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THE ROLE OF NATIONAL BOARD FOR ARABIC AND ISLAMIC STUDIES IN ADDRESSING THE ALMAJIRI PHENOMENON IN NORTHERN NIGERIA

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Abstract

This quantitative study examines the Almajiri phenomenon, a traditional system of Islamic education in Northern Nigeria that often involves young boys leaving their homes to study under Islamic scholars. Many Almajiris engage in street begging and are vulnerable to exploitation, violence, and social issues. The study utilizes a quantitative approach to analyze the relationship between the Almajiri phenomenon and security and development challenges in Northern Nigeria. A sample of 381 respondents was selected from four wards in Kaduna State. Findings revealed t a strong association between the Almajiri system and violent crimes, including terrorism, The need for government intervention to provide sound education and replace the Almajiri system, The potential role of the National Board for Arabic and Islamic Studies (NBAIS) as a supervisory body to ensure quality education and reduce vulnerabilities. The study concludes that addressing the Almajiri phenomenon is crucial for improving security and development in Northern Nigeria. Government intervention and the involvement of relevant organizations like NBAIS are essential to provide alternative educational opportunities and protect the rights of vulnerable children.

Keywords: Almajiri, Government, Development, NBAIS, Nigeria

Introduction

The Almajiri system is a traditional Islamic educational practice prevalent in Northern Nigeria and has been a significant concern due to its association with various social and economic challenges (Idris & Gwadabe, 2021). The high rate of enrolment of almajiri schools all over northern Nigeria contrasts sharply with the low enrolment of formal schools and represent a serious problem, In 2020 UNICEF explained that it is difficult to estimate and "know the number of almajiri children in Nigeria, but some estimates put it at about 10 million, or about 81 per cent of the more than 10 million out-of-school children in the country (Ebekozien, 2020). In the same vain, a survey in 2020 carried out by Universal basic education indicates that the enrolment of pupils in Quranic schools almost tripled that of the formal schools in Sokoto and Zamfara State showing up to 71 per cent of 5-11 years old regularly attend the Islamic school and only 34.6 per cent regularly attend the formal education (Amuda, 2021, 2020). One of the core drivers of violent conflicts in northern Nigeria is the widespread low level of literacy endangered by poor education (Take, 2020). To date, the north has the highest level of low literacy in the country in 2018, the Centre for Information Technology and Development said 72 per cent of children between the ages of six and 16 had never attended high school in Borno, 58 per cent in Yobe, and 52 per cent in Bauchi. UNICEF estimates 1.6 million out-of-school children in the Northeastern states of Borno, Yobe, and Adamawa. The North-West has 3.5 million, the highest in the country; the North-East, 2.0 million, the North-Central 1.3 million. For two years running now, students in Sokoto and Zamfara have missed the major external examination because the two governments owed examination fees. despite efforts aimed at promoting literacy, including the universal primary education despite program launched in

1976 and the Universal Basic Education UBE program, which was launched in 1999. Though, a national problem, education crises are worse in the North than in the South.

It is alleged that many of the perpetrators of these terrorist acts are individuals from the Almajiri system (Amuda, 2021). Confessions from children arrested for terrorism-related activities highlight their vulnerability to radicalization and the factors that may have contributed to their involvement in violence (Rufai, 2022).

The use of vulnerable individuals as pawns in criminal activities has a long history in Northern Nigeria, as evidenced by banditry and recent incidents of violence within the region. The bandit uprising which claimed thousands live in Kaduna, Niger, Sokoto, Katsina, Zamfara and Kebbi is also the precursor to the Boko Haram terrorism (Rufai, 2022). The exploitation of the Almajiri system by terrorist groups in Northern Nigeria during the early 2000s was influenced by the region's declining economic conditions. The vulnerability of Almajiris made them susceptible to recruitment for violent activities (Fahm, et al, 2022). The Quranic system aims to provide a comprehensive understanding of the Quran, leading to spiritual sanctity both in this life and in the afterlife (Ghaniy, et a, 2022). The views of some Almajiris may reflect a system of indoctrination that rejects Western-style education. Additionally, some scholars have drawn a connection between the Almajiri system and terrorist attacks in Nigeria, suggesting that the vulnerability of Almajiris may contribute to their involvement in extremist groups like Boko Haram (Dukawa, et al, 2021). Chukwunka (2017) argues that socially excluded children can pose a threat to society by contributing to social disruption. This claim aligns with the potential negative consequences of the Almajiri system.

