

An Examination Of Traditional Craft As A Component Of Tsangaya System Of Education In North Central Zone Nigeria

Maimuna Muhammad Tyabo, Abdulrahman Umar, Abdullahi Isyaku Lawal

Department Of Hausa, School Of Languages, College Of Education Minna Niger State P.M.B. 39. Niger State, Nigeria

Department Of French, School Of Languages College Of Education Minna Niger State P.M.B. 39. Niger State, Nigeria

Abstract

An examination of traditional craft as component of tsangaya system of education in north central zone Nigeria. A survey research approach and a Multi-Stage Cluster Sampling procedure. Data was gathered from 297 respondents drawn from tsangaya schools from 3 selected states in north-central Nigeria, kwara, Nasarawa and Niger State. The collection of data was using a questionnaire that was structured and well-validated. Descriptive and inferential statistics were used for the data analysis. The outcome revealed the overall mean score of 3.93 for the ten skills needed as agreed by the respondents. The overall mean score of 3.71 of the five attitudinal items as agreed. The overall mean score of 4.05 of the four awareness statements listed as agreed. The cluster mean score of 3.46 shows serious challenges towards Traditional Craft Skills. The findings show that awareness has the highest Beta value ($B=0.729, P<0.05$). The findings supported the formulated hypothesis, therefore, we reject H_0 . Followed by attitude with ($B=0.400, P<0.05$) the findings also supported the hypothesis, therefore, we reject H_0 . The challenges had the lowest Beta value of ($B=0.022, P<0.05$) and also have a significant impact on the traditional craft skills. The findings equally supported the formulated hypothesis, therefore, we reject H_0 . In conclusion, attitude and awareness had a serious impact on entrepreneurship skills acquisition program. Hence, Adj.R2 of 98.6% as shown on Table 5 is an indication of another 1.4% unexplained factors that are not considered in this study. Therefore, its recommended that Governments at all levels (Federal, State and Local governments) should come up with more effective means of supporting the traditional craft in Tsangaya School's system in north central Nigeria

Keywords: *Almajiri, Education, Skills development, Traditional Craft, Tsangaya system*

Date of Submission: 02-10-2024

Date of Acceptance: 12-10-2024

I. Introduction

The purpose of education was to help people develop their abilities and sharpen their minds as well as their sense of reasoning (Pallathadka, Al-Hawary, Muda, Surahman, Al-Salami & Nasimova, 2023). According to Pallathadka et al. (2023), education is viewed from an Islamic perspective as a process that serves to build and nurture individuals. In addition, education in Islam was acquired to actualize the perfections of a person and fundamentally to acknowledge the existence of Allah and His attributes (Ghazanfari & Firoozabadi, 2024). Students at the Tsangaya School are taught not only the recitation of the Qur'an but also the memorization of the holy book along with other subjects such as hadith and other aspects of Islamic jurisprudence (fiqh) (Yakubu, Solahuddin & Abdulrahman, 2017). Depending on the number of Mallams employed by the Tsangaya School, an average Tsangaya school has 90 students enrolled (Babajo, 2018).

According to Aliyu & Umar (2019), Almajiri at the Tsangaya School is divided into three groups: (1) Kolo: they are young children, ages five to fifteen. They are the ones that beg on the streets. (2) Tiibiri: these are young people, typically between the ages of 16 and 21. After a day of begging, they make sure the kolo returns safely to the Tsangaya. They also lead the kolo in street begging. (3) Gardi: These individuals, who work extremely hard to make a living, are typically between the ages of 22 and up. In other words, students in a normal Tsangaya school are youthful, vibrant people who are capable of participating in any worthwhile endeavor. One of the principal Islamic educational programs that Nigeria has produced is Tsangaya. The Tsangaya system is said to have existed for a very long time. Its roots can be found in the ancient Timbuktu scholastic culture, which was the epicenter of Islamic learning and scholarship and is situated in the Republic of Mali in Western Africa (Abdulrahman, 2018).

