

Implementation of Cash Waqf as a Solution for financing Almajiri System Education in Nigeria

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Abstract---*The Almajiri system of education is one of the great topics of discussion between the scholars and authorities specifically in the Northern parts of Nigeria. The system is one of the child neglect challenges facing Northern states of the country. However, the tradition of Almajiri system of education is preventing children from having formal education and accepted living standard which directs the children to bagging and hawking on the street. The purpose of this study is to investigate the causes of children neglect and its effect, and to introduce cash waqf as a means of sponsoring Almajiri system of education. The data for this study was collected through interview and was transcribed and arranged in themes to ensure that superior points of the responses are mentioned. The findings of this study show that the neglected children where in dreadful condition that has no excellent future, poverty and ignorance are the major tools that leads the parents to neglect their children on their early age. Therefore, the following are needed to take out these children from their dreadful condition. First is to create awareness for parents on the duties and responsibilities established by Islam towards their children. To formalize the Almajiri system of education which will enable the children to benefit from both the Islamic and western education. Implementation of Cash waqf will also serve as the solution for sponsoring Almajiri education.*

Keywords---*Cash Waqf, Sponsoring Almajiri Education*

I. Introduction

The term “Almajiri” is a Hausa language word derived from Arabic word “Al-Muhajir” which denote to the companions of the Prophet PBHU who migrated to Medina during the early period of Islam prior to the conquest of Mecca. Technically “ Al-Muhajir means emigrants (Maigari, 2017). The term “Almajiri” is used especially in the Northern part of Nigeria referring to any of the following; any person regardless of gender, who beg on the street for assistance or beg from one house to another as a result of abnormality or disability, or children between the age of seven to fifteen who joined informal Islamic school (*Tsangaya*) and roaming about with the purpose of getting food or assistance to earn a living (Yusha`u, Tsafe, Babangida, & Lawal, 2013). According to the united nations office of drugs and crime a child shall mean any person below the age of eighteen Unodc, (2009). However, some of the students especially some 20 years back has memorized the glorious Qur`an completely and impacted the knowledge significantly. Nevertheless, the tradition of Almajiri system of education has now turned to different issue whereby a child will end-up begging on the street, from one house to another looking for food to sustain and majority of them lack the Qur`anic knowledge as well as the modern knowledge. As result of that some Almajiris where linked to insurgency and some criminal activities in the country (Hoechner, 2015).

Literature Review

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The Almajiri issue remained annoying in the mind of leaders and scholars in northern part of Nigeria, this is because the practice became shame to the part of the country (Yusha`u et al., 2013). The perception of Almajiri education in Nigeria was dated back when the mission to acquire Qur`anic knowledge started by the Muslim due to lack of good channel or procedure in those days to obtain such a knowledge apart from handing over of child to the teacher well-known as (Malam) (Muhammad 2010). Some research in Nigeria context has related the Almajiri system and political violence in the Northern part of Nigeria which caused debate on the trend (Taiwo, 2013). The Almajiri children are living under a dreadful condition absent from their parents at early age and they have no choice than to follow whoever come to their way regardless of his character or habit (Taiwo, 2013). The children population is high the *Malam* cannot afford to feed them rather than to send them out for begging (Aghedo, Eke, Abbo, Zain, & Njidda, 2017). Child neglect is a extremely form of maltreatment which is very difficult to authenticate and responded to, matters such as poverty, family structure, ethnicity and access to resources are playing significant role in neglecting child (Scott, 2014). Absence of taking care of a child may result in risk and significant harm to the child (DePanfilis, 2006). Failure to provide for a child good education and the necessary learning tools may result in allowing the child to stay away from school without reasonable justification (Scott, 2014). However, in solving the welfare of society and providing necessity for sustainable use of the public waqf has played a vital role in that aspect (Sanusi & Shafiai, 2015). During the Othman empire cash waqf has played a vital role in financing education especially for the less privileged (Hanefah et al., 2009). Some scholars and researchers have proposed the concept of waqf for educational development to guarantee affordable and sustainable development of education (Ahmad, Muhammad, & Kamaruzaman, 2012).