The mainstream analysis suggests that the abandonment of child boys by their parents and the state, leading to their involvement in the Almajiri system, has contributed to the rise of radical Islamism and insurgent activities in Northern Nigeria (Yusuf, 2020). The street life experienced by Almajiris exposes them to abuse, criminalization, and recruitment into violent activities, including terrorism. Addressing these issues through improved education, employment opportunities, and poverty reduction is crucial to preventing Northern Nigeria from becoming a breeding ground for violent conflict. (Chukwunka,2017).

The National Board for Arabic and Islamic Studies (NBAIS) plays a crucial role in addressing the challenges associated with the Almajiri system. As a government organization responsible for planning and implementing Arabic and Islamic studies curricula, NBAIS can contribute to improving the quality and relevance of education offered to Almajiris. By ensuring that the curriculum aligns with modern educational standards and promotes critical thinking, NBAIS can help to reduce the vulnerability of Almajiris to radicalization and exploitation.

Hence, NBAIS can collaborate with other government agencies and NGOs to provide Almajiris with access to better education, vocational training, and livelihood opportunities. By addressing the root causes of vulnerability, NBAIS can help to reduce the risk of Almajiris becoming involved in criminal activities and contribute to the overall development and stability of Northern Nigeria.

Objectives of the Study

The overall objective of the study is to examine The Role of NBAIS In addressing the Almajiri Phenomenon In northern Nigeria. the following specific objectives are proposed

i. Examine the strategies and interventions employed by NBAIS (National Board for Arabic and Islamic Studies) in addressing the Almajiri phenomenon.
ii. Identify and evaluate the specific security and development challenges associated with the Almajiri system.
iii. To propose recommendations for enhancing the effectiveness of NBAIS in addressing the challenges associated with the Almajiri system.

Methodology

This research adopts a quantitative approach, utilizing a survey design to gather primary data through a structured questionnaire. The data collection process involved simple random selecting responses from preselected wards in Kaduna These include the Bassawa word, Kawo word, Shaba word and Zaria.

The study's target population consists of 1,190 Almajiris in Wards: Bassawa ward (469 Almajiri), Kawo ward (262 Almajiri), Shaba (209 employees), and Zaria (250 Almajiri). From this population using the Taron Yamane, a sample of 381 respondents was randomly selected for the study. The structured questionnaire was meticulously designed to capture a range of measures that could be implemented to mitigate the effects and prevalence of the Almajiri system of education. Data analysis used Multiple Regression with the Statistical Package for the Social Sciences (SPSS) version 26.0 to interpret the collected data and derive meaningful insights.

Theoretical Framework

Social disorganisation theory is apt for the analysis of this nature. It is based on a sociological perspective that explains how the breakdown of social structures and institutions within a community can lead to increased crime and delinquency (Bellair, 2017) This theory, developed by Clifford Shaw and Henry McKay, emphasizes the importance of strong social bonds and institutions in preventing crime (Charis, & Ronald, 2017) According to social disorganization theory, areas with high levels of poverty, rapid population turnover, racial and ethnic heterogeneity, and weak social institutions are more likely to experience higher crime rates (Jumriani, et al, 2022). These factors can disrupt social cohesion and make it difficult for communities to effectively regulate behaviour and maintain order.