Beginning in the fourteenth century, Timbuktu saw the writing and copying of several books. In addition, the University of Timbuktu was founded and subsequently rose to prominence across the Islamic world. Thus, the Tsangaya educational system in northern Nigeria emerged later, influenced by the spirit of the old Timbuktu scholastic culture. Over an extended duration, this institution produced numerous Islamic scholars who subsequently assumed the duty of instructing and promoting Islam across the country. But over time, the Tsangaya system has encountered various issues that require the government's and people quick attention in order to be saved. For this reason, it is rare to find an industrialized nation without a robust system of training and education, one that fosters the development of individual talents and crafts. "The practice of making functional or decorative objects by hand, using techniques and materials that have been passed down through generations within a particular cultural or regional context" is how Tung (2012) defines traditional craft. "The practice of skilled manual work that involves the transformation of raw materials into objects through craft-based techniques and processes that have been developed, refined, and transmitted over time within a specific craft tradition" is how Partarakis & Zabulis (2023) describe traditional craft.

Research questions

1. What are the different traditional crafts needed for the Almajiris in tsangaya?
2. What are the attitude of almajiris in tsangaya towards the traditional craft?
3. What are the awareness level of the traditional craft skills by the almajiris in tsangaya?
4. What are the challenges faced by the almajiri in tsangaya on acquiring traditional craft?
5. What are the influence of attitude, awareness, and challenges on traditional craft?

Objectives of the study

1. To identify the different traditional crafts needed for the almajiris in tsangaya.
2. To ascertain the attitude of almajiris in tsangaya towards the traditional craft.
3. To examine the level of awareness of the traditional craft skills by the almajiris in tsangaya
4. To examine the challenges faced by almajiris in tsangaya on traditional craft.
5. To examine the influence of attitude, awareness, and challenges on traditional craft

Research Hypotheses

- Ho1: Attitude has significant influence on the traditional craft
Ho2: Awareness has significant influence on the traditional craft
Ho3: Challenges has significant influence on the traditional craft

Problem Statement

The Almajiri System, sometimes referred to as Tsangaya Education, is one of the topics that has received a lot of interest in discussions about educational policy, in scholarly writings, and in political statements and initiatives. These have been seen within the past fifteen years. Therefore, nothing novel or unexpected about this matter would come to light. The traditional educational system known as Tsangaya/Madrasa is exclusive to Muslims living in Africa. Under this approach, parents send their child or children out to find religious knowledge. A teacher is entrusted with the child, or children, as the case may be (Mallam). When Islam first emerged, there weren't many and they were dispersed throughout the world. The institution itself is unchanged despite the fact that efforts to modernize and expand the tsangaya have taken on a variety of forms and produced numerous models of such schools throughout the nation and abroad. These efforts have primarily focused on providing the modernization process with an authentic Islamic education.

If nothing is done, the growing number of unenrolled students and street beggars in the nation would pose a serious threat to the country's progress. Every child has the right to an education because without one, they are unable to reach their full potential and contribute positively to society. The Tsangaya system of education in Nigeria is highly contentious; critics accuse it of encouraging youth poverty and delinquency, failing to teach young boys vocational skills and leaving them unprepared for the workforce, radicalizing boys and turning them into ideal recruits for gangs and Boko Haram, and teaching young boys to be good, devout individuals who will benefit society. All the elements that build respect for the system and the stakeholders are being undermined. The Nigerian government should act quickly to address this issue using pragmatic approaches, which include remodeling and rebranding the Almajiri education system by empowering the impoverished and outlawing street begging. Parents no longer bother to visit their children at school; in fact, despite the advancements in communication, they frequently are unable to ascertain the whereabouts of the teacher and the pupils.

II. Material And Methods

Study Area

North Central

The study area is a few chosen states in the North-Central region of Nigeria, which consists of seven states: Federal Capital Territory, Benue, Kwara, Kogi, Nasarawa, Niger, and Plateau. The region is between an arid north and a moist south, with annual temperatures ranging from 18 to 37 degrees Celsius and annual rainfall of 1000 to 1500 millimeters (Areola and Mamman 1999). The region's major economic activity is rain-fed agriculture which is known as the country's flourishing agricultural produce area. Notable crops include rice, beans, maize, soybeans, sorghum, millet, Irish potatoes, wheat, barley, and grapes. It features the longest river segments with a highly promising fishing industry, dry season farming, and inland waterways. The southern vegetation is made up of forests that yield trees for timber.-



Fig.1: Map of Nigeria Showing the North Central Zone

Research design

A Cross-Sectional Survey Design was utilized. The Design requires that Data be collected at a particular time from the sample and generalization of findings is then made on the entire Population. The Design was employed because it constituted an appropriate way of obtaining facts and figures needed to Study a large population.

