

QUR'ANIC EDUCATION IN SOUTH WESTERN NIGERIA IN THE 21st CENTURY: CHALLENGES AND PROSPECTS

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Received: 15 Oct | Revised: 06 Nov | Accepted: 15 Dec | Available Online: 31 Dec

ABSTRACT

This study examines the challenges faced by *Qur'ān* education in the six states (Ekiti, Lagos, Ogun, Ondo, Osun, Oyo) which make up South-West Nigeria. *Qur'ānic* education is an elementary knowledge undertaken by Muslim laden and adult to acquire the background knowledge of *Al-Qur'ān*. It therefore highlights some of the challenges confronting its students, teachers and learning environment and proposes some needs through which these hassles could be solved. The study adopted descriptive, analytical, and phenomenological methods. Our findings reveal that lack of qualified teachers, poor funding, are one of the key challenges affecting the effective learning on the part of the students and teachers, and suggests futuristic prospects for reform. This paper concludes that *Qur'ānic* education in the region should be given dimensional priorities. It further recommends prospects like creating conducive learning environment, active engagements of parents, employment of competent *Qur'anic* educators, adequate funding of Qur'anic education schools, provision for curriculum integration, and proper enrollment of students as one of the prospects for *Qur'anic* education schools in South-western Nigeria.

Keywords: Challenges, Prospects, *Qur'anic* Education, South-western Nigeria.

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Conflict of Interest: The authors declare that there are no conflicts of interest related to the research, authorship, and/or publication of this article, and that the data presented have not been fabricated or falsified.

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Participant Consent: The authors confirm that Informed consent was obtained from all participants, and confidentiality was duly maintained.

Data Fabrication/ Falsification Statement: The author(s) declare that no data have been fabricated, falsified, or manipulated in this study.

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Introduction:

The Qur'an is undoubtedly a book required of every Muslim either male or female to acquire its knowledge, irrespective of the age, status and position. It is a book to be recited every day and this is the reason Almighty Allah enjoined Muslims to seek for its knowledge. One of its importance is that it is an embodiment of human code of life. Islam placed a high value on education and this has been the practice of his companions starting from his life time. However, knowledge by the middle of the 9th century was divided into three categories which are: Islamic sciences, the philosophical and natural sciences (Greek knowledge), and the literary arts. The Study of the *Qur'an* and *Ahadith* (Traditions of Prophet Muhammad) and their interpretation by leading scholars and theologians were valued the most highly.

The earliest form of *Qur'ānic* education was offered in the mosques, where scholars with adequate knowledge of the Qur'ān impart it to others. This form of transfer of knowledge was exercised due to the saying of the Prophet (p.b.u.h): "The best of you is the one who learns the Qur'an and teaches it".¹ With this development, elementary schools (*maktab* or Kitten), were established where pupils gathered to learn to read the Qur'an. Oladiti noted that students were taught the memorization of the Qur'an. This order continued to flourish till it gets to all parts of the World. And in the case of Nigeria, spreading *Qur'anic* knowledge was adopted as a mission in order to stop or reduce conversion of people from Islamic backgrounds to Christianity.² In Nigeria, Muslims in both northern and southern parts of the country have been the victims of colonial inequity in term of western educational adventures among the British policy of non-interventionism towards the Muslims especially in the North, while their southern counterparts were forced to change their faiths and names in exchange for biblical inclined education.³

Furthermore, Ogunbado describes western Nigeria as Yorubaland and it consists of six states which are: Ekiti, Lagos, Ogun, Ondo, Osun and Oyo.⁴ Though according to him some literature considered Kwara State to be part of the region politically due to the fact that it has significant number of Yoruba ethnic members, and the most spoken language in the state. The establishment of *Qur'anic* education schools in this region and its learning in the 21st century encountered a myriad of conundrum and it has made the teaching and learning of *Qur'an* so difficult. In the pre-independence Lagos, Arabic schools were mainly traditional, privately owned, not guided by any syllabus and that

1 Muḥammad ibn Ismā'īl al-Bukhārī, Ṣaḥīḥ al-Bukhārī, Edited by. Muḥammad Zuhayr ibn Nāṣir al-Nāṣir (Cairo: Dār Ṭawq al Najāh, 2002), Kitāb Faḍā'il al-Qur'ān, bāb Khayrukum man ta'allama al Qur'ān wa 'allamahu, Hadith, No. 5027.