While social disorganization theory has been criticized for its focus on structural factors and neglect of individual-level explanations, it remains a valuable tool for understanding the relationship between social conditions and crime rates. By addressing the underlying causes of social disorganization, such as poverty and inequality, communities can work to reduce crime and create a more positive and safer environment for all (Sampson,2017).

In line with the above, social disorganization theory can provide valuable insights into the challenges faced by Almajiris in Northern Nigeria and the role of NBAIS in addressing these issues. The Almajiri system, characterized by the abandonment of children by their parents and their reliance on religious leaders for education and sustenance, can contribute to social disorganization in the affected communities. The lack of strong family ties, limited access to education and opportunities, and economic hardship experienced by Almajiris can create a breeding ground for crime and delinquency

On the other hand, **NBAIS can play a crucial role in addressing the social disorganization associated with the Almajiri system.** By providing quality education, vocational training, and support services, NBAIS can help strengthen social institutions and improve the opportunities available to Almajiris. This can contribute to reducing crime, violence, and social disorganization in the affected communities.

The Almajiri System

The Almajiri system is a traditional Islamic educational practice in Northern Nigeria, where young boys leave their homes to study under Quranic teachers known as mallams. These boys, often from rural areas, seek religious knowledge and guidance from the mallams (Lateef, et al, 2024). Unlike traditional schooling arrangements, Almajiri boys do not live with their parents, who are often from rural areas. Instead, they reside with their Quranic teachers, known as mallams, who provide limited supervision and care (Teke, et al, 2020). The term "Almajiri" is derived from the Arabic word "Almuhajirun," which means "emigrant." It typically refers to underprivileged children from rural families who leave their homes to study the Quran under Quranic teachers in Quranic schools (Idris & Katimi, 2020). The Almajiri system was previously funded by the state treasury and the state Zakkat funds and was under the control of the emirs of the traditional government system before the British arrived (Teke, et al, 2020). Due to Islamic principles emphasizing charity and education, the community supported the Almajiri system, with many students coming from distant places to attend Tsangaya schools. In exchange, Almajiris offered services like laundry, gardening, weaving, and sewing to the community, contributing to their well-being. This reciprocal arrangement demonstrated the community's support for the Almajiri system (Jimba, 2021).

The mallam's primary role was to teach children the fundamentals of Islam, including reading, writing, and reciting the Arabic alphabet (Giginyu, & Sani, 2021). To create a focused learning environment, mallams would often take Almajiris outside the city to camp. During this time, they emphasized self-reliance and discipline. In times of food scarcity, mallams might send their students to solicit food from nearby residents (Hassan Et al, 2023). The practice of Almajiris soliciting food, known as "almajiranchi," was intended to foster self-reliance and prepare them for life's challenges (Jimbo, 2021).

During the pre-colonial era, the Almajiri education system, otherwise all Tsangaya was established during the Kanem-Borno empire. It was established as an organised and comprehensive system of education for learning Islamic principles, values, jurisprudence and theology, just like the Madrisah in Malaysia, and Egypt (Hassan, et al, 2023).

In 1904, the British invaded and colonized the northern Nigeria territories and took control of the state treasury (Muhammed & Duwo, 2021). The British also refused to recognise the Almajiri education system as important and deliberately abolished its state funding, arguing that they were mere religious schools (Chukwunka,2017). Boko, meaning Western education was introduced and funded instead. The British administration strictly restricted their activities in the northern religion as a part of a policy of indirect rule that allowed emirs there to remain in power as figureheads while serving as agents of the British (Sulaiman, et al, 2024). As Giginyu et al, (2021) note when Western education was finally introduced into the northern region, the system was aimed at training the sons of aristocrats and was used as a form of social control. The early exposure to Western education gave the Southern region an edge over the North in administration and employment (Yusuf, 2020).