II. Methodology

This study adopted qualitative research methods. Data was collected through in-depth interview whereby five Almajiri students were interviewed in Numan local government area of Adamawa state, Nigeria. The information was translated, transcribed analyzed with atlas ti V8. best on themes to ensure that superior points of the responses are mentioned. The study also developed a framework in order to achieve the objectives of this study.

Research Findings

This section will present the findings of this research work based on the in-depth interview done by the researcher with five Almajiris from various schools. The study employed all its questions to the Almajiri students and developed themes based on the question as follows in order to make the findings clear. Theme one of the Almajiris students is, enrollment age of the Almajiri and his present age. Theme two, enroller of the Almajiri into the school and the reasons for the enrollment. Theme three, ways of sustaining. Theme four, hostel, health and clothing. Theme five, period stayed in the school.

Almajiri students

enrollment Age of the Almajiri and His Present Age.

The first respondent state that he was enrolled to Almajiri school at the age of seven and he is now nine years old.

The second respondent affirm that he was enrolled to Almajiri school at the age of seven and he is now ten.

The third respondent mentioned that he was enrolled at the age of seven and he is now eight.

The fourth affirm that he was enrolled at the age of twelve and he is now fourteen.

The fifth state that he was enrolled at the age of six and he is now fourteen years old.

Enroller of the Almajiri into School and the Reasons for the Enrollment.

The first respondent stated that he was enrolled into the Almajiri school in Numan local government Adamawa state, Nigeria by self in order to acquire Islamic knowledge after requesting permission from his parents and they grant him the permission.

The second respondent said that he was enrolled and sent into the Almajiri school in Numan local government Adamawa state, Nigeria by his mother from his village of Sabon gari kabawa distance of 130km far away from Numan local government in order to memorize the glorious Qur`an and to be an Islamic scholar.

The third respondent mentioned that he was enrolled into the Almajiri school in Numan local government Adamawa state, Nigeria by his father in order to memorize the Qur`an and have Islamic knowledge.

The fourth respondent was enrolled into the Almajiri school in Numan local government Adamawa state, Nigeria by his father from their village 143km far away from Numan local government for me to study and to memorize Qur`an.

Fifth respondent stated that he was enrolled into the school in Numan local government Adamawa state, Nigeria by his father to memorize and to have Qur`anic knowledge.

Ways of Almajiri Sustaining.

The first Almajiri respondent said that he visit residential houses nearby to demand for residual food in the morning and evening and he divide what he got into three to enable me to eat three times a day.

The second Almajiri respondent said he usually visit residential houses and restaurants to scout for left-over food which he eat three times daily in order to sustain.

The third Almajiri respondent stated that, he eat three times daily if I go out for house to house or restaurant to restaurant for begging, especially in the restaurant some people eat and give us the remaining, so we keep it for dinner and breakfast. The fourth respondent said he strive for food from neighboring houses in the morning and evening and he eat based on what he got daily, if he get what to eat 3 times then he eat three times and if it is for breakfast and dinner I eat as I get.

The fifth Almajiri respondent said that, he eat from his father's house who is the Islamic Scholar of his school and sometimes I go out to seek for extra food, he eat according to what we get, sometimes three times daily and sometime less than that. If he get much from begging he eat three times, and if his father get money, we eat three times daily.

Hostel, health and Clothing

This theme is about where are the Almajiri residing is there any available and conducive hostels in the schools for them, and who is responsible for their health and clothing whenever they are in need. The first Almajiri respondent stated that, he reside and sleep in the school masjid and sometimes he sleeps outside the school because the hostel is one and not convenient for us. His parents send clothes and sometimes he collect donations from individual in his locality. The Islamic scholar takes care of his health, by purchasing drugs for him. The second Almajiri respondent affirmed that, he reside within the School premises in hostel which is one room and if it is occupied, he sleep in Masjid because the hostels will not accommodate the students all. His parents send clothes to him. With regards to treatment he said that he often treat himself, but when the condition becomes serious, he seek help from neighboring houses for Medicare.