Population of the study

The population of the study comprises of all the selected tsangaya schools in North Central Zone of Nigeria.

Sampling procedures and sample size

Cluster Sampling Technique was adopted. This is a technique in which the entire population is divided into clusters and a random sample of these clusters is selected. When the drawing of sample is however, made in three or more stages, it is referred to as Multi-Stage Cluster sampling. In this Study, a Multi-Stage Cluster Sampling procedure was adopted. In stage one, three (3) states (Kwara, Nasarawa and Niger States) out of the seven (7) states in the North Central zone (Benue, Kogi, Kwara, Nasarawa, Niger, Nasarawa, and Federal Capital Territory) constituted the basis for the Cluster Sampling. At the second stage, one (1) local government was selected and two (2) tsangaya school from each LGA making six (6) tsangaya schools. At the third stage a random selections was made in drawing sample for the respondents as shown in Table 1.

Table 1: Distribution of Respondents

| State | LGA | School | Population | Sample |
|---------|-----------|-------------------------------------------|------------|--------|
| Kwara | Baruten | Mallam Abubakar Quranic School | 90 | 70 |
| | | Madarasatul Siratal Mustaqima | 80 | 53 |
| Nasrawa | Akwanga | Naibin limamin Traditional Quranic School | 70 | 58 |
| | | Mallam Abu kofa Traditional Qurani school | 40 | 31 |
| Niger | Chanchaga | Madarasatul Nurul Islam | 80 | 50 |
| | | Model Almajiri School Konayi | 40 | 35 |
| | | | 400 | 297 |

Computed by the authors 2022.

Method of data collection

The main instrument for data collection was a structured questionnaire designed on a 4-point Likert Scale. A quantitative data was collected through the questionnaire and administered to all the respondents to collect information within a short time. Three (3) research assistants helped the researchers gather data as they cover the study areas. The researcher gave the respondents enough time to finish the survey to secure high returns. In this study, data from both primary and secondary sources were used.

Data Analysis

The quantitative data in the questionnaires were coded using Statistical Product and Service Solutions (SPSS). Descriptive statistic such as Tables, Frequency, Percentages and Mean (SD) and Regression were used to analyze the data collected.

III. Result

Research questions 1: What are the different traditional crafts needed for the tsangaya students in the North-Central Nigeria?

Table 1. Revealed that 84.1% agreed to Woodcarving skill while 1.2% disagreed and 14.6% undecided (m=4.10); 84.1% agreed to Metalwork craft skill while 1.2% disagreed and 14.6% (m=4.10); 87.8% agreed to Leatherwork craft skill while 2.8% disagreed and 9.3% (m=4.08); 87.8% agreed to Calligraphy as a craft skill while 2.8% disagreed and 9.3% undecided (m=4.08); 82.2% agreed to Pottery craft skill while 2.4% disagreed and 15% undecided (m=4.01); 82.2% agreed to Basketry skill while 2.4% disagreed and 15.4% undecided (m=4.01); 82% agreed to Natural dyeing skill while 2.4% disagreed and 15.4% undecided (m=4.00); 71.6% agreed to Paper craft skill while 8.1% disagreed and 20.3% undecided (m=3.73); 64.6% agreed to Weaving and textile design crafts skill while 9.3% disagreed and 26.0% undecided (m=3.67) and lastly 56.1% of the respondents agreed to Embroidery as a craft skill, while 30% disagreed and 31.7% undecided (mean=3.52). Therefore, the Table revealed the overall mean score of **3.93** for the ten skills needed as agreed by the respondents. This is because the mean ratings of the items are above 3.00 which is the acceptance level as indicated in the table.