2 Akeem Abiodun Oladiti. "Reconsidering the influence of Islam on Yoruba cultural Heritage, 1930-1987," *American International Journal of Social Science*, vol: 3, Issue: 6 (2014), P: 36-47.

3 I.J.H Rosalind. "Conflicts in the Classroom, Education Institution as Cite of Tolerance in Nigeria." *Law Review* (2001), P: 539-541.

4 Ahmad Ogunbado, "Historical Development of Muslims in South Western Part of Nigeria (Yoruba Land)." *Asian Journal of Multi-Disciplinary Studies*, Vol: 4, Issue: 5 (2018), P: 13-21.

the volume of knowledge possessed by the proprietor was what could only be imparted to the students. By traditional Arabic School, we mean, a School where the recitation of the Qur'an is being taught in the traditional manner. The foremost example of this era was the Ojo giwa school of Shavkh Ahmad Tijani Awelenje (d. 1968).⁵ It is not a fallacy to state that more *Qur'anic* schools are emerging but suffer setbacks in terms of adequate funding, lack of infrastructural facilities, lack of composed curriculum for its study. This study will concentrate on these six states and fashion out the history of *Qur'anic* education in south western Nigeria, it also delineates the meaning and importance of *Qur'anic* education in Islam which is followed by aims and objectives of *Qur'anic* Education. This paper narrates the system of *Qur'anic* education, Challenges facing effective learning of *Qur'anic* education in south western Nigeria will be enumerated, and solutions to them are as well itemized.

Objectives of the Study

The main objective of this study is to examine the current state of *Qur'anic* education in South Western Nigeria in the 21st century, with a focus on identifying its challenges and exploring possible prospects for improvement. Specifically, the study seeks to:

1. To examine the historical evolution of *Qur'anic* education in south western Nigeria
2. To Identify the major challenges confronting *Qur'anic* education in the region, including pedagogical, infrastructural, economic, and socio-cultural factors.
3. To proffer strategic solution and policy recommendations to enhance the effectiveness and sustainability of *Qur'anic* education in the 21st century.

Research Questions

In line with the objectives of this study, the following research questions were formulated to guide the investigation:

How has Qur'anic education evolved historically in South Western Nigeria up to the 21st century?

What are the major challenges confronting Qur'anic education in South Western Nigeria today?

What practical strategies and policy recommendations can enhance the effectiveness and sustainability of Qur'anic education in the 21st century?

Methodology of the Study

The study adopts descriptive, analytical, and phenomenological methods to expatriate the challenges and Prospects of Qur'anic Education in South-Western Nigeria. Interviews were conducted both English and Yoruba and respondents were mainly drawn from South Western States in Nigeria with a special focus on students of Qur'anic school students, parents, Muslims. Sources like books, Journals and Qur'anic

⁵ Lateef Mobolaji Adetona, "Effect Of Da'wah (Propagation) on the Development of Islam in Lagos 1990-2006," *Unpublished PhD Thesis Submitted to the Department of Religions and Peace Studies*, Lagos State University, Ojo, 2007.

texts were consulted to substantiate our findings.

Literature Review

The history of *Qur'ānic* education in Nigeria dates back to the early Islamic penetration into Hausaland, Kanem-Borno, and later the Yoruba regions of the southwest. Scholars such as Fafunwa⁶ and Ahmad⁷ note that *Qur'ānic* instruction began informally in homes and mosques before developing into organized *makarantar* allo and madrasah systems. These early schools emphasized memorization (*ḥifẓ*) of the Qur'ān, recitation (*tilāwah*), and moral upbringing based on Islamic values.