The third Almajiri respondent asserted that, he reside in the school hostel which is one room that we share among the students we are about twenty or above and sometimes we sleep in Masjid because the hostel is not enough to

accommodate the whole students. He buy clothes and treat himself from what he get from the street or house to house begging. Mostly they get money from the street begging while food and clothes from restaurants and houses begging. The fourth Almajiri respondent claim that, his father sends clothes for him while his Islamic scholar takes care of his medical treatment and he reside in Masjid because we have no hostel in the school. The fifth Almajiri respondent say that, he reside in his father's house which is in the school and he sleeps in Masjid because there is no enough room as hostel. His father gives him clothing but sometimes he seek from good samaritans. Whenever he is sick, his father takes care of his medical treatment. Sometimes he calls upon the medical personnel to administer medications for at home.

Period Stayed in the School

The first Almajiri respondent state that, he spent two years in the school he has not been for long in the school compare to other students.

The second Almajiri respondent affirm that, he has been in the Almajiri school for almost three year.

The third Almajiri respondent assert that, he has been in Almajiri school for one year.

The fourth Almajiri respondent state that he has been in the Almajiri school for one and half year because he was not enrolled into the school on time as some students who use to be enrolled at the age of five, six, or seven.

The fifth Almajiri respondent say that, he spent about eight years in the school and he is among those that have spent years in this school.

The bellow table 1 shows the breakdown and summary of Almajiris responses based on the above themes.

Table 1: Almajiris Responses

Almajiri	Enrollment Age	Present Age	Enroller	Reason for Enrollment	Feeding	Hostel	Clothing	Health Care	Years spent in school
1-	7	9	Self	knowledge	Begging	Masjid/ Outside school	Parents / Self	Scholar	2
2-	7	10	Mother	Memorizing Qur'an / Islamic knowledge	Begging	Hostel/Masjid	Parents	Self / Scholar	3
3-	7	8	Father	Memorizing Qur'an / Islamic knowledge	Begging	Hostel/ Masjid	Self / Begging	Self	1
4-	12	14	Father	Memorizing Qur'an	Begging	Masjid	Father	Scholar	1 1/2
5-	6	14	Father	Memorizing Qur'an / Islamic knowledge	Father/ Begging	Hostel/ Masjid	Father	Father	8

III. Discussion of Findings

The Findings of this study shows that majority of the Almajiris were enrolled in Almajiri schools by their parents as it is shown in the first questions of the respondents. However, the parents enrolled their children in Almajiri school at their early age wich is the most important age of having dicipline and moral teachings. Due to lack of parental

guide and care which resulted to the many social ills such as child abuse, child neglect, truancy and moral decadence, therefore the objectives of sending child is defeated.

The findings also shows that the Almajiris are suffering interms of food, clothing, shelter and health care, most of the Almajiris has no assurance on what to eat, when to eat and how many times to eat daily. Beacuse there is neither prepared food for them nor healthy and diet food. Therefore that may lead to malnutrition that may resulted to serious health challenges, including stunted growth, eye problems, diabetes and heart disease (Streit & Streit, 2018). The findings also shows there is no tentative health care services provided in the schools which causes some students to go for treatment and to pay by themselves at their early age which may result to the wrong medication and drug abuse. Studies shows taking the wrong medication can lead to dangerous side effects, organ failure, and even death (Levinson, 2014). However, lack of clothing and shelter causes a lot of insecurities and challenges especially on the people that suffer prolonged term homelessness they are in danger of hypothermia during the winter and social deprivation.

Finally, the study revealed that most of these students have spent some years in this critical situation with the name of seeking knowledge and they may end-up with moral decadence and ignorance.

Based on the above findings, here is a proposed cash waqf framework for sponsoring Almajiri system of education.