Table 1. Traditional Craft Skills

| | Traditional craft skills | SA | A | UN | DA | SD | Mean | Remark |
|----|---------------------------------|--------------|---------------|--------------|-------------|------------|-------------|---------------|
| 1 | Embroidery | 27 (11.0) | 111 (45.1) | 78 (31.7) | 23 (9.3) | 7 (2.8) | 3.52 | Agreed |
| 2 | Paper craft | 28 (11.4) | 148 (60.2) | 50 (20.3) | 16 (6.5) | 4 (1.6) | 3.73 | Agreed |
| 3 | Weaving and textile design | 31 (12.6) | 128 (52.0) | 64 (26.0) | 21 (8.5) | 2 (0.8) | 3.67 | Agreed |
| 4 | Woodcarving | 66 (26.8) | 141 (57.3) | 36 (14.6) | 3 (1.2) | | 4.10 | Agreed |
| 5 | Leatherwork | 59 (24.0) | 157 (63.8) | 23 (9.3) | 5 (2.0) | 2 (0.8) | 4.08 | Agreed |
| 6 | Pottery | 54 (22.0) | 148 (60.2) | 38 (15.4) | 5 (2.0) | 1 (0.4) | 4.01 | Agreed |
| 7 | Metalwork | 66 (26.8) | 141 (57.3) | 36 (14.6) | 3 (1.2) | | 4.10 | Agreed |
| 8 | Calligraphy | 59 (24.0) | 157 (63.8) | 23 (9.3) | 5 (2.0) | 2 (0.8) | 4.08 | Agreed |
| 9 | Basketry | 54 (22.0) | 148 (60.2) | 38 (15.4) | 5 (2.0) | 1 (0.4) | 4.01 | Agreed |
| 10 | Natural dyeing | 52 (21) | 150 (61.0) | 38 (15.4) | 5 (2.0) | 1 (0.4) | 4.00 | Agreed |
| | | | | | | | 3.93 | |

Research questions 2: What are the attitude of students towards the traditional craft?

Table 2. Shown that 93.5% agreed to *learning a traditional craft will enhance my living condition* while 0.8% disagreed and 5.7% undecided (m=4.16); 71.6% agreed to the statement *I feel learning a craft will reduce street begging* while 8.1% disagreed with the statement and 20.3% undecided (m=3.73); 64.6% agreed to *Craft learned can support me after graduation* while 9.3% disagreed with the statement and 26.0% (m=3.67); 56.1% agreed to the statement *I believe learning a traditional craft expose my hidden talents* while 12.1% disagreed with the statement and 31.7% undecided (m=3.52) and lastly 52.9% of the respondents agreed to the statement *I feel learning a traditional craft is a waste of time* while 16.2% disagreed with the statement and 30.9% undecided (mean=3.46).

Table 2. Respondent Attitude towards Traditional Craft Skills

| | Statements | SA | A | UD | DA | SD | Mean | Remark |
|---|-----------------------------------------------------------------|--------------|---------------|--------------|--------------|------------|-------------|--------|
| 1 | I feel learning a traditional craft is a waste of time | 28 (11.4) | 102 (41.5) | 76 (30.9) | 36 (14.6) | 4 (1.6) | 3.46 | Agreed |
| 2 | Learning a traditional craft will enhance my living condition | 58 (23.6) | 172 (69.9) | 14 (5.7) | 2 (0.8) | | 4.16 | Agreed |
| 3 | I believe learning a traditional craft expose my hidden talents | 27 (11.0) | 111 (45.1) | 78 (31.7) | 23 (9.3) | 7 (2.8) | 3.52 | Agreed |
| 4 | I feel learning a craft will reduce street begging | 28 (11.4) | 148 (60.2) | 50 (20.3) | 16 (6.5) | 4 (1.6) | 3.73 | Agreed |
| 5 | Craft learned can support me after graduation. | 31 (12.6) | 128 (52.0) | 64 (26.0) | 21 (8.5) | 2 (0.8) | 3.67 | Agreed |
| | | | | | | | 3.71 | |

Research questions 3: What is the level awareness of the traditional craft skills by the students?

Table 3. Discovered that 84.1% of the respondents agreed to the statement *I know about the traditional craft from my friends* while 1.2% disagreed with the statement and 14.6% undecided (mean=4.10); 87.8% agreed to the statement *I know about the traditional craft from my parents* while 0.8% disagreed and 2.8% undecided (m=4.08); 82.2% agreed to the statement *I know about the traditional craft from my teachers* while 2.4% disagreed with the statement and 15.4% undecided (m=4.01); 82.1% agreed to the statement *I am aware of the traditional craft through social media* while 2.4% disagreed with the statement and 15.4% undecided (m=4.00).