In the Yoruba-speaking areas, Qur'ānic schools became centres not only of religious learning, but also of community cohesion. Adetona explains that from the 19th century, itinerant scholars from Ilorin, Oyo, and Epe founded *Qur'ānic* study circles that integrated Arabic literacy with indigenous educational traditions.⁸ The emphasis on rote learning gradually gave way to more structured curricula under reform movements inspired by scholars such as Shaykh Adam al-Aluri, who introduced modern pedagogical methods into *Qur'ānic* instruction.⁹

However, several studies by Jamiu¹⁰ ; Folami¹¹ ; Muhd Aderi et al¹² identify persistent challenges that hinder the effectiveness of *Qur'ānic* education in the 21st century. These include inadequate funding, poor teacher motivation, lack of standardized curriculum, and minimal integration with formal education. The proliferation of *Almajiri* systems and the urbanization of southwestern Nigeria have further exposed the limitations of

⁶ Babs Fafunwa, *History of Education in Nigeria*. Ibadan: NPS Educational Publishers, 2015. Page No 30

⁷ Ahmad Ogungbaro, "Historical Development of Muslims in Western Part of Nigeria (Yorubaland)," *Asian Journal of Multidisciplinary Studies in Yorubaland*," Vol: 3, Issue: 8 (2016), P: 13–21.

⁸ Lateef Adetona, *Dynamics of Islam in Post-Colonial Lagos, 59th Inaugural Lecture of Lagos State University, Ojo* (Lagos: Lagos State University Press, 2017), P:8

⁹ Olanrewaju, Y. B., & Gambari, Y. D. Shaykh Adam Abdullahi Al-Ilori: A Muslim Reformer of 20th Century in Yorubaland, Nigeria. *Al-Wifaq*, 6(1), 1–22. <https://doi.org/10.55603/alwifaq.v6i1.e1>

¹⁰ Jamiu S.F.O, "Challenges and Prospect of Arabic Schools in Yorubaland in the Modern Time," *Research on Humanities and Social Sciences*, Vol: 4, Issue:10 (2014), P: 46–52.

¹¹ Ahmadu B. Folami, "Critical Environmental Factors Affecting Learning in College of Education," *EduLine: Journal of Education and Learning* Vol:1, Issue:1 (2021),P: 52–58, <https://doi.org/10.35877/454ri.eduline400>.

¹² Muhd Aderi Che Noh et al., "The Study of Qur'anic Teaching and Learning: United Kingdom Experience," *Mediterranean Journal of Social Sciences*, Vol:5, Issue:16 (2014), P: 105–113.

traditional *Qur'ānic* schools.

Recent studies by Abdu¹³ & Sanni, Day & Sammons,¹⁴ also highlight the need for pedagogical reforms and the inclusion of digital literacy in *Qur'ānic* learning. The COVID-19 pandemic exposed the digital divide between urban and rural *Qur'ānic* institutions, revealing that most schools in southwestern Nigeria are not technologically equipped to deliver remote Islamic education.

In summary, the reviewed literature reveals that while *Qur'ānic* education remains a vital pillar of Islamic identity and moral formation in southwestern Nigeria, it faces systemic, pedagogical, and infrastructural challenges that demand modern reforms. Yet, the prospects remain high if policy support, institutional reform, and community engagement are strengthened.