Islamic scholars who were revered professionally for controlling the moral fibres of society gradually became neglected (Sidi, et al, 2022). With the loss of support from the government

and the helpless Emirs, the Almajiri system thus collapsed like a pile of glass. The responsibility of the Almajiris was then taken over by local scholars who deemed it a moral and religious duty to educate these people for the sake of God (Fahm, et al, 2022). Disregarding the Almajiri system in preference for Western education ignited animosity and antagonism from the mallams, the pupils and the society at large (Rufai, 2022).

The case scenario is worsened by the belief that a child with Western belief will eventually lose his Islamic identity and embrace vices that negate the values and the principles of Islam such as alcoholism, fornication, semi-naked dressing, partying, abandoning the prayer, fasting, Zakah etc. the moral component if the Almajiri Quranic school has been described as accounting for the high preference by parents as it perceived to be lacking in the western-styled school (Rufai, 2022).

Mallams reveals that graduation of pupils would mostly depend on the ability of the pupil to grasp the complete chapters of the Quran which in most cases could extend some years. The objective of the system includes moral training cutting across respect for elders, shunning alcohol, dishonesty, and lies, developing good habits and developing pious men that will be useful to society (Ifechukwude, &Gibson, 2021). The Almajiri system contains four important features that make it Unique for exploitation by the extremist movement. Firstly, it involves children being relocated, separated from their village, family and friends to the guardianship of mallams in town (Rufai, 2022). Second, it is restricted almost exclusively to boys. Third, the curriculum of the schools is concerned primarily with teaching the sixty chapters of the Qur'an by rote memorization, fourth, each school serves twenty-five (25) to five hundred (500) students, from the ages of six to twenty-five. The school are largely autonomous from government oversight (Fahm, et al, 2022).

Today the word Almajiri in Hausa has gradually acquired a completely different meaning, it is referred to beggars roaming the towns and cities (Ifechukwude, &Gibson, 2021). They include young people from who left the comfort and protection of their parents and relations at a very tender age for Qur'anic education (Sidi, et al, 2022). With the increasing level of poverty in the country, the care of the Almajiri became overwhelmingly burdensome for males who were left with no choice but to send this little boy from the goodwill of the society (Sidi, et al, 2022), these boys swam into the society with no bearing moving from one street to street, house to house, vehicle to vehicle. They are everywhere. They consume all kinds of food, fresh or stale. They roam about with dirty, tattered, bare feet, pale with flies pecking on their crack libs and dry faces, which is filled with rashes and ringworms (Sulaiman, et al, 2024).

These victims of neglect were also victims of exploitation, the Ministerial Committee on Madrasah under the Ministry of Education put the current population of the Almajiri at about Ten million and literature shows that over 70% out of 100% of them never find their way back home. Many are lost through street violence, ritual, and murder, while others through diseases and hunger. With these, Ten million potential scholars, judges, accountants, Engineers, doctors etc waste away

The scope of the curriculum in Qur'an is myopic, as it does not include such orthodox subjects as mathematics, English, social studies and basic science. The Almajiri curriculum centres mainly on the reading and writing of the Qur'an and Tafsir. Hadith and Tauhid and other branches of Islamic studies (Kandi, et al, 2023). This deficiency in science-oriented subject and modern information, communication, and technology, as well as entrepreneurial skill development, negatively affects the students in the labour market after graduation, making many of them unemployable. Perhaps it is because it has become a venue for imbuing the youth with skills that are not needed in the labour market that many people have concluded that the

Almajiri culture has outlived its importance. Indeed, the Almajiri population has grown exponentially, and a large majority has been unable to turn their education into productive jobs, thereby turning them into "social misfits" who pose a security risk (Ahmed, 2022).

