

Management System of Islamic Private Schools in Nigeria, Madrasah Da'wah al-Islamiyyat, Case Study

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Abstract- This study discusses the establishment of *madrasah Da'wah al-Islamiyyah*, and the school's management systems comprised of the organization structure, finance and physical facilities. This study identifies some problems and obstacles that inhibit the effectiveness of the *madrasah*, followed by suggestions to improve the school. The data were collected through library research, interviews with headmaster and five teachers in the *madrasah* and direct observation. The principal of the *madrasah* perception of the problems faced by the Islamic private school in Nigeria referred to various problems, such as finance, lack of government support and lack of parental commitment. The researcher provides relevant suggestions to improve the *madrasah* and enhance student achievement.

I. INTRODUCTION

The establishment of Islamic school (*madrasah*) in Nigeria dated back to the pre-colonial era¹. The schools were founded to fulfill the educational needs of the Muslims community in the country then². However, it is a common knowledge that Nigeria is the most populous black nation in the world. The official figure of the population of the country in the 2006 national population census is 148 million, out of which Muslims account for 60% with 90 million headcounts, thus, constituting the majority of all the communities in the country³. Hence, since Muslims are the majority in Nigeria, the establishment of Islamic schools was necessary, given the adhering of the religion to knowledge. Thus, this was the rationale behind the establishment of Islamic schools, which flourished for decades, in the country, prior to the advent of the colonial masters⁴.

However, the period of the colonization of Nigeria by British between 1885 and 1960 was the period that marked the beginning of the decline of Islamic education as well as the Islamic schools in the country⁵. During the period, many Islamic schools were subdued for the Western oriented schools. This trend continued till the independence of the country in 1960. At that time, most of the Islamic schools were converted to Western oriented schools and they were subjected to the control of the regional and federal governments. However, although the teaching of Islamic studies continued in the schools, the teaching was not as efficient as it was, before the government takeover its control. This trend also led to the reemergence of private Islamic schools in the country.

A considerable number of private Islamic schools were established in the South-Western Nigeria, for the purpose of restoration of qualitative Islamic studies, during the period. Notable among the schools, is Islamic Preaching School which

management system in the matter of the research. The school is situated in *Ibadan*, the capital city of the South-Western Nigeria. Although, Islamic Preaching School has contributed immensely to the educational, religious and moral development of the Nigerian society, yet, there is a pressing need for the improvement to match the current global trends and the contemporary development goals of the country.

II. STATEMENT OF THE PROBLEM

The educational system *Madrasatu al-Da'watu al-Islamiyyah*, Ibadan, Nigeria (Islamic Preaching School, *Ibadan*, Nigeria), to the educational goals of the Muslim community in Nigeria, is questionable:

1. Meeting-up with the challenges of the modern world: one of the notable

problem that has been encountered by the Islamic private schools in the South-Western Nigeria today is the problem of how to meet the challenges of providing the most suitable and relevant education to the modern Muslims' children. Undoubtedly, the curriculum of *madrasah* in general, in Nigeria, needs to be overhauled because it had been designed before the colonial era. Although, it was suitable for the educational needs and challenges, however, it has become feeble and irrelevant after it was subdued by the introduction of Western secular curricular which substitutes the *madrasah* curriculum in Nigeria, especially, in the South-Western part of the country⁶. Although, religious education is part of the Nigerian national educational policy however, the curriculum did not fulfill the needs of the Muslims. This was what later led to the establishment of Islamic schools by some Muslim individuals in the country.

Lack of adequate qualified manpower: most of the teachers of the Islamic school are not qualified educators. They are mostly graduates of the same school where they work as teachers. In short, the majority of the teachers are *al-thĒnawiyah* certificate holders. It is a common knowledge that education is an institutionalized profession which requires certain qualification before it can yield the required result. This is absent in respect of Islamic Preaching School, Ibadan.

Absence of modern educational facilities: the modern educational facilities such as computers are not available in the school. The school management did not provide for such facilities. It is even worth mentioning that while school in the modern age are using electronic board or PowerPoint for their teaching and learning, what is still in use in the school is blackboard and white chalk.

In short, as far as research is concern, there is no previous research that examined the the management system of *madrasah* school in Nigeria.

Therefore, this study focused on the management system and problems of *madrasah* school, Ibadan, Nigeria, in order to contribute to better performance.