Table 3. Respondent Awareness towards Traditional Craft Skills

| | Statements | SA | A | UD | DA | SD | Mean | Remark |
|---|----------------------------------------------------------|--------------|---------------|--------------|------------|------------|-------------|--------|
| 1 | I know about the traditional craft from my friends | 66 (26.8) | 141 (57.3) | 36 (14.6) | 3 (1.2) | | 4.10 | Agreed |
| 2 | I know about the traditional craft from my parents | 59 (24.0) | 157 (63.8) | 23 (9.3) | 5 (2.0) | 2 (0.8) | 4.08 | Agreed |
| 3 | I know about the traditional craft from my teachers | 54 (22.0) | 148 (60.2) | 38 (15.4) | 5 (2.0) | 1 (0.4) | 4.01 | Agreed |
| 4 | I am aware of the traditional craft through social media | 52 (21.1) | 150 (61.0) | 38 (15.4) | 5 (2.0) | 1 (0.4) | 4.00 | Agreed |
| | | | | | | | 4.05 | |

Research questions 4: to examine the challenges face by the students on traditional craft.

Table 4. Shown that 69.5% agreed to the Limited recognition and support while 4.1% disagreed and 19.9% undecided (m=3.88); 69.5% agreed to the Limited time scheduled while 2.8% disagreed and 27.6% undecided (m=3.83); 69.9% agreed to the Focus on religious studies while 5.3% disagreed and 24.8% undecided (m=3.78); 69.9% agreed to the Limited skill instructors while 4.9% disagreed and 25.2% undecided (m=3.76); 39% of the respondents agreed to the Limited resources while 21.1% disagreed and 39.8% undecided (mean=3.25) and lastly 6.5% agreed to the Cultural and societal expectations while 68.3% disagreed and 25.2% undecided (m=2.26). The Table 4 showed one out of the six items appeared not be a challenge that is cultural and societal expectations with a mean core 2.26 lower than the expected cut off mark of 3.00. The respondents agreed to all items with mean scores ranging between 3.25 and 3.88 as challenges.

The cluster mean score of 3.46 shows that on the whole, these are serious challenges to traditional craft skill among the tsangaya students.

Table 4. Respondent Challenges towards Traditional Craft Skills

| | Challenges | SA | A | UD | DA | SD | Mean | Remark |
|---|------------------------------------|--------------|---------------|--------------|---------------|--------------|-------------|-----------|
| 1 | Limited resources | 21 (8.5) | 75 (30.5) | 98 (39.8) | 49 (19.9) | 3 (1.2) | 3.25 | Agreed |
| 2 | Limited skill instructors | 27 (11.0) | 145 (58.9) | 62 (25.2) | 11 (4.5) | 1 (0.4) | 3.76 | Agreed |
| 3 | Focus on religious studies | 36 (14.6) | 136 (55.3) | 61 (24.8) | 10 (4.1) | 3 (1.2) | 3.78 | Agreed |
| 4 | Limited time scheduled | 42 (17.1) | 129 (52.4) | 68 (27.6) | 6 (2.4) | 1 (0.4) | 3.83 | Agreed |
| 5 | Cultural and societal expectations | 2 (0.8) | 14 (5.7) | 62 (25.2) | 137 (55.3) | 32 (13.0) | 2.26 | Disagreed |
| 6 | Limited recognition and support | 42 (17.1) | 145 (58.9) | 49 (19.9) | 8 (3.3) | 2 (0.8) | 3.88 | Agreed |
| | | | | | | | 3.46 | |

Research question 5: What is the impact of awareness, attitude and challenges on the traditional craft skills?

Regression analysis was conducted to determine the most significant factors that has an impact on the traditional craft skills. The data is presented in Table 5. The results from the findings show that awareness has the highest Beta value (B=0.729, P<0.05). The findings supported the formulated hypothesis, therefore, we reject H0. Followed by attitude with (B=0.400, P<0.05) the findings also supported the hypothesis, therefore, we reject H0. The challenges had the lowest Beta value of (B=0.022, P<0.05) and also have a significant impact on the traditional craft skills. The findings equally supported the formulated hypothesis, therefore, we reject H0.