Crimes committed against children in Northern Nigeria

Crime is the Latin word "Crimen" meaning accusation or fault. It is an act that violates a law (Omolara, et al, 2021). Others argue that crime is an act such as racism, sexism, and imperialism that violates basic human rights. To Zubairu et al, (2023) crime is a category which can be defined only by reference to the specific social norms and values of the society in which it occurs. Sellin (2006) argues that crime is a violation of cultural norms, which is something beyond a mere violation of law per se. he maintains that a mere violation of criminal law is an artificial criterion of criminality. it is, therefore, a fact that every individual in society is entitled to some right as a citizen of that particular society. The same applies to the Almajiri group. According to Donnelly (1990), the emergence of justice in society is the prerequisite for human rights. Right are literarily what one has simply because he is a human being. Donnelly argued that human right set out minimum conditions for a dignified life, a life worthy of a fully human being (Omolara, et al, 2021).

The Nigerian constitution of 1999 in Article 17(2)(a) and Article 42(1) guaranteed freedom from discrimination and equality before the law. Article 32(1) of the fundamental right provides the right to personal liberty. Human rights guarantee different members of the citizenry equal conditions and treatment. This includes the Magna Carta of 1215; the French Revolution Liberty, Equality, Fraternity; the charter of the fundamental of the European Union; the United States Bill of right; the English Bill of Rights for Englishmen in 1689; the African Charter on Human and People Right etc. (Vasak, 1977, P.35). Jaffrelot, (2003), Ikpeze, (2011) refer to policies that take into consideration race, ethnicity and gender in an attempt to promote equal opportunity in all spheres of life such as employment, education, holding public office and decision making as affirmative actions. Some of the rights stated by the people's movement of human rights education include the following:

i. Right to freedom from discrimination based on gender, age, race, colour, language, ethnicity, or the status of the child's parent.
ii. Right to a standard of living adequate for a child's intellectual, physical, moral, and spiritual development
iii. Right to a safe and healthy environment
iv. Right to equal access to food and nutrition
v. Right to freedom from cultural practices, customs and traditions harmful to the child
vi. Right to education free and compulsory primary education and freedom from all types of discrimination at all levels of education.

Education enhances the capabilities of an individual (Idriss, & Gwadabe, 2021). It is a mechanism for enabling active citizenship thus does who are denied the right to education face the possibility of limited chances in the future (Amuda, 2021). United Nations Educational Scientific and Cultural Organization UNESCO for instance argue that meaningful education as a right is key to advancing social justice, as people who are marginalized in education face the prospect of bleak future chances which truncates their participation in social processes affecting them (Zubairu, et al, 2024). On that note, successful governments in Nigeria at various times, introduced inclusive policies aimed at providing education as a fundamental right of every child. Since this operation of the present Universal Basic education UBE program, a visible enrolment level has been recorded. In Nigeria, the gross enrolment rate in primary education is 85% for both and girl's boys combined. This decreases to 45% in lower

secondary, with a student transition rate to secondary school of 60%. In Nigeria, the primary net enrolment rate is 64% and the primary completion rate is 74%.(Olutola,2021). Despite these figures, a large section of school-aged children in Nigeria are not captured in the numbers. Statistics show that over nine million Almajiri boys are outside the mainstream school system (western education), ((Amuda, 2021). In contrast, however, some Islamiyah schools have successfully managed to offer their pupils both Quranic and secular education. This private institution mostly serves children from wealthy homes and can enhance their pupil's capabilities and enable a smooth transition to higher education. However, some owners of traditional Almajiri Quranic schools have largely remained outside the mainstream school system.

Nigeria recognises education as a fundamental human right and is a signatory to major conventions for the protection of the rights of children and women, especially, the Convention on the Rights of the Child (CRC), in 2003, the government of Nigeria passed a law the Child Right Act. This act is aimed at facilitating the realization and protection of the rights of all children (Omolara, et al, 2021). In the quest to achieve the objectives of EFA and MDGs, Nigeria also enacted the Universal Basic Education (UBE) law, which provides for nine years of free and compulsory basic education to fast-track education interventions at the primary and junior secondary level ((Amuda, 2021). The government of Nigeria has been working in active collaboration with international development partners such as United Nations International Children Emergency Fund UNICEF, Department for International Development DFID, United Nations Educational, Scientific and Cultural Organization UNESCO, United State Agency for International Development USAID, Japan International Cooperation Agency JICA, and World Bank as well as civil society and non-governmental organizations (NGOs) to achieve the EFA/UBE goals. The expectation to achieve major gender equality gains in education are still shrouded in mystery.

According to the UBE (2004) it was necessitated by some policy innovation and changes. Some of the innovation borders on classroom size twenty pupils to a teacher and a helper in pre-primary schools, thirty-five to forty pupils in a class in primary school and twenty pupils for practical work in technical and vocational colleges (Omolara, et al, 2021). Another core area of policy innovation is the area of monitoring and maintenance of minimum standards. The introduction of UBE, though launched in 1999, reflects the 2004 edition of the policy. The free, compulsory education was extended beyond primary school to secondary school. After this organization and structural innovation, there were content and pedagogical innovations in the curriculum. Some major subject especially at junior secondary schools went through some restructuring, and in some instance a substantial overhauling of the subjects.

The Role of NBAIS in Addressing Security and Development Challenges in Northern Nigeria

The National Board for Arabic and Islamic Studies (NBAIS), established in 2016, was created to address the challenges faced by the Almajiri system by regulating Arabic and Islamic schools and ensuring quality standards in Tsangaya schools (DesertHareld, 2021). The National Board for Arabic and Islamic Studies (NBAIS) was originally established in 1960 under the Northern Nigerian Ministry of Education, with its headquarters in Kaduna (DesertHareld, 2021). Under the leadership of Sir Ahmadu Bello Sardauna, a powerful committee was formed within the Northern Nigerian Ministry of Education to address issues related to Arabic and Islamic studies. Chaired by Alhaji Isa Kaita, the committee recommended the establishment of a unit within the inspectorate division to oversee the affairs of Arabic and Islamic schools, including Quranic schools (DesertHareld, 2021). This unit was led by the late Professor Haliru Binji (DesertHareld, 2021). In 1962, Alhaji Hussaini Adamu, the late Emir of Kazaure, succeeded

Professor Binji as the head of the unit overseeing Arabic and Islamic studies. However, after the 1966 coup, the unit's activities were transferred to Ahmadu Bello University, Zaria. The Institute of Education at Ahmadu Bello University then continued the work of the unit. It's important to note that while the unit was initially part of the Northern Nigerian Ministry of Education, it became a separate board upon its relocation to Abuja. Alhaji Muktar Abdulrahman served as the first coordinator, followed by Malam Faruk Imam, and then Professor Shafiu Abdullahi from 1988 to 2023. (DesertHareld, 2021).

With the change in the national policy of education in the 1980s and 1990s where General Certificate of Education GCE and Grade 11 examinations were phased out, the board switched from teacher education to secondary school training. During the Military region, the new policy of education of the 6-3-3-4 system was introduced, and then the board followed the system which transformed their role and status to a fully National Board, which incorporated not only the entire North but also other parts of the country (DesertHareld, 2021). In 2011, a memo was presented to the Joint Consultative Committee on Education requesting national recognition of the Board which was accepted after long deliberations and **NBAIS** commenced the conduct of examinations at the national level like WAEC and NECO with a mandate to go on advocacy to other states and to review their curriculum to include science subjects and arts (DesertHareld, 2021).

Initially, it had only three Arabic and Islamic secondary schools in the North, two in Kano and one in Sokoto. After the creation of states, the board embarked on the policy of expansion to other states that have established their Arabic schools though not as many as Northern Nigeria. Edo, Osun and Oyo states were among the states that registered with the Board (DesertHareld, 2021). The Board was initially established to boost the position of education in Northern Nigeria concerning informal education; Arabic and Qur'anic schools which the North was known to have for a long time as well as having special education in schools. But now the aim is to provide our higher institutions of learning with qualified candidates who can compete at different levels (DesertHareld, 2021).