III. OBJECTIVES OF THE STUDY

1. Presenting the historic background of *madrasah Da'wah al-Islamiyyah* (IPS)
2. Identifying some problems and obstacles that inhibit the effectiveness of the *madrasah*
3. Contributing to the improvement of the *madrasah*

IV. ESTABLISHMENT OF ISLAMIC PREACHING SCHOOL (IPS)

The Proprietor

The proprietor of IPS, *Alhaji Ballo Alli Adelani*, is a native of Ibadan Oyo State Nigeria. He was born in 1921 at *iyalode* compound, *Itabale, isale Osun* area Ibadan Oyo State, Nigeria. The proprietor was the second sibling of his father. He learns *Qur'Énic* reading and teaching under the tutelage of *Alfa Agbaleke at Odeoluwo Bere* in Ibadan. Late *Alhaji Ballo Ali Adelani* died (29/9/ 1997.-28/5/1418.A.H)⁷.

He was a farmer by profession, and later to trading. He was a successful business tycoon. He was a devoted and pious Muslim that submits himself to the will of God. He devoted all his life to serve Islam through generous spending in the path of Allah. Specifically, the said icon had been known in Ibadan Oyo state of Nigeria for the establishment of IPS.

The founder and (proprietor) is a trader who had love for Islam. He was not versed in Islamic Education except that he can recite the *Qur'Én* and has fundamental knowledge of Islam. But for the fact of love he had for Arabic and Islamic Studies with the hope that Islam would attain its goal in nearest future, he established the school (Islamic Preaching School).

Madrasah Da'wah al-Islamiyyat (Islamic Preaching School) is the foremost private *madrasah* educational institution, which trains students in Islamic studies. Thirty six years had elapsed for the establishment of IPS. It was founded in 1974 in Ibadan. In the last 15 years or so, the IPS has developed tremendously and attracted many Muslim students. At the very beginning the students who graduated from the school were only five students namely, *Alhaji Basheer Imran, Alhaji Luqman Kharazi, Alhaja Nafeesat Musthapa, Alhaji Zainu Habeedin* and late *Alhaji Ishaq Yahaya*. Currently speaking, the proliferation and increment in the number of students is a measure of its success. Presently, there are three thousand students in the school, both girls and boys. Every year, large numbers of applications are turned down due to acute accommodation problem. The accommodation problem was so acute that several hostel rooms have been converted into classrooms.

The school began with five teachers and seventy five students. First time, in the history of the school *Ustadh Hafees Ibrahim*, a Saudi citizen was appointed as the principal of the

school. At present the school was headed by *Alhaji Basser Ballo Alli Adelani* one of the son of late *Alhaji Ballo Alli Adelani*⁸.

Philosophy, Motto and Vision of The School Explain below:

Philosophy: Where education is aimed at a balanced growth of personality, through *Tarbiyyah* of the spirit, the intellect, the emotions and the physical willingly and joyfully for the sake of Allah S.W.T.

Motto: Knowledge, Discipline and *TaqwÉ*: the Secret of Success.

Vision: To provide Muslim who is knowledgeable, Faithful, good ethics, owns etiquette and noble *akhlÉq* that are based on the *Al-Qur'Én* and *Sunnah*, who turned to be *al-taqwÉ* servant and vicegerent of Allah, and can contribute to civilization of the nation and country⁹.

V. AIMS AND OBJECTIVES OF THE SCHOOL

The aims and objectives of the school are:

1. To inculcate Islamic moral into Muslim youths by teaching them Arabic Language and Islamic studies, so as tackle the challenge of the day and rescue them from wrap of Christians who always wage war against Muslim and Islam in particular.
2. To enlighten the Muslim youths about their roles in the spread of Arabic Language and Islamic studies both in Ibadan and Nigeria as a whole.
3. To enable the qualified Muslim graduating students withstand the needs of the society and able to be able to confront the enemies of Islam¹⁰.

Structure of the School

The Islamic Preaching School and central mosque of the school are permanently situated at *Olorunsogo Akanran* Road Ibadan. It comprises of three giant buildings.

1st Building: it comprises three stories. The first floor contains three spacious classrooms, and the second floor of the building also contains three spacious classroom and Library.

2nd Building: the first floor of the building comprises of four lecture rooms, the second floor stands as hostels for students who came from outside Ibadan.

3rd Building: the third floor consists of lecture hall and reception rooms for visitors also consist the Central Mosque of the school.

Level of studies

There are three levels of studies in the school, they are:

- 1) Primary level: pupil would spend six academic years in accordance with the school syllabus.
- 2) Intermediate level: after the completion of primary level, pupil would promote to this level where he will spend three years.
- 3) Secondary level: students would spend three years before he would be graduated.