Stages of Qur'anic Education in South Western Nigeria:

a. Elementary Qur'anic Education

This is the lowest level of education in the structure of *Qur'anic* schools. At this level of education, children aged five to fifteen (5 – 15) years are admitted in the *Quranic* schools. They are taught to recite the *Qur'an* by heart. The pupils learn short parts of the *Quran* through reciting and writing. *Mu'allim* recites the verse to be learnt and the pupils repeat after him. He does this thoroughly until the child is able to memorize it. From this step of reciting, the children move to another step where they are taught alphabets. After mastering the consonants, they are introduced to vowels. After mastering vowels and consonants, a child used his/her skill to read the *Qur'an*. This is usually the final stage of reading skill. Then the learners are introduced to the writing skill. The elementary education is a crucial part in which every Muslim must pass through if he/she is able to play other religious functions like marriage, death and birth ceremonies.¹⁵

b) Secondary Stage of Qur'anic Education:

At this level of Islamic education, the curriculum is much broader compared to the elementary level. It embraces a wide range of Islamic literacy, theology and legal subjects. The curriculum at this level comprises the *Tafsir* which refers to the interpretation of the *Qur'an* and the study of literature, much of which is derived from *Qur'an* commentaries; *Hadith* which covers subjects like marriage, divorce, inheritance and personal conducts and *Shari'ah* which refers to the system of religious laws that

¹³ Abdullahi Abdu and Sanni, *Development of Qur'anic Schools in Nigeria: A Historical Perspective, Challenges and Prospects* (Kano: Crescent Publications, 2018), P:16

¹⁴ Christopher Day and Pam Sammons, *Successful School Leadership* (UK: Educational Development Trust, 2016), P:21

¹⁵ Stanslaus Clemence Komba, "The Beginnings and Developments of Islam and *Qur'anic* Schools in East Africa." *Journal of Philosophy, Culture and Religion*, Vol:6, Issue 3 (2015), P:1-7.

Muslims follow.¹⁶ It prescribes parts of the people's status, duties and rights as well as their prospects of external rewards or punishment. Sharia'ah contains the central position of the Islamic society apart from Tafsiri, Hadithi and Shari'ah, at this level of Islamic education students also learn about Arabic literature.¹⁷

c) The higher Stage of Qur'anic Education:

Students in this category learn about Arabic drama and the method used is called a linguistic or dream method. Linguistic method on root learning of grammatical rules. After that a student proceeds to the University. In Africa there were Sankore and Timbuktu universities. At the end of the study a student receives a certificate which empowers him to act as a teacher or Imam depending on his area of specialization.

Challenges to Qur'anic Education in South Western Nigeria in the 21st Century

The 21st century daunting challenges of Qur'anic education posed to most Qur'anic Schools in the south western part of the country are enormous. Below I have discussed them in details.

a. Lack of Co-operation from Parents:

In an educational environment parents are meant to complement the efforts of the teachers in order to achieve desired goal. They are one of the stakeholders of the school who are saddled with the responsibility of ensuring all materials needed by the students are provided for them and also work hand in glove with the school to bring positive changes in the lives of their children. Most of the case study states visited by the researcher reveal that parents failed to provide needed reading text for their wards. In Ogun State it was noted that most of the Muslim parents in the state do not value Qur'anic education because they are too adapted to western education.

b. Administrative and Management Problem:

It is disheartening that many *Madaaris* (Schools) in South Western Nigeria are losing their weight due to lack of poor administrative support and management. This has generated lack of interest in parents allowing their children to attend madrasah for Qur'anic education. Day and Sammons noted that "head-teachers are held accountable for school performance through a highly developed national accountability framework".¹⁸ Research findings indicate that management and administration of *Madaaris* in South western Nigeria generally encounters the following challenges: ensuring consistently good teaching and learning, managing behaviour and attendance, strategically managing resources and the environment, building the school as a professional learning community, and developing partnerships beyond the school to encourage parental support for learning and new learning opportunities among others.¹⁹

¹⁶ Stanslaus Clemence Komba. (2015). The Beginnings and Developments of Islam and Qur'anic Schools in East Africa. *Journal of Philosophy, Culture and Religion*, 6(3), (2015), 1-7.