Table 5 Impact of Awareness, Attitude and Challenges on the Traditional Craft Skills

| Model | Unstandardized Coefficients | | Standardized Coefficients | t | Sig. |
|------------|-----------------------------|------------|---------------------------|--------|------|
| | B | Std. Error | Beta | | |
| (Constant) | .034 | .038 | | .888 | .375 |
| ATT | .342 | .008 | .400 | 41.941 | .000 |
| AWN | .692 | .009 | .729 | 76.583 | .000 |
| CHL | .031 | .013 | .022 | 2.397 | .017 |

IV. Discussion

The goal of this research is to find new approaches to using traditional artisan skills to reduce the almajiri vulnerability. According to the participant replies, the main strategies for removing almajiri from the streets are societal reorientation, stakeholder collaboration, and training (Zhao, Mathews, Mulvey, Hartstone-Rose, McGuire, Hoffman & Rutland, 2023). In conclusion, the participants were persuaded that the Almajiri would be taken off the streets once the society that practices the tsangaya system is properly oriented on the menace of the tsangaya system as practiced presently, and all the stakeholders in the tsangaya projects established strong collaborate. These results are consistent with earlier research (Mehrotra, 2020; Zhao et al., 2023) that supported the significance of inclusivity in the learning of occupational skills.

Given that the care of the tsangaya students became too much for the Scholars to handle, they were forced to send these lads out to plead for charity from the community, which may have contributed to the complete acceptance. These results demonstrated the students' enthusiasm in learning traditional craft techniques such calligraphy, basketry, woodcarving, leatherworking, weaving and textile design, embroidery, paper craft, and natural dyeing. According to Ojubanire & Adegboyega (2020), variations in people's socioeconomic standards led to the requirement for the learning of artisan skills. As a result, it is emphasized that gaining relevant craft skills is essential for economic development. According to Ochieng & Ngware (2022), acquiring new skills has become one of the most successful growth approaches. Thus, it is evident that the Almajiris in the Tsangaya system, who are generally youthful and vivacious, might be recruited to learn artisan skills that will help them adopt a positive outlook on the system. This is consistent with the opinion of Obialor & Ayandele (2022), who stated that an individual's attitude is determined by the strength of the beliefs they hold about the various characteristics of an idea, object, or circumstance, as well as the weight they assign to each belief in relation to the idea or object. Since Adebayo and Kavoos (2016) suggested that attitude is a key factor in the learning of skills, examining attitude is a typical research method to gauge respondents' interest. The comments of the respondents suggest that they have a positive opinion of the traditional craft skill.

Nigeria's main issue is insecurity brought on by the threat of terrorism, banditry, kidnapping, and cattle rustling, among other things. When the Almajiris are left to roam the streets unchecked by the government, they can become potential recruits for the state's enemies. This study shed light on the ways that increasing resources, hiring qualified skill instructors, and allocating more time for the necessary traditional crafts can reduce the vulnerability of the Almajiri. The findings concluded that all the listed variables had impact on the traditional craft skills. Hence, Adj.R2 of 98.6% as shown on Table 5 is an indication of another 1.4% unexplained factors that are not considered in this study. There is a probability that those factors played a part.

V. Conclusion

Since independence, the nation's leaders have been chosen from inside, and holding the position of leadership hasn't improved the way the Qur'anic schools have historically been regarded. The indigenous leaders did not take strong enough action to save the failing Almajiri schools, such as changing the federal constitution or putting out a new bill that would deal with the tsangaya schools' long-term problems. The graduates of the Tsangaya schools still have very little or no skills appropriate for a standard of living. As a result, the following suggestions are made:

1. Governments at all levels (Federal, State and Local governments) should come up with more effective means of supporting the traditional craft in Tsangaya School's system in north central Nigeria
2. There is an urgent need to sensitized the students and mobilize all stakeholders with a view to ensure effective traditional craft skills in Tsangaya.

3. The Tsangaya Schools should be made skills acquisition centers to train the students in different craft and they should also be given take off grant such as basic equipment's and starter kits on completion.

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