

## **Curriculum Integration of Entrepreneurial Skills in Quranic and Tsangaya Education for Peaceful Co-Existence in Nigeria**

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**Abstract:** *The evolvement of integrated Quranic and tsangaya education curriculum in Nigeria has brought a well deserved innovation in Education in the country. However, the programme has not recognized the need to eradicate in totality. The manuse of street begging by the al-majiri children. Most if not all of these children (al-majiri) are taken to different locations in the country in pursuit of Islamic knowledge, but do not have a means of life sustenance, this has resulted in having most of them in so many criminal activities. In order to curve the growing insecurity situation in the country. This paper advanced suggestions on the need to integrated entrepreneurial skills in the curriculum.*

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### **I. Introduction**

Islamic religion encourages entrepreneurial activities, some of the ways Islam does this include the alms giving (Zakkat). This is where Islam recommends the person that possesses the required wealth to give 1/40<sup>th</sup> of his wealth as Zakkat. The intention in Zakkat is to boost the financial position of people that Islam recommends should be given alms. In this respect, such people are expected to indulge in some commercial activities, with the hope that in the coming year, they can also afford to give Zakkat to other needy people in the community.

Islamic religion also recommends that, after performing the religious obligation (prayers) of the day, Muslims are encourage to go to their various works and businesses in order to seek for Allah's virtue. That is why Islamic religion does not encourage any holidays even on Fridays. In this respect, one realizes that Islamic religion does not entertain idleness or depending on other individuals.

The reasons advanced above, have shown that there is the need to integrate entrepreneurial skills in the existing Quranic and tsangaya education curriculum. It is a fact, integration in curriculum has not been a new innovation in education. McBride and Silverman, (1991) have indicated the science and mathematics integration has been attempted since 1930's. The submission by McBride and Silverman, has clearly show how old integration in curriculum has been, hence, it will not be out of place if integration re-surfaces in this millennium age where we have more social and economic complexities Davidson, Miller & Methony (1995) stated that there is a wide range of views on how integration should be described. The description here refers to the nature of integration some look at it as within subject framework, some say should be outside subject framework, depending the intention of the integration, each of these approaches are conventionally used in the integration process.

Forgarty (1991) for instance, suggests a continuum of integration with several models arranged upon it. This has a fragmented outlook in one hand, while on the other, it is what Rogarty calls a shared model. Marsh (1993), also suggests that the various forms of curriculum integration can be considered as a continuum, from discipline based options, with separate subjects target at different times to internal orientation where pupils have activities that are jointly planned and implemented by pupils and teachers. Marsh was looking a the possibility of basing integration on subject areas and discipline that are treated at different times. All these according to Marsh, can be jointly planned and implemented by both teachers and pupils.

Grundy, (1994) identified six different approaches to curriculum integration, including the integration of content, organization, practice, teaching practice, skills and competencies, assessment practice and inclusive curricular practices. The submission of Grundy seems to be the most comprehensive approach to curriculum integration, in the sense that, he involved all the necessary ingredients required for an effective integration process.

### **II. Difficulty in Curriculