy are 14.9 and 18 percent, respectively for Yobe and Borno states" (Vanguard Newspaper, July 17, 2018).

Education is a vital tool for empowerment that allows meaningful contributions to society. Education is particularly important to the almajiris now because politicians, religious fanatics and terrorist groups have begun to exploit their vulnerability (Olagunju, 2012). Thus children, who ordinarily should be useful members of society, have become great security threats to the corporate existence of Nigeria. Olagunju (2012) also observed that this trend may be responsible for the recent move of the Federal Government of Nigeria to build special schools for almajiri children.

PRESENTATION, ANALYSIS AND DISCUSSION OF RESULTS

The Study examines the problems that hamper the successful integration of traditional Islamic Education with the western education model in the Model Boarding Primary Schools in Damagun and Gashua of Yobe State, Simple percentage and frequency distribution tables were used in analyzing and discussing the results of the findings.

DATA PRESENTATION AND ANALYSIS

Based on the data collected from Forty (40) teachers; made up of twenty (20) from the traditional Qur'anic schools teachers of the towns mentioned above and twenty (20) from the 'Tsangaya' Model Boarding Primary Schools respectively, the following information was obtained and hereby presented according to the Research Questions formulated for the study.

Research Question One: Is there any effort made by the government to integrate Almajiri System of Education with that of Western Education in Yobe State.

The data collected to answer the above research question are presented below: -

Tale 1: Result of responses on attempts to integrate Qur'anic schools with the formal education system in Damagun.

Responses	Damagun Traditional Qur'anic School Teachers		Damagun 'Tsangaya' Model Primary School Teachers	
	Frequency	Percentage	Frequency	Percentage
YES	9	45	20	100
NO	11	55		0

Result presented from table 1 above, shows that out of the twenty (20) traditional qur'anic teachers interviewed in Damagun, only 9 teachers are aware of the Integration which represents 45%. And 11 teachers are not aware, i.e. 55%

While the result from the Tsangaya Primary School Model of Damagun, shows that all teachers are aware of the Integration which is 100%.

Table 2: Result of responses on attempts to integrate Qur'anic schools with the formal education system in Gashua.

Responses	Gashua Traditional Qur'anic School Teachers		Gashua 'Tsangaya' Model Primary School Teachers	
	Frequency	Percentage	Frequency	Percentage
YES	10	50	20	100
NO	10	50	0	0

Table 2 above shows that out of the twenty (20) traditional qur'anic teachers interviewed in Gasua, 10 teachers are aware of the Integration which represents 50%. And 10 teachers are not aware, i.e. 50%

While the result from the Tsangaya Primary School Model of Gashua, shows that all teachers are aware of the Integration which is 100%.

Based on the data presented on tables 1 & 2 above, one can conclude that the efforts made by Government towards integrating the traditional Islamic schools with the formal Western education system lacks awareness and sensitization. Furthermore, it is obviously clear that majority of teachers in the Traditional Qur'anic schools were not aware of these efforts. while all the teachers of the Model Integrated Primary Schools have the knowledge of the Integration since they are from Local Education Authority (LEA).

The general percentage of the tables above shows that 80% of the respondents from Traditional Qur'anic Schools are aware of the attempts made by the Government to integrate Qur'anic Schools with the Western Models Education System. Similarly, 100 percent of the respondents from the Yobe State Model Primary Schools confirmed being aware of the Government effort. Thus, those who were aware, identify some of the steps taken by Government in that direction which includes:

1. The development of a new curriculum for the Tsangaya Model schools which covers both Islamic and Western Education System subjects by the Federal Government.
2. Providing of infrastructures such as classrooms, toilets and staff room, computer room in few selected Qur'anic schools.
3. The Government approved the deployment of staffs from Local Education Authority to those Schools.

On the other hand, those that were not aware, they opined that the Government was not serious on the programme.

Research Question Two: - How the Yobe State Tsangaya Model Primary Schools do operate?

Twelve years after the Federal Government kicked off the 'Almajiri' educational system in various parts of Nigeria, official figures and available facts showed a yawning gap in the level of implementation and operation of the schools.

The discussion here will only concentrate on the Damagun & Gashua Model Primary Schools, built in Yobe State. The construction of the Schools and provision of other materials were funded by Universal Basic Education Commission (UBEC) of the Federal Government of Nigeria.

Based on the oral interview conducted by researcher and Headmasters of the above mentioned Model Primary Schools, the schools are operating in two different sessions, i.e Morning and afternoon. The morning session is for Western Education while the Evening session is for qur'anic lessons. And another method of the operation is that the Schools are Day only Schools (not boarding).

From the above interviewed result one can understand that the aim of the integration of the two different system of Education has been defeated, since they are supposed to be concurrently operating.

Research Question Three: - What are the problems hampered the operations of the Yobe State Tsangaya Model Primary schools and the integration of the two educational systems?

The integration of 'Almajiri' education could not have come and go like that, but hence there must be some problems and prospects encountered by the schools. Here are among others, the problems encountered in the integration process.