VI. GRADUATION OF STUDENTS

This school has started graduating students consecutively since the academic years of 1978-1979 sessions on continuity basis and most of its products have graduated from various universities in Nigeria and abroad especially Saudi Arabia, Egypt and Malaysia.

VII. TEACHING STAFF AND THEIR QUALIFICATION

For the academic year 2010, there are thirty teachers serving as academic staff in the school. Two of them were Master holders in Arabic and Islamic studies. Nine were B.A degree in Islamic Law (*SharĒNah*), another nine have Diploma holder while ten are *al-ThĒnawiyah* holders in Arabic and Islamic studies.

VIII. CENTRAL MOSQUE OF THE SCHOOL

In Islam, the mosque does not serve as a place of worship alone' despite the fact that *SalĒt* is the major *IbĒdah*, but it served as a four wall and center for Islamic propagation (Halim et. al, 2010). The prophet Muhammad (S. A. W) has decided to use mosque as a center for Islamic preaching where he prayed with his companions and deliver the revealed message of Islam to them (Damas & Sayida, 2011). The prophet (S.A.W) established knowledge and consolation center. This enables mosque to discharge its role. As a result, the mosque becomes meeting point for believers as center for knowledge, culture, preaching and assembling is concern ¹¹.

In view of the afore-mentioned, the Islamic Preaching School since its inception has prepared one left side of the first floor of the building for Mosque to enable students to observe their *Zuhr* prayer before they could proceed to their respective houses. This is also applies to the boarding students who normally observe their five daily prayers at the well prepared place for *SalĒt*. Furthermore, the proprietor sees it as matter necessary to build central Mosque once and for all. He built this central mosque before his death to enable the students to observe their five daily prayers together with *Jum'at* service prayer. This was done before the death of the proprietor in the year of 1418 A.H. corresponding to 1977 but it remains finishing touchiness such as painting, electricity and tap water for ablution. However, the place could no longer accommodate the students as a result of increasement in number of the students ¹².

FINANCIAL SUPPORT

For the fact that, IPS and its central mosque was built through the efforts of the proprietor late *Alhaj Bello Adelani*. The said proprietor was taking care of the salaries and wages of the teaching and non-teaching staff of the school, also the maintenance of both school and the central Mosque. This cost the late proprietor a lot of amount of money, but he insisted not to levy any school fees on the students.

In light of this, the board of governors of the school together with the children of deceased has decided to turn the school and central Mosque to (*Waqf*) for Allah sake¹³. This has become a reality seeing all the official and necessary documents before their legal fractioned in order to support their willingness ¹³.

On the order hand, in 1986, the proprietor and his son *Alhaji Basheer Adelani* jetted out to Kingdom of Saudi Arabia led by *Ustadh Hafees Ibrahim* from Saudi Arabia to showcase their packages but fortunately for them they were favored to get some assistance for the school. Furthermore they were also supported by Muslim World League in Makkah (*RĒbita*) and given some books by University of Medina. And at the same time *Shaykh Mohammed Nasr Al-Abudi*, Assistance Secretary General, Muslim World League Makkah Al- Mukarama visited Nigeria in 1982 and had written some story about the school ¹⁴.

IX. FINANCIAL PROBLEMS FACED BY THE SCHOOL

Financial management involves of functions including forecasting, planning, the application of funds and their control ¹⁵. The Islamic school systems in South-Western Nigeria are purely religious institution by virtue of its activities, and is not recognized by the Nigeria government. So, they are run and finance by scholars and well meaning Nigeria. These people are in fully support of this school by their generosity without receiving any fund from the government. To some extent, the education offered in some of these schools is free of charge. Some of these children are from poor family and less privileged children in the society. Moreover, the school curriculum of these schools was designed by various proprietors to meet their needs and aspirations.

The biggest problem facing IPS just like other *madrasahs* is that there has not been a collective platform through which the students graduating from *madrasah* could get direct or indirect admission into Government Universities in Nigeria and all efforts in avail. Of course, those students studying abroad are very small compare to those at home.

Also, the stipend or salary of teachers also come from charities obtained from the proprietor or generated fund from colorful graduation ceremony (*walĒmah*). In this graduations ceremony, monetary and non-monetary will be donated by some philanthropist to support the school and part of the monetary donation will be used to pay teachers' salary.