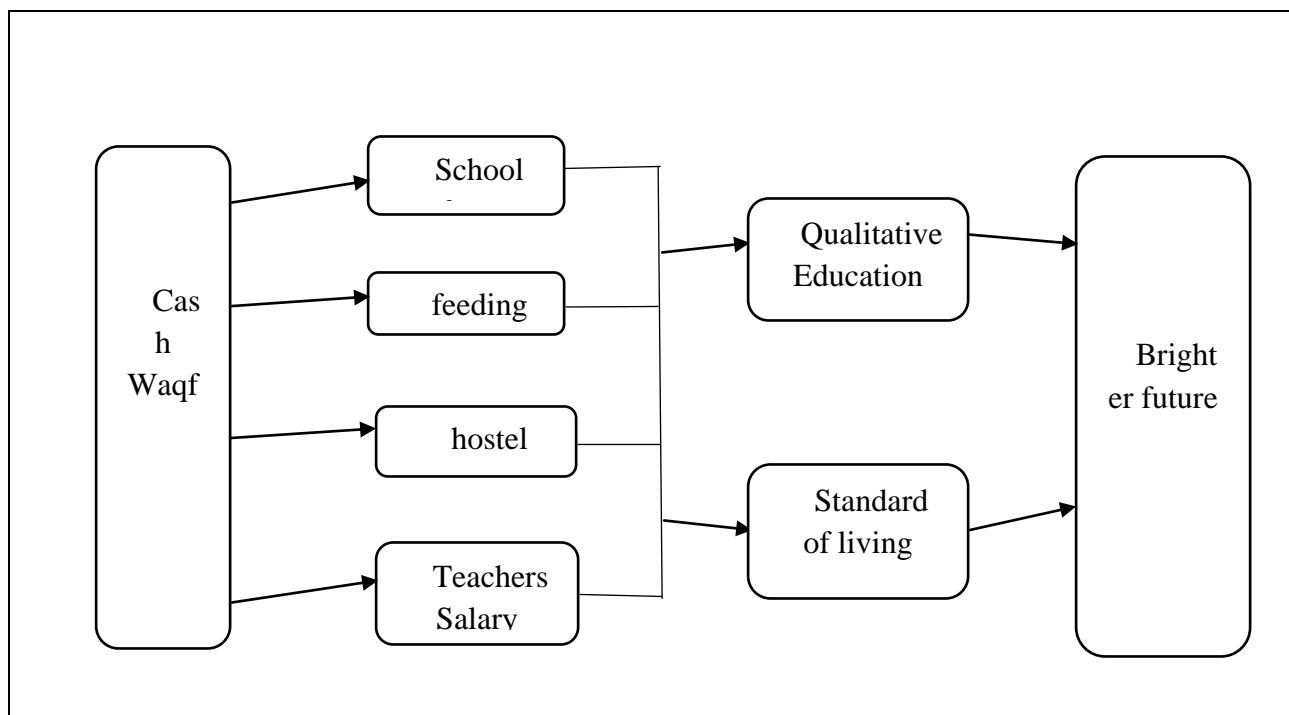


Figure 1. Cash waqf Framework for Sponsoring Almajiri system of Education

The above figure 1.1 illustrate how cash waqf will sponsored Almajiri system of education. The figure shows that cash waqf will funded Almajiri school fees, feeding, hostel and teacher salary which will therefore, help to the acquisition of qualitative education as well as improving living standard of the Almajiri and at end it will consequently lead to the brighter future of the Almajiri who has no good future today.

Suggestion and Recommendations

There is need from the government, religious organizations and wealthy people for the establishment of cash waqf to cater for the problems and challenges facing Almajiri system of education. However, studies show positive impact of cash waqf in financing education. It is expected that with appropriate structure of cash waqf financing provided by Islamic financial institutions, can benefit many schools and the objectives will be achieved (Aziz, Johari, & Yusof, 2013). In terms of education, cash waqf presents imminence potential for the development of Islamic education (Huq & Khan, 2017). There is need to formalize the system in order to comprise Islamic and conventional education for the student to prepare for their worldly and hereafter challenges. There is need also to create awareness for parents on the duties and responsibilities established by Islam towards their children.

In conclusion, this research limited to the implementation of cash waqf as a solution for sponsoring Almajiri system of education, therefore, there is need for further studies to investigate whether the Almajiri schools are achieving significantly in teaching Qur'an and Islamic knowledge or not.

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