One of the major problems encountered or faced by the students is the difficulties in the understanding of English Language which is the general language of communication in the classroom. Moreover, the schools have neither generator nor power supply from public power supply, even the toilets are not connected to any water supply. The clinic is there built but without any medical personnel and it is without drugs. Funds are another problem facing the schools.

The problems hampered the operations of the Yobe State can be summed thus:

1. Awareness.

2. Language.
3. Constant electricity supply.
4. Inadequate of water.
5. Funding.

ANALYSIS OF RESULT

The above findings show that 100% of the respondents are teachers from both the traditional Tsangaya Schools and the Model Western Qur'anic Schools.

The respondents unanimously agreed that 'Tsangaya' school refers to a traditional method of acquiring and memorizing the glorious Qur'an in Hausa land where boys at their tender ages are sent out by their parents or guardian to other villages, towns or cities for Qur'anic Education under a knowledgeable Islamic scholar called Malam. They also opined that Traditional Tsangaya School has a long history of existence in Nigeria. It started in the northern parts of the country, long before the advent of western education. It operated through the Qur'anic schools, whose main objective was to familiarize pupils with the tenets of the Qur'an and probably become Islamic scholars. The Qur'an has been the core-curriculum of this system of education since its inception because it plays a central role in the life of a Muslim spiritually, politically, socially, economically and otherwise.

It was also found that 80% of the teachers teaching in Traditional Qur'anic schools are aware of the attempts made by the government to integrate Traditional Qur'anic schools to Western Model System of Education. 100% of those teaching in the Western Model Tsangaya Schools are aware of the attempts.

To sum it, the reader will definitely understand that the integration of the two system of education lack awareness which is the backbone of the success of this project. Therefore, the targeted population where left behind.

The findings also show that the students are facing some problems like lack of enough water, power supply, toilets and medication.

The finding also clearly shows that the two systems of Education are operating partly which is very unfortunate and it is not the aims and objectives of the programme

The findings from the research also indicate that the major problems of the students are:

1. **English Language:** - One of the major problems faced by the students of the Western model Qur'anic school in Bauchi State is the difficulties in the understanding of English language which is general language of communication in the classroom.

2. **Awareness:** - Whatever the case may be, one fact that contributes to the problems is lack of enlightenment, sensitization, advocacy and mobilization of all stakeholders (Government, educational bodies, teachers, parents, community leaders). Since the reform/intervention programme is a change project and process, the significance of awareness and enlightenment cannot be over emphasized. This is very central to the success of the programme. The most important stakeholders are the traditional Qur'anic teachers [Alarammomi] and the parents, or the overall Muslim community. While the 'Alarammomi' (Qur'anic scholars) must be educated, enlightened and conscientized about the necessity of those changes, the entire Muslim community must be sensitized and mobilized to stand up to its responsibility of taking charge of supporting/participating in this process of change.

SUMMARY

The findings of the research are summarized below: -

1. The 'Almajiri' system of education practiced in Yobe State, Nigeria had contributed to the massive development of the area in the field of religion, politics, economics and socialization, ever since pre-colonial period of the Nigerian history.
2. Going by the data obtained from the teachers in Model Primary Schools Damagun and Gashua, and other Traditional Qur'anic schools, eighty percent of them have a prior knowledge of the integration.
3. The Damagun and Gashua Tsangaya Model Primary Schools are operating but with some problems which includes the difficulties of understanding English language which is the language of communication in the class, lack of water supply, and poor funding by the Government.

CONCLUSIONS.

The research concludes that;

1. The government has made its effort to integrate the traditional Qur'anic schools with the Western model system of Education but the program hampered with so many obstacles which includes;
 - a. English Language
 - b. electricity supply
 - c. Funding
 - d. Inadequate of water supply
2. As it was claimed by the Government that it has built 'Almajiri' schools in Yobe State with the aim of integrating the Qur'anic system of education to the modern model can be considered as being

nothing more than political campaign corollary. Because the number of out of school children and the maximum number of Almajiri pupils in Yobe state and to have only two existing Almajiri integrated Model Schools is a Mockery.

3. That adopting the whole British colonialism system of education on Qur'anic traditional system of education will never be uphold to our traditional Qur'anic teachers nowadays, because they consider it as they were rendered jobless.
4. The traditional Qur'anic teachers are of the view that by the establishment of new Almajiri schools, the government was intended to scrapped the Qur'anic education in totality.

RECOMMENDATIONS

The following recommendations are hereby suggested;

1. The Yobe State government should tolerate and encourage the already existing integrated Qur'anic schools in Damagun and Gashua with the all infrastructures required.
2. Sensitization and mobilization by all stakeholders has to be put in place.
3. In order not the previous mistake to repeat itself, the Tsangaya model school should be made as a skill acquisition centre, to train the students in different types of businesses and trades.
4. The curricular to be applicable in the Qur'anic model school should be reviewed so that all other Islamic field of studies be carried along.
5. Yobe State Government should initiate special teacher training and production programme. This is for the success of the implementation and should cover the two dimensions of quality and quantity.
6. It is also duty bound upon the government to come out with an effective way of funding the established modern Qur'anic schools.
7. Supervision is one of the vital instrument in every educational institution. Therefore, routine supervision and inspection is required.

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