X. ACHIEVEMENT OF THE SCHOOL

IPS has contributed to the religious and educational development of the South-West immensely since its inception in 1974. Many notable scholars have been produced. Among them are *Shaikh Basheer Imran*, an Islamic cleric and a preacher in *Ibadan* land and Barrister *Ismail Zakariyah* a notable legal practitioner in *Ibadan*. Therefore, some of these students are situated in different parts of Nigeria and more importantly they are found in different countries of the world. For instance, gross of them are continuing their studies at al-Azhar University in Cairo, *Jamiat Imam* in Saudi Arabia, *Umul Qura*, *Jamiat IslĒmiyyah*, Saudi Arabia. Presently, there are numbers of ex-students of IPS studying at International Islamic University Malaysia and host of others.

Another major landslide contribution from Egypt since 18 years till date is that al-Azhar has been giving their unflinching support by sending their delegates for four years duration as a teacher. Another landmark achievement by the late proprietor,

Alhaji Ballo Alli Adelani is that he had converted many Christian students to Islam by virtue of his generosity and kindness.

XI. CURRICULUM OF THE SCHOOL

Having seen the challenges posed by curriculum in Islamic education in Nigeria and particularly in IPS, the researcher found that the reform of the curriculum is very paramount and needs to be restructured and reorganized to meet the standard requirement of school in meeting up with the challenges of modernity.

In addition, the content of the curriculum for Muslim communities in Islam were well laid out in the national Conference by the International Institute of Islamic Thought, held in Nigeria in 2005.

The content: the content of the curriculum for Muslim communities should be properly scrutinized and carefully selected in order to achieve the objective of building an Islamic community. Textbooks are an important medium through which curriculum content is delivered to student. As good companions of the learner at school and at home, they should therefore be reviewed with a view of Islamizing them without changing their fundamental content. Muslims must write textbooks in all areas of the curriculum so that un-Islamic views and theories that confuse young Muslims do not find way into the school system. Theories of evolution and the like, which emphasize nature and not Allah the creator, should not be taught in Muslim schools. The medium of instruction can remain a foreign language but Arabic as the language of Islam should have a prominent place in Muslim schools system. Physical activities, learning aids and other instructional materials should be in accordance with Islamic teaching¹⁶.

In brief the content of the curriculum in Islamic preaching school in *Ibadan* seems to suit the yearning and aspiration of the founder. Similarly it was also designed purposely to disseminate some significant and useful Islamic value.

The implementation of curriculum in Islamic Preaching School is something that designed long time ago after the establishment of the school which was aimed to implant *Qur'Ēnic* education and Islamic studies to the Muslim students in all levels. The researcher tends to find out the relevance of the curriculum norms to make it suitable for the needs of society. It is very obvious that the curriculum used by Islamic Preaching School is not embodied some subjects of Western education. However, the fact that the *madrasah* is a religious centre of learning does not mean that some of the subjects stipulated by the Ministry of Education in Nigeria should not be incorporated into *madrasah* education.

The contents of Islamic studies course at IPS cover all areas related to Islamic religious courses as proposed by all *madrasahs* in South-Western Nigeria. The subjects are as follow:

'Aqidah and AkhlĒq (Faith and Ethics), *Fiqh* (Islamic Jurisprudence) *Sirah* (Biography of the Prophet and History of Islam). *AkhlĒq to Allah* (S.W.T), human beings and environment *Qur'Ēnic* Methods, Arabic Reading, writing, Literature, Mathematics, English Language, Poetry, Reading, Dictation, Law of Inheritance, Etymology, Islamic Civilization, Method of Preaching and Composition.

It was found that the existing curriculum is totally devoid of the teaching of Arabic. This is contrary to the teaching of Islam.

It is also in conflict with the recommendation of second Word Conference on Muslim Education held in 1980 at Islamabad that proposed the teaching of Arabic as extremely important for the preparation of Muslims of today in the understanding and the intellectualization of Islamic worldview¹⁷.

Since the IPS only provides one course (2 credit hours) for Islamic religious studies, this is not in keeping with aims and the contents of Islamic education which have been recommended by First and Second World Conference on Muslim Education and Muslim education scholars on Islamic education curriculum.

XII. TEACHING AND LEARNING PROCESS IN IPS

Islamic Preaching School in Ibadan, South-Western Nigeria has been using wide variety of creative and innovative approach to achieve teaching and learning process. However, the school also has been lacking some essential technology devices that can put them in the league of recognized school in South-West Nigeria. It is also being noted that school premises is not conducive and congested with ratio 40 students per teacher.