¹⁷ Ibid

¹⁸ Day, C., & Sammons, Successful school leadership. Reading: Educational Development Trust, 2016. P. 21

¹⁹ S.A Kazeem and K.Y Balogun, Problems Facing Islamic Education: Evidence From

For instance, most of the *Madaaris* we visited in the south west lack administrative skills and their proprietors (*Mudir*)²⁰ are too pessimistic in their way of running the school. Most are keenly interested in one man business whereby one person is taking about 150 *Tulaab* and most of them spent their time attending 'As'aluka²¹ while the students are in the *Madaaris* get less attention by these *asaatidha*. And in most cases, the students start disrupting the leisure time of the residents in those areas. The *mudir* of Markazus Sa'adah in Ogun State sighed deeply with a reflection of of fatigue and disappointment. Sitting at his worn desk, he spoke with a voice heavy with emotion:

"All these years, I have been the one carrying the burden alone. I teach the students, guide them, and ensure their growth, yet no one else shares this responsibility. Every task, every challenge falls upon me, while others stand aside. I fear the students may suffer if I grow weary, but it seems I am the only one committed to their well-being."²²

c. Inadequate Funding:

It is a general phenomenon that any school devoid of monetary resources is heading towards collapse. Providing conducive environment for learning must be the priority of a visionary madrasah and with the paucity of funds in the learning environment, such institution cannot thrive and someone would imagine how it can take care of the remuneration of the teachers. Findings from the field reveal that most *Madārīs* in South western Nigeria are not equipped with enough man power to handle the increasing number of *Tulāb* in those *Madārīs* due to lack of funds. Non-availability of funds has also contributed to lack of edifice for students to sit down and receive lessons due to the fact that most of these schools do not have stipulated amount to be paid by parents either at the end of the month or term. In most of these states, 4.8% of state *Madārīs* have running water toilets that would serve the students when the need arises. 65% of the schools visited in the region encouraging their students to visit the pit latrine or even dedicate in the bush. The *Mudir* of Dārul Ghinā, Ojo Lagos State-one of the Qur'ānic schools visited to ascertain our findings, expressed his dissatisfaction in the way Qur'ānic schools are being administered. He lamented that he has been the one providing funds to equip the school, and most of these funds were raised from ceremonial programs he attended.²³ According to Oladosu adequate funding of the *Al-Majirī* (Qur'anic) schools is a key aspect that needs urgent attention in order to

Nigeria. "International Journal of Letters of Social and Humanities Sciences, Vol: 19, Issue: 1, (2014), P: 108-119.

²⁰ Saidi, Challenges Facing the Madrassa Institutions in the Teaching of Islamic Religious Education: A Case Study of Galole Constituency of Tana River County, xiv, <https://erepository.uonbi.ac.ke/bitstream/handle/11295/9.pdf?> Last Accessed on 26 Dec 2025.

²¹ Cambridge Dictionary, (Iḥtifālāt (تَلَاُفَاتٌ), the plural of iḥtifāl (تَلَاُفَاتٌ), meaning "celebrations" or "festivities," as used to refer to celebratory events and occasions in Arabic) <https://dictionary.cambridge.org/dictionary/englisharabic/celebration> Last Accessed on 26 Dec 2025

²² Misbahudin Anafi, personal interview by the author, January 6th, 2022.

²³ Musa Agbabiaka, personal communication by the author, 23rd, May, 2021.

maximize the pay of the *teachers*.²⁴ Some students receive learning under terrible conditions in uncompleted buildings, dilapidated environment and crowded rooms.²⁵

d. Insufficient Time for Study

The time that most of the students give to *Qur'ānic* schools is insufficient as compared to the other pairing model schools as suggested by Jamiu²⁶ After spending the day at the western education schools at 4:30 in the afternoon, they have less time for their arrival at home, having nap and dressing up for the *Qur'ānic* school. The students have not less than 1 hour to reach *Madrrasah*. Also when financial grants were given to missions and voluntary agencies' schools, the *Qur'ānic* schools were excluded because of their peculiar curriculum.²⁷ Findings reveal from the South Western states in Nigeria visited that 75% of *Tulāb* get only half an hour in the entire day for their Quranic Education, and that too in the end of day after they get back home tired from the western educational institute.²⁸