The first school recognized by this Board at that time was in Edo State followed by another one in Osun State. A memo was subsequently presented to the federal government requesting for approval to grant the Board a national status, which we later succeeded and became a national examination body. Presently **NBAIS** have a zonal office at Enugu for Southeast, with a desk officer whose responsibility is to go around and look after schools that are registered with the board (DesertHareld, 2021). Now, not less than 23 states including Abuja participate in **NBAIS** examinations. And there are less than 1, 200 Arabic Schools participating across the country with a strong workforce of Muslims and Christians because the board is an examination body, not a mere religious organization. NBAIS has been at the centre of modernising Tsangaya studies to reduce the high rate of Almajiris that have become a nuisance to society due to their local teachers' lack of proper arrangements for them. In 2021 The Centre for Tsangaya and General Studies was commissioned to oversee and coordinate Tsangaya studies across the country, particularly in Northern Nigeria where the population of the Almajiris is growing very much faster.

Findings

The study carried out Findings reveal to us that the majority of respondents were young and vulnerable status. Many came from poor families, often with polygamous parents and multiple siblings. This economic hardship was a significant factor in their decision to join the Almajiri

system. thus, the government must address poverty and economic inequality in Northern Nigeria to reduce the need for children to leave their homes and join the Almajiri system. Provide economic support and educational opportunities to families to keep children in school.

Similarly, findings also reveal to us that Almajiris are vulnerable to exploitation, abuse, and radicalization. Their exposure to criminal activities and limited access to education and opportunities contribute to their involvement in violent activities thus, the government Implement reforms within the Almajiri system to improve the quality of education, provide better living conditions, and protect Almajiris from exploitation. Collaborate with relevant government agencies and NGOs to develop alternative education and livelihood programs for Almajiris.

The NBAIS is a body charged with the responsibility of conducting Examinations and to also regulate all Arabic and Islamic schools in Nigeria, it has introduced several initiatives like the establishment of the Centre for Tsangaya and General Studies aimed to reduce the high rate of Almajiri that have become a nuisance to the society due to proper arrangement for them by local teachers. Hence NBAIS can play a crucial role in reforming the Almajiri system by developing and implementing quality education programs that meet the needs of Almajiris. NBAIS can also collaborate with government agencies and NGOs to provide support services to Almajiris and their families, such as access to healthcare, nutrition, and vocational training.

Conclusion and recommendation

As Western-styled schooling increasingly becomes a standard exemplifying the notion of a global childhood, other learning systems in the broader education system are perceived as barriers to achieving this notion of childhood and the EFA goal. Thus, these studies examine factors that structure the exclusion of the Almajiri child from the mainstream Western education system. The study further interrogates the Universal state policies in its failure to take cognizance of the multiplicity of cultural contexts in which childhood is constructed. As s Azaigba, (2024) notes, western schools can be organised in a way that will balance the elements of local traditions and still provide meaningful education that enhances the future chances of their people

The Almajiri system presents significant security and development challenges in Northern Nigeria. While NBAIS has made efforts to address these challenges, more needs to be done to ensure the effective implementation of its programs and policies. Collaboration between government agencies, civil society organizations, and international partners is essential to achieve sustainable and equitable development for the Almajiri population.

Similarly, the government should make Quranic schools, Tsangaya and design curricula to adapt the formal system of education ie primary, secondary and tertiary education so that the teaching and learning of the Quran could be part of our education system. Also, the teachers should have financial support from the government or to have specific salaries or allowances. NBAIS should be given the full potential to organize religious orientation, seminars, and conferences to clarify the misinterpretation of Almajiri and its practice. By addressing these issues, the Nigerian government can help to reduce the vulnerability of Almajiris, prevent their involvement in violent activities, and contribute to the overall development and stability of Northern Nigeria

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