The following items explain the teaching and learning process of the IPS: using creative, innovative and interactive techniques and approaches; Adopting instructional, investigational and experiential learning approaches; Applying the 3 Rs: Reading, Writing and Arithmetic as foundations of learning; Using the collaborative approach to encourage collective learning through the spirit of brotherhood (*Ukhuwwah*) and teamwork (*JamaĒnah*); No technology aided tools and techniques; More student-teacher ratio 40:1.

In a nutshell, learning and teaching at Islamic Preaching School in Ibadan has been suffering from wide range of problem from a long time ago for example, outdated curriculum, financial doldrums, lack of essential basic facilities, and many others. The System has not been given adequate support as it required¹⁸.

XIII. EVALUATION

It is prerequisite for the government to design good curriculum for the use of the school and also for proper outcome and evaluation of the course. Educational evaluation is judging the success and merit of educational programs. This is essential once the goals have been set forth, and learning activities selected, a set of procedures is established to assess how well the curriculum effective to the goals and how far being carried out to achieve the desire objectives.

The Islamic Preaching School has been able to come out with something that has served little or no benefit to the overall requirement of the standard evaluation. Therefore, IPS has been using many ways to evaluate their students' performances and teachers' performances within and outside the school¹⁹. Basically, formative and summative evaluation is used in IPS.

Meanwhile, many giant strides have geared in the area of students' performance; to grade the promotion of the student from one class to another based on two grade system which minimum is 50 percent and maximum mark to be eligible to be promoted to another level is 100 percent²⁰.

Amongst the methods of evaluation process adopted by the Islamic Preaching School is to check and to improve the low performance of the students at all levels in *Qur'Ēnic* memorization and quick introduction of *Qur'Ēn* competition to address the performances of the student of the School. Then, a *Qur'Ēnic* school board (QSB) was formulated to foresee and fine tune the affairs of the student so that they can meet up the goal and objective of the Islamic Preaching School as mentioned in the curriculum. Because the school management believed that the evaluation process will help the Islamic Preaching School to accomplish its desire goal and objective to improve the overall performances of the student.

Another thing that researcher would not forget to mention is that the Islamic Preaching School activities are minimal as observed by the researcher and this has led to the current repositioning and restructuring of the curriculum of the school to meet the standard pattern of *madrasah* curriculum. For a simple reason evaluation cannot occur unless we know what we are trying to accomplish. Finally, the evaluation is a fundamental phenomenon to help in achieving some greatness curriculum in IPS. It is a tool which can be used to help teachers judge whether a curriculum or instructional approach is being implemented as planned, and to assess the extent to which stated goals and objectives are being achieved²¹.

XIV. DISCUSSION

The principals' perception (Alhaji Ballo Adelani) of the problems faced by the *madrasah da'wah al-Islamiyyah* referred to various problems such as financial problem, school facilities, teacher qualification, lack of government support and management problem. However, most teachers in the *madrasah* agreed that financial support is the main problem that is faced by the school. They mentioned that there are many available programs to enhance student's capability, public speaking, leadership training but the school is short of sources and funds. They cannot even make an effort to have mini library till now, that was the first problem they faced.

The second and last most common problem faced by *madrasah Da'wah al-Islamiyyat* is the lack of government support, since the schools are religious private schools, running the schools without receiving any support from government is a very challenging since there are many Muslims in the society.

XV. CONCLUSION AND RECOMMENDATION

In this short research, researcher been able to state the condition of *madrasah Da'wah al-Islamiyyat* (Islamic Preaching School) (IPS) located in Olohunsogo Akanran Roal, Ibadan, pert of Shout- Western Nigeria, highlighting the areas of positive impact on the educational system as well as the weaknesses of the *madrasah*. In this research, Reseacher found that teachers in *madrasah Da'wah* do not have enoght sufficient qualifications due to majorities Thanawiya certificates among their teachers and lack of modern technologies skills because the *madrasah* are still using the old method for teaching and learning. It can recommended that teachers of *madrasah Da'wah* should seek additional knowledge concerning teaching methodology,

producing teaching materials and using instructional resource in order to enhance the effective of teaching and learning process and it may upgrade their qualifications. In addition, the schools should foster a sense of community where students, parents and teachers feel they belong by maintaining an open line of community between all parties, where parents are encouraged to have active involvement in school life.

In a nutshell, it is not be denied that government have been playing his own part to inhibit the *madrasah* education system in Nigeria. If only for spiritual and moral developments which are the National Policy on Education 18981 is yearning for government should be more interested in Islamic Education.

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