e. Lack of Adequate Qur'anic Knowledge

An important tool that a teacher needs is to acquire concise knowledge of the subject he/she wants to teach the students. *Tajweed* can only be learned by a qualified Quranic teacher.²⁹ Our findings reveals that 45% of the *Asāīdh* teaching Qur'anic education in South Western Nigeria are not versed in *Tajwīd* (correct pronunciation of Al-Qur'an). And this problem had caused most students under them mumbling while reading the Qur'ān, and it is having an adverse effect on their recitation competency. For instance, in one of those places visited, the *Alim* was reciting *Sūratul Fātiha* while on *Salāt* and when he got to "*Walad dālīn*" he pronounced it as "*Wala-l-Laaliina*". It is condemnable to read the *Qur'ān* at any point without applying the rules of *Tajwīd* (proper recitation of the Qur'ān), let alone distorting its contents should always be realized. Similar findings show that most of the *Asāīdh* in South Western Nigeria do not have their Qur'anic tutelage under versed scholars in the field. I have observed with great concern that some individuals, though well-intentioned, are establishing Arabic schools without having proper grounding in the knowledge of the Qur'an or Islamic sciences. They may be able to teach the language, but they lack the deep understanding of Qur'anic

²⁴ Abdul Ganiy, Oladosu. "Arabic and Islamic Education in Nigeria: The Case Study of Al-Majiri Schools in Nigeria." *International Journal of Social, Behavioral, Educational, Economics, Business and Industrial Engineering*, Vol: 6, Issue:11 (2012), P: 3265-3269.

²⁵ T. A. Salako, and A.I., Abiodun, A. I. "Challenges and prospects of Qur'anic schools in the 21st century: A case study of Qur'anic schools in Ijebu-Ode," *Al-Hikmah Journal of Humanities and Social Sciences*, Vol: 5, Issue: 1(2019), P: 30-45.

²⁶ F.O Jamiu, "A Critical Study of Alhaji Hamid Zubayr's Qamusul Huruf." Dissertation, Department of Arabic and Islamic Studies: University of Ibadan. 1997.

²⁷ Hawa, Imam. "A Survey of Pre-Colonial Almajiri Education in Kanem-Borno and Hausaland." *SAPHA-Journal of Historical Studies*, Vol: 1, Issue:1 (2003), P:1-6.

²⁸ Shaykh Abdul Ganiy Abiola Abdul Hamīd, personal interview, 21st, March, 2020.

²⁹ Mohd Aderi Che Noh et.al, "The Study of Qur'anic Teaching and Learning: A Review in Malaysia and United Kingdom Middle-East Journal of Scientific Research, Vol:15, Issue:10 (2013), P: 1338-1334 ISSN 1990-9233 DOI: 10.5829/Idosi.mejsr

meanings, Tajwīd, and Fiqh that are essential for guiding students correctly.³⁰

Prospects of Qur'anic Education in South Western Nigeria

Creating Conducive Learning Environment

Qur'anic Education schools in South Western Nigeria need to facilitate a friendly environment where students will be willing to go and study without being forced to do so. Creating an enabling environment for Qur'anic Education will make students to exhibit maximum concentration in the pursuit of their studies. Environment in educational institutions is a sign that activities are consistently running smoothly for high-quality learning processes. It plays a significant role in improving the quality of Islamic religious education.

