

The Challenges Of Almajiri System Of Education To Social Peace In Nigeria: A Cross-Sectional Investigation

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Abstract: The objective of this study is to find out the challenges of Almajiri system of education to social peace in Nigeria. The data of this study were received from both Mallamai (Teachers) and Almajirai (boys) through an interview read from the questionnaire and observation. This is because most of the Mallamai (Teachers) and Almajirai (Students) cannot read or write. The data obtained were coded in and analyzed using the latest version of the Statistical Product and Service Solutions (SPSS) Windows software. Statistical analysis was performed to determine the respondents' perceptions and opinions on Almajiri system of education to social peace. A Spearman's rho correlation test was performed to examine the relationship between Almajiri system of Education and Social Peace. The results showed a statistically significant mean positive correlation between Almajiri system of education and social peace ($n = 300$, $\rho = .38$, $p < .001$). Thus, the null hypothesis was rejected. It is hope that the government and parents (Almajirai parents) as well as teachers (Alarammomi) of the Northern Nigeria would consider the said recommendations and suggestions revealed by this study. This can improve the Almajiri system of education to a better system in Nigeria and Africa in general.

Keywords: Almajiri, Education, Social peace, Mallamai, and etc.

I. INTRODUCTION

The word Almajiri is a Hausa word that originated from Arabic language "Al-Muhajiroun" meaning an emigrant as the name given by the companion that migrates from Makka to Madina during the lifetime of Prophet Muhammad (SAW). Literally, refers to a person who migrates from his hometown to other places in the pursuit of Islamic knowledge, habitually of studying and memorizing Qur'an. This system of Almajiri started long ago where mostly Hausa and Fulani societies sent their male children to Islamic scholars for the purpose of understanding and memorizing the contextual teaching of the Qur'an and the general aspect of Islamic education.

Historically, Almajiri System of education started in the 11th century as a result of Borno rulers in Qur'anic literacy. At the same time over seven hundred years (700) later, the Sokoto Caliphate had played a vital role in the teaching of Qur'an education. However, these two empires run similar

teaching of Qur'an over time known as Qur'anic learning system (Almajiranci in Hausa word.). Interestingly, Majority of the Islamic scholars in Northern Nigeria and some part of Africa have attended these institutions of Almajiri before they become a 'Hafiz' (Person Memorized Qur'an) and they still encourage parents to send their male children to Almajiri schools in order to become like them. Unfortunately, most of these parents take this as a tactic of easing their hardship for sending their children at early ages between 7-12 years old. This mostly is happening in the northern part of Nigeria and southern Niger. That is why, Zakis et al. (2014a) revealed that most of the Almajiri send to study are at 8 years old and above and did not attend any formal school not to talk of perceiving the charity normally offer by parents to their children at the early ages. Thus, it is important of this study to look out the challenges and identify the strategies on how to improve this system of education.

THE CONCEPT OF ALMAJIRI SYSTEM OF EDUCATION

If you are a northerner or had once visited that part of Nigeria you will observe that, in the traffic around towns, motor parks, event centers and religious houses, you see small boys with plastic bowls begging either for money or food. By assessment of those children, you may not want to believe that these children have parents living on the surface of this earth. You will never imagine they are under the care of anyone. They are always dressed in no more than what you challenged and many of them walk without shoes on their feet. They are always in the restaurant and waiting for people to give them the remnants.

The genesis of Almajiranci (schoolchildren) is traced since the beginning of the arrival of Muslim scholars to Africa as a result of trading in Sub-Saharan Africa and it is continuing in every part of the northern Nigeria where some Muslim parents send their children to seek Islamic education from respected Islamic scholars around, some children come as far as neighboring countries such as the Chad Republic, Niger, and Sudan to learn here (Nigeria). These children have an average age of 4 to 7. The children are put under the care of these teachers as guardians and Mallamai (Teachers) usually they ended up being neglected and exploited. After several years of their training in these Almajiri schools, the one that become scholar themselves will establish their own schools and continue to admit students like others.