Folami et.al noted that learning environment has a great influence on the learning behaviour of students. This would motivate them towards assimilating faster what has been taught in the class. The student will be able to learn fast if there are no distractions weighing them down from the teachers, parents and the environment they live.³¹

Proper Enrolment of Students

The mode in which students are being enrolled into Qur'anic school must be official where parents and their wards are required to meet with the administrative head of the madrasah for proper registration and all terms of agreement must be well spelled out, this would give others the impression that *Madaaris* are also an active part of the country's education system. For example, in 1962, a four-man ministerial committee was set up by the regional government to submit a report pertaining to the problems faced by the Qur'anic schools, the indigenous '*Ilmi* schools and the few existing *Islamiyyah*. The committee was also tasked to offer suggestions and recommendations to the government on how to check the problems Qur'anic education. After visiting some Muslim countries like the Sudan, Egypt and Libya on fact finding, members of the committee submitted the following

Recommendations;

- That Qur'anic schools should be re-organized into classes in accordance with age, year of entry and standard of the learners.
- That arithmetic, reading and writing in Latin script should be incorporated into their curricula – a kind of integration process.
- That both the regional government and native authorities should assist in construction of classrooms, appointing inspectors and officers who would be

³⁰ Rashid Olooto, Iseyin, personal interview, Ogun State.

³¹ Ahmadu Folami, "Critical Environmental Factors Affecting Learning in Colleges of Education." *EduLine: Journal of Education and Learning Innovation*, Vol.: Issue:1(2021), P:52-58. <https://doi.org/10.35877/454RI.eduline400>

responsible for supervision and drawing up of syllabuses for these schools.³²

Provision for Curriculum Integration

The harmonization of the various Traditional Qur'anic Schools' Curriculums and the designation of the new harmonized curriculum being used by the integrated Qur'anic schools is unanimously accepted by proprietors, teachers as well as the pupils/students of the Traditional Qur'anic/ *Islāmiyyah* schools.³³ The introduction of modern disciplines into Islamic educational institutes will open more opportunities for students to study the sciences/subjects according to their interests, additionally, they will be able to impress the non-Muslims that Islam has the perfect solution for all the problems, humanity is facing at the moment, and this can potentially inspire other communities to accept the truth that Islam is inviting toward. To keep Muslims ahead of other communities, it is necessary to have worldly power, which is possible only through acquiring scientific and technical education.”³⁴ Recently, the *Qa'idatu al-Baghdadi* has been remodeled to cushion the effective learning process of the students in Qur'anic schools.

Active Engagement of Parents

Qur'anic schools are institutions where students are instilled with the knowledge of Al-Qur'an and moral values. In this regard, much is expected from the parents of the students. Both, the parents and teachers have pivotal role to play in nurturing the *tullaab* (students). Their mutual efforts are expected to achieve desirable results at the end of the day. Parents can act as role models for their children and educational institutions can try to infuse the Islamic spirit into the mind of them and make them educated. It is quite necessary for parents and teachers to meet regularly to the future of the students and how to engage the children at home.

Adequate Funding of Qur'anic Education Schools (*Madāris*)

It is high time that payment of fees has to be introduced into the system and process. It is observed that parents and students display lackadaisical attitude towards the school, because most of these schools do not pay fee. Shaykh Abdul Azeez Adewolu Al-Muhadith al-Markazy shared his experience as a proprietor of a Qur'anic education school in Agege, Lagos State while delivering lecture as shared on a Facebook page of Sultaonu Rijaal Alabidun.

"Recently, a friend of mine introduced a man to me and promised to bring his children

³² Saliu, Lawal. "Innovative Approach to Qur'anic Education in Nigeria: Reflections on the Development of Qur'anic Education in Katsina from the Period of Nigerian Independence to the Present Times." Paper Presented at a National Sensitization Workshop on Qur'anic Education in Nigeria, Center for Qur'anic Studies, Department of Islamic Studies & Shari'ah, Musa Abdullahi Auditorium, Bayero University, Kano, 25th – 26th October, 2014.

³³ Abdu, A., Abubakar, U.A., & Muhammad, S. M. (2019). Development of Qur'anic Schools in Nigeria: A Historical Perspective, Challenges and Prospects. A Paper Presented at the Kano College of Education and Preliminary Studies, 2019. <https://jscoegumel.academia.edu/AbduAbdullahi> Last Accessed on 26 Dec 2025.

³⁴ Ahmad Islahi, *Madaris Mai Scienci Ta'lim* (Scientific education in the madrassas) (Delhi: Markazi Maktaba-i-Islami, 1990), P:6.

to my Qur'anic education school. He came with the children and requested for how much the school charges as fee and responded by saying: "it is a tuition free school just the way our great teachers have been doing. The children only need to buy school uniform and nothing else". Afterwards, he left and I waited for like a month without hearing feedback from him. I put call through to my friend who introduced the man to me to ask why we are yet to see your friend, he responded by saying the man had taken his children to a Hausa Qur'anic education school. He alleged that he doesn't think they are serious in their Qur'anic school for not collecting any school fees. So, he had to take them to another Qur'anic education school where they pay #25000 every month and deposited 6 months school fees ahead for his three (3) children".³⁵

In this regard, he lost 3 pupils because his Qur'anic education school is tuition-free. Meanwhile, tuition free has been the practice in South Western Part of Nigeria, the scholars would say bring your children and we would make them great Islamic Scholars in few years as reported from Shaykh Adam Abdullahi Al-Aluri.

Employing Competent Qur'anic Educationists:

Respondents advocate for competent teachers that possess adequate knowledge of the Qur'ān and can recite fluently with the application of *tajwid* to be employed to teach *Qur'ānic* education, This will go a long way in educating the students with the correct pronunciation of Arabic letters contained in the Qur'an. The teachers should be highly educated and well-qualified to teach the subjects. If the teachers are not adequately qualified, the quality of education will be compromised. It is interesting to note that a Qur'anic educator has a very big responsibility towards his students, along with teaching, he must be able to shape the personality of students.³⁶ A competent teacher always strives for self-improvement by attending relevant training, seminars, or courses to keep himself updated about the latest developments in Islamic education and Religion.³⁷

Conclusion and recommendation

The goal of Qur'anic education is to visualize the Qur'anic knowledge of students attending the school most especially in South western Nigeria. Prior to the

³⁵ Sultoonu Rijaal Alabidun, "Shaykh Abdul Azeez Adewolu (Sheikhul Muhaddith) Al-Markazy, Live Recording on Facebook, December, 3, 2023. https://m.facebook.com/story.php?story_fbid=pfbid02qa4X49PVFT2CiQ3wNn2sgsoy1XNQxXJ6ZNZWuy24FdPRVmBiCMo2BfhW3BiDsi7kl&id=100004044227383&mibextid=Nif5oz Last Accessed on 26 Dec 2025.

³⁶ Wuan Rahmadhani and Asnil Aidah Ritonga, "Educational Objectives for Children in the Qur'an (The Study of Thematic Interpretation)." *Jurnal Basicedu*, Vol: 6, Issue: 2 (2022), P: 2261-2268. <https://jbasic.org/index.php/basicedu> Last accessed on 26 Dec 2025.

³⁷ M. Edi Suharsongko et. al, "Competence of Islamic Religious Education Teachers From the Perspective of the Qur'an." *Journal of World Science*, Vol: 2, Issue: 8 (2023), P: 1219-1302. <https://jws.rivierapublishing.id/index.php/jws> Last Accessed on 27 Dec 2025.

establishment of Western education in South Western Nigeria by the colonial invaders, Qur'anic schools had been in existence in the region and it was being taught in various houses of *Ulamā* (Islamic Scholars). As time goes by, many *Madāris* were instituted in a modern form and modeled in concise manner to cater for the Qur'anic needs of their *Tullāb* in the school.

The findings of this study have highlighted tackling challenges facing Qur'anic education on the part of the *Asātidh*, *Tullāb*, *Madāris* administrators and management in South Western Nigeria in the 21st Century. The stakeholders of these *Madāris* faced problems including inadequate knowledge of Al-Qur'an by the teachers, lack of co-operation from Parents, inadequate funding, lack of sufficient time for study. Acquiring skills in reciting & teaching the Qur'an is highly recommended.

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