CHALLENGES OF ALMAJIRI SYSTEM OF EDUCATION

Almajiris are in various states of Nigeria but are mostly leaving in the northern states of Nigeria. Most of the challenges encountered by Almajiris (boys) are lack of proper attention by the Government, Teachers and even their parents. It is hard to find the Almajiri parent paying them a visitation; some of them do not even know where their children are leaving or a particular place of their domicile. With this neglect, it becomes so obvious that these children have been abandoned. Children as young as this age are left without any parental care is quite painful and lamentable.

In general, the challenges of Almajiri system of education is outlined as most of the Almajiris are from extremely poor family. This corresponded to the findings of Isiaka (2015), where most of the Almajiris fall among the category of extremely poor family in Nigeria. From the history majority of these Almajiris involves into different vocational skills during and after their studies so as to become self-reliance but nowadays situations changed to the negative directions, where Almajirai (students) are sent out to the street under the guise of Almajiranci. According to Harande (2014), the challenge of Almajiri is not only begging and hawking on the street, his struggle for surviving leads him to manipulation (Homosexuality and pedophilia) used as a slave, brainwashed and recruited for anti-social activities and used for destructive and violent.

In the light of this, this study wants to examine the social peace and Almajiri system of education in order to come up with the challenges and identify the strategies that arises to the solutions. As this study conceptualized the context meaning of 'social peace' as the way of establishing the rightful

relationship with other especially on how to manage the interpersonal differences and conflicts as well as how to give or receive from others qualities as well as conditions that compromise human dignity. According to Kaynak, (2014) social peace is a reality in human existence. It can be a way of sustaining peace from internal conflict. In order to reduce the tensions mystifying Almajiri, the social peace is applied to the study in order to identify the challenges and possible solution among them. However, the study looked at the social peace as the way of providing the basic needs to Almajiri so as to stay free from neglect and harassment within society; this includes shelter and dormitories in their compound as well as neatness appearance of the Almajiri.

II. LITERATURE REVIEW

Musa and Mahmud (20014) defined Almajiri (learner) as someone irrespective of gender who searches for knowledge at home or on transits and display high moral behavior, while Mabaraci (beggar) is refer to a person who begs for assistance on the street or from house to house as a result of some deformity or disability, children between the ages of seven and fifteen who roam about with the purpose of getting assistance or arms. A child engaged in some form of labour to earn a living. It is also a word borrowed from Arabic for someone who leaves his home in search of knowledge in the Islamic religion. Gamji Newspaper explained Almajiri as any child or an adult who begs for assistance in the streets or from house to house. Again, Almajirai (boys) are students of Islamic boarding schools known as Almajirai (Students) in the northern part of Nigeria, (Harande, 2014).

The question that comes to the mind of the researchers is that: why does parent send their children to such schools? According to the scholar, Ya'u (2003) who observed that majority of the people do not take the practice of Almajiri as a problem; as a result of their economic hardship; people do not consider their future life of their children as something valuable. In response to (Adeyanyu, Abolade, & Tunad, 2011) most of the Alarammas (Teachers) have an insufficient opportunity and suitable environment for those Almajirai who wish to learn Qur'anic education. These Mallamai (teachers) have been adopted for seasoning traveling on tour during the dry season on reaching a town or city. This corresponds to an idea of Aghedo and Eke (2013), who said most of the Mallamai take out Almajirai to the city, to camp where they were taught disciplines and self-reliance. The idea of Mallamai (teachers) was to teach the child the basic Islamic principles, especially how to recite and write the Arabic letters (Adeyanyu, Abolade, & Tunad, 2011). With regards to their health, Zakir et al. (2014b) revealed that most of the teachers and students (Almajirai) cannot afford basic health services, thus, they received no treatment for many ailments and injuries although some buy medicines in a chemist to treat their treatment instead consulting doctors for proper medication . According to AbdulQadir, (2003), most of the Almajirai became a social problem to the society, which are thought to be a religious pupil in quest of knowledge. They mostly spend much of their time begging for food instead of leaning (Ifijeh & James, nd.). Qur'anic teachers (Mallamai)

directed the Almajirai to go out for begging foods as they don't have any mean to provide them or sponsor their daily needs? Taiwo (2013), lamented that Almajiri scholars in the Islamic religion have become a matter of sad concern for the north and the nation in general.

In light of this, many scholars have studied Almajiri system of education, but none of these connect or relate the Almajiri system of education to social peace neither any of the study ascertain the relationship between social peace and Almajiri system of education. Therefore, it is the objective of this study to find out challenges and strategies that improve the Almajiri system of education and determine whether there is a relationship among these variables (social peace and Almajiri system of education) or not.

RESEARCH OBJECTIVES

- ✓ To determines the challenges and provide the strategies for improvement of Almajiri system of education in Nigeria.
- ✓ To ascertain whether the social peace is considered into the Almajiri system of education in Nigeria.
- ✓ To discover the Mallamai (Teachers) opinion on Almajiri system of education and their social peace.
- ✓ To identify whether there is a relationship between social peace and Almajiri system of education in Nigeria.

RESEARCH QUESTIONS:

- ✓ What are the challenges and the strategies that improve of the Almajiri system of education in Nigeria?
- ✓ Does the social peace have effects on the Almajiri System of education in Nigeria?
- ✓ What are Almajiri system of Education Teachers (Mallamai) opinions on Almajiri system of education and their social peace?
- ✓ Is there any relationship between social peace and Almajiri system of education in Nigeria?

SIGNIFICANCE OF THE STUDY

The aims of this study are to find out the challenges of Almajiri system of education to social peace in Nigeria so as to benefit parent and security agencies as well as the societies in general. It is with this study that the societies would understand fully the Almajiri system of education and social peace between Almajirai and the others. Thus, Base on the literature consulted so far this study is first of its kinds, considering the variables and the method used in carrying out the research.

SCOPE AND LIMITATION OF THE STUDY

This study is limited to investigating the challenges and strategies bedeviling Almajiri system of Education in Nigeria and how to that improves it as well as the social peace as an additional variable that correlate for the benefit of the study.

III. RESEARCH METHODOLOGY

A cross-sectional survey design was employed in evaluating the challenges of Almajiri system of education and its relationship with social peace in Nigeria. A cross-sectional survey is a type of research design which examines a group of people at a single point in time (Neuman, 2007).

The target populations of this study are Almajirai and their teachers (Mallamai) in the three north-eastern states these include; Bauchi, Gombe, and Yobe. Thus, it is not possible to capture the entire population, for this reason purposive sampling and cluster sampling techniques were adopted from the three parts of the states where each state selected hundred (100) Almajirai and ten (10) Mallamai (teachers) to represent the whole population. This made a sampling size of three hundred (300) Almajiri and (30) thirty Mallamai.

For the purpose of this research, an interview read from the questionnaire was designed to obtain both qualitative and quantitative data and to convey a clear and simple analysis in presenting the findings. This is because most of the Mallamai (Teachers) and Almajirai (Students) cannot read or write. The data were gathered appropriately as a result of cooperation given by the Mallamai and Almajirai. The data obtained were coded and analyzed using the latest version of the Statistical Product and Service Solutions (SPSS) Windows software. The software contains statistical and operational research techniques used in social science and the data were analyzed quantitatively to examine the relationships among the two identified variables and to critically answer the aforementioned research questions based on the objectives of the study. Some data were analyzed systematically in order to obtain descriptive statistics such as percentage, frequency, and normal distribution. The results of the data analysis are presented in tabular form for clarity and understanding where necessary.

IV. RESULT AND DISCUSSION

From the investigation conducted, the findings indicate that majority of the Almajirai were between 10 and above years old this accounted 249(83.0%), only sixty-one Almajirai represents (17.0%) are between 4 – 9 years old. This contrast with the findings of Zakir, et al. (2014c) who stated that majority of the Almajirai are between 8 – 15 years while few of them were between 15 years. In terms of the Mallamai (Teachers) Ages, out of 30 respondents, 17(56.7%) are between 36 and above years followed by 26 - 35 respondents which represent 12(40.0%) and only 1(3.3%) respondent is between 15-25 years old. This shows that majority of the Mallamai (teachers) are at their old ages.

The survey found out that majority of the Almajirai spend 8 and above years in Almajiri system of education that is to say about 136 accounted (45.3) and the rest spend 2, 3, 4, 5, 6 years in Almajiri system of education. However, the survey indicated that majority of the Mallamai (Teachers) accounted 13(43.3) spend 5-10 years in teaching followed by 26 and above accounted 11(36.7) then 11-15 accounted 6(20.0) years of teaching Almajiri (Students). This shows that the entire Mallamai have teaching experience.

RESEARCH QUESTION 1: What are the challenges and the strategies to use in the improvement of the Almajiri system of education in Nigeria?

S/N	ITEMS	NUMBER OF POSITIVE RESPONSE	%	NUMBER OF NEGATIVE RESPONSE	%	TOTAL
1.	Have you committed to memorizing the Ahzat you had learned?	207 (Yes)	69.0	93 (No)	31.0	300
2.	Can you recite the Holy Qur'an fluently with Tajweed?	89 (Yes)	29.7	211 (No)	70.3	300
3.	Can you recite the Holy Qur'an without Tajweed?	257 (Yes)	85.7	43 (No)	14.3	300
4.	Apart from the Holy Qur'an are you studying any other subjects related to Islamic Jurisprudence, Morality and so on?	137(Yes)	45.7	163 (No)	54.3	300
5.	Do you learn any other vocational skills?	127 (Yes)	42.3	173 (No)	57.7	300
6.	What will you do after graduating (Sauka) Almajiri School?	46(Farming)	15.3	252 (Other)	84.0	300

Table1: Analysis of the Almajiri Opinions on Almajiri System of Education

In table 1, the response to item 1 indicates that 207(69.0%) Almajirai agreed that they memorize the Ahzat they learned while 93(31.0%) of the Almajiri disagree. In item 2, 211(70.3%) Almajiri responded negatively to the statement that they can recite the Holy Qur'an fluently with Tajweed, only 89(29.7%) agreed to that. Response to item 3, indicated that 257(85.7%) of the Almajiri agreed that can recite Holy Qur'an without Tajweed while the remaining 43(14.3%) Almajiri disagree with the statement. In item 4, 163(54.3%) disagreed with the statement that apart from the Holy Qur'an they are also studying other related Islamic Jurisprudence, such as morality and so on while 137 (45.7%) agreed that they have other subjects learning in their respective schools. The Almajirai disagreed with item 5, 173(57.7%) that they are sent to learn other vocational training after school hours while 127(42.3%) the Almajirai indicate yes that they are learning other vocational skills. In item 6, 252(84.0%) the Almajiri indicate to do other Jobs (such as teaching to become Alaramma and other natural businesses of Almajirai like cutting nails, shoe shinier, and selling scent) after graduation , very few of them i.e. 46(15.3) indicated to do farming.

Thus, the overall findings of the above table show that majority of the Almajirai have carried out their primary assignments especially the learning and memorizing the Holy Qur'an and, it is their priority to become Alarammomi (Master in the field of Almajiri Education). It is also discovered that these Almajirai have not relied on the government to employ them that is what they only do after graduation to achieve their educational goal and became self-reliant. However, the majority of them reacted positively that memorizing Qur'an and learning other vocational courses. Henceforth, what they need from the government is to support their learning and sensitize them on other vocational courses that improve their living standard. This may improve the Almajiri system of

education to the extent that they can memorize Qur'an with Tajweed within a short period of time.

Research Question 2: Does the social peace considered into the Almajiri System of education in Nigeria?

S/N	ITEMS	NUMBER OF POSITIVE RESPONSE	%	NUMBER OF NEGATIVE RESPONSE	%	TOTAL
7.	What are the sources of your daily meal?	52 (at Home)	17.3	248 (Leftoverfood and Begging)	82.7	300
8.	Does the government/stakeholder provide feeding package?	52 (Yes)	17.3	248 (No)	82.7	300
9.	Do you have a clinic at the school?	60 (Yes)	20.0	240 (No)	80.0	300
10.	If no, where do you go for treatment?	200 (Chemist)	66.7	100 (other)	33.3	300
11.	How people within the society you living treating you?	144 (Good) 124 (Partially)	48.0 41.3	32 (Bad)	10.7	300
12.	Do you take bath regularly?	98 (Yes)	32.7	202 (No)	67.3	300
13.	Do you have a school dormitory?	153 (Yes)	51.1	147 (No)	48.9	300
14.	If Yes how clean it is?	112 (Clean)	37.3	188 (Unclean)	62.7	300
15.	Where do you source your drinking water	93 (Tap water) 189 (Well) 18 (River)	31.0 63.0 6.0			300
16.	Does someone contact you to commit a crime?	62 (Yes)	20.7	238 (No)	79.3	300
17.	Do you visit social places like local drama hall, Cinema, games village etc.?	132 (Yes)	44.0	168 (No)	56.0	300
18.	Do you only move around with other Almajiri of your age or some above of your age	235 (Your Age)	78.3	65 (Above Age)	21.7	300

Table 2: Analysis of the Almajiri opinions on Social Peace

With regards to item 7, 248 (82.7%) Almajirai indicate that their source of meal is left-over food and begging only few of the 52(17.3%) has the meal to eat at home. This corresponds with the findings of item 8, 248 (82.7%) where Almajiri negatively responded that they do not feed by any government or stakeholders while 52(17.3%) of these Almajirai positively responded that they are feed by either stakeholders or government. However, some of the Almajirai again responded negatively 240 (80.0%) to item 9 that they do not have any clinic or first aid box at their schools, while 60(20.0%) positively responded to the item 10 that they have first aid box and clinic in their schools. 200 (66.7%) of the Almajirai went to the chemists for treatment while 100(33.3%) have other means of treatment, (*See item 10*).

Almajirai responded positively to item 11 with 89.3% of (268) Almajirai that the society treated them well some partially, while 32 (10.7%) negatively to the statement that they are treated badly in the society. The response to item 12 indicates that 202(67.3%) Almajirai agreed that they have taken bath regularly while 98(32.7%) not agreed. In item 13, 153(51.1%) Almajirai responded positively to the statement that they have dormitory in their schools while 147(48.9%) of the Almajirai responded negatively that they do not have dormitory in their respective schools. Thus, this can destroy the social peace of Almajirai to an extent that people within can harass them and neglect their present. For those that have dormitory in their schools' majority of the Almajirai which accounted for (62.7%) 188 this indicated that their dormitories are not clean, untidy and unhygienic while 112 which represent (37.3%) of the Almajirai positively responded that their dormitories are clean, tide and hygienic always.

Moreover, these Almajirai responded positively about where they source water for their day to day activities. Majority of the respondents that is 189 which amount to (63.0%) source their drinking water from the Well, followed by 93(31.0%) of them source their water from taps while 18 (6.0) source their water from the rivers. With regards to item 16, 238 (79.3%) majority of the Almajirai disagreed that no person ever contacted them to commit any crime while 62(20.7%) agreed with the statement. Respondents (Almajirai) agreed with item 17, 132 (44.0%) that they are visiting social places such as drama hall, cinema, and game villages, while 168(56.0%) disagreed with this statement. In item 18, 235(78.3%) Almajirai moving around with their age-mates while 65(21.7%) of the Almajirai are moving around with other Almajirai above their ages. Therefore, violence and cheating can be rare because most the Almajirai are in the same ages.

The overall survey shows that the social peace of Almajiri system of education is negative. This shows that both the government and the society do not consider the social peace of Almajirai. For instance, Majority of the Almajirai indicated that they have no any clinic or first aid box in their school, and they mostly beg to survive, and also the environment that they are mostly leaving has no dormitories. This shows that both the government and the society are not offering any kind of assistance to the Almajiri system of education instead they either use them when they need something from them such as prayers or their votes to get into their political offices.

RESEARCH QUESTION 3: What are the Mallamai (Teachers) opinions on Almajiri system of education and their social peace?

S/N	ITEMS	NUMBER OF POSITIVE RESPONSE	%	NUMBER OF NEGETIVE RESPONSE	%	TOTAL
1.	Have you specialized on Tajweed?	16 (Yes)	53.3	14 (No)	46.7	30
2.	Do you have a built school?	5 (Yes)	16.7	25 (No)	83.3	30
3.	Do you have classes in the school?	5 (Yes)	16.7	25 (No)	83.3	30
4.	Is the school/place	13 (Yes)	43.3	17 (No)	56.7	30

	conducive for teaching and learning?					
5.	For how long you have been teaching?	13 (1-10years) 17 (11-20years)	43.3 56.7			30
6.	Are there adequate instructional materials for teaching?	11 (Yes)	36.7	19 (No)	63.3	30
7.	If there is how often do you use it?	15 (Always) 15(Sometimes)	50.0 50.0			30
8.	Does the school environment influence the teaching and learning process positively?	15 (Yes)	50.0	15 (No)	50.0	30
9.	Does the student feed by you?	15 (Yes)	50.0	15 (No)	50.0	30
10	If not where do they earn their living?	21 (Exposed to Work)	70.0	9 (Begging)	30.0	30
11	Does the student use to take a balanced diet?	13 (Yes)	43.3	17 (No)	56.7	30
12	Do they have a first aid box?	12 (Yes)	40.0	18 (No)	60.0	30
13	Do you respect by the society?	21 (Yes)	70.0	9 (No)	30.0	30

Table 3: Analysis of the Mallamai (Teachers) opinions on teaching ASE to Social Peace

The findings of Mallamai their (Teachers) had clearly captured the mind of thousand Mallamai considering the positive and negative responses provided for the purpose of this study which expected that any Mallamai teaching Almajiri in north eastern Nigeria do the same. From item 1, the data shows that 16 which is (53.3%) of the Mallamai agreed with the statement while 14 that is (46.7%) of the Mallamai disagreed that they specialized in teaching Qur'an with Tajweed. Item 2, revealed that 5(16.7%) that they built a school while 25 (83.3%) stated that they have no such opportunity. This study observed that most of these Mallamai were leaving and delivering their teaching in outskirts and in uncompleted buildings. This corresponds to the findings of item 3, which revealed 5(16.7%) agreed that have classes while 25(83.3%) disagreed with the statement. This survey discovered that most of the Mallamai used nearby mosques or under trees as their venues for teaching their Almajirai (students). With regards to item 4, 13 (43.3%) agreed that the schools/places was conducive for teaching and learning while 17(56.7%) disagreed with the statement. Only that the places of their teaching have an availability of trees and ventilation across the places, and they are mostly teaching in open spaces in the outskirts areas.

Regardless of Mallamai teaching experience, this survey also discovered that 13 (43.3%) of Mallamai (teachers) have 1-10 years of teaching experience while 17 (56.7%) the Mallamai have 11-20 years of teaching (see item 5). This shows that the entire Mallamai have an adequate teaching

experience considering the years and duration spends in teaching and research. In terms of instructional materials available at the schools, 11 (36.7%) agreed while 19(63.3%) disagreed with the statement (see item 6). For those Mallamai that agreed with the item 6, 15 (50.0%) which indicated that they used these available instructional materials always while 15(50.0%) indicated sometimes (see item 7). This was the same figures with those Mallamai who chosen that the school environment influence the teaching and learning process positively, i.e. 15(50.0%) positively agreed while 15(50.0%) disagreed with the statement (see item 8). Again, in item 9, 15(50.0%) of the Mallamai agreed with the statement while 15(50.0%) disagreed that they do not feed their students. For those that indicated they do not feed their students, 21 (70.0%) Mallamai exposed their students to different kind of works in order to feed themselves while 9(30.0%) instructed them to beg as the only option for the source of their livelihood or feeding (See item 10).

Responses to item 11, indicated that 13(43.3%) of the Mallamai agreed that their students use to take balance diet while 17(76.7%) of Mallamai disagreed with the statement. In item 12, 12(40.0%) Mallamai agreed with the statement while 18(60.0%) disagreed that they have no any first aid box in their schools. Mallamai agreed with item 12, 21(70.0%) while 9(30.0%) responded negatively that they are not respected by the society.

The overall survey of table 3 shows that majority of the Mallamai (Teachers) have no shelter that can accommodate their students (Almajirai), mostly the Mallamai relied upon to leave at uncompleted building or outskirts sometimes leaving in a place that nobody wishes to live unless or otherwise. However, the study observed that society regard these Mallamai (Almajiri schools teachers) as futureless individuals with no ambitions only sacrifice their selves to others. Therefore, Mallamai (teachers) have nothing to contribute to the social peace of their students (Almajiri). They are only responsible for educating them the concept of Almajiri education. The result of this survey emancipates the research to suggest that, if either government or the parent of the Almajiri provides monthly incentive to the Mallamai (teachers), we hope that the Mallamai will be more active and responsible for educating and taking care of their children. This also can give them autonomy that can be respected by the society.

RESEARCH QUESTION 4: Is there any relationship between social peace and Almajiri system of education in Nigeria?

The Spearman's rho correlation test was employed in evaluating whether a statistically significant mean relationship exists between Almajiri system of education and social peace.

Variable	Social Peace	Almajiri System of Education	Mean Score	Sig. (2-tailed)
Social Peace	1.00	.382**	22.71667	.000
Almajiri System of Education	.382**	1.00	9.1600	.000

**Correlation is significant at 0.01 level (2-tailed).

Table 4: Social Peace and Almajiri System of Education

The results of running the Spearman's rho test analysis showed a statistically significant mean positive correlation between social peace and Almajiri system of education ($n = 300$, $\rho = .38$, $p < .001$). Thus, the null hypothesis was rejected. (See table 4). However, the social peace has a strong relationship/correlation with the Almajiri system of education. The mean score (22.71667) of social peace is higher while the mean score (9.1600) of Almajiri system of education is also higher, indicating that those with higher social peace are likely to be those with a higher Almajiri system of education. (See table 4). The study also discovered that inculcating social peace into Almajiri system of education will be definitely reduced harness and the challenges Almajirai face in their system of education. The study believed that adopting social peace into Almajiri system of education will change them to a better individual where every member of the society will support and decide to send his child just like what parent normally do in sending their children to western education schools.

V. CONCLUSIONS AND RECOMMENDATIONS

The study was conducted with the aim of identifying the challenges of Almajiri system of education and provides strategies that can improve the system as well the social peace as an antecedent variable. From the results of this study, it was discovered that majority of the Almajirai are within 10 and above years old. They mostly relied on begging to survive and leaving mostly in outskirts places where they have no any social security and social life that comport their leaving. In their schools they are lacking dormitories and portal water to drink and clean themselves as a result of this, majority of them have no opportunity to wash up or take bath regularly. In the other side, their Mallamai (teachers) are not supported either by the government or prominent individual in the society. Majority of the respondents responded negatively on how the society treated them. The government should provide a programme through Mass Literacy Education that can educate them to fully participate; this can reduce the tensions and reverberation in society. The following observations are recommended into the Almajiri system of education in Nigeria:

- ✓ The study discovered that the system of Almajiri education is facing inadequacy of teachers (Mallamai) in another field especially Tajweed. This study recommends government intervention into the systems so as to design a curriculum and direct teachers to be multipurpose in various disciplines. However, urgent intervention is needed for the safe and a fairly healthy environment.
- ✓ The study observed that parents have abandoned their obligations of properly taking care and educating their children. This is the reason why the societies neglected the Almajiri and sometimes look at them as nonentity. It is argued for the parent to look at their children even if they are not together with them.
- ✓ It was also observed that some children (Almajirai) lost their lives through violence in the streets; some children (Almajirai) got lost through disease and hunger.

- Therefore, it is mandatory for the government to put things together for the benefit of their citizens.
- ✓ It was found out that most of Almajirai Schools are lacking dormitories some they do not have any. Thus, the Government and philanthropist should help with toilet facilities so as to reduce the habit of defecating in a bush. The study recommends that the governments should initiate workshops or religious orientation that can sensitize and enlighten the general public about the impact of Almajiri system of education and through this skills acquisition and development programmes and be established to both Mallamai and their students for the benefit of their life.
 - ✓ The standard is very low because of the emergence of ill-considered semi-illiterate Qur'anic Mallamai who uses the system as the means of living rather a way of life itself.
 - ✓ The pupils struggle to cater for themselves and support the Mallamai; which take most of the time rather than engage in learning.
 - ✓ The government can give them opportunities to both Mallamai (Teachers) and Almajiri (Students) to further their studies at the formal school system not necessarily to engage themselves in vocational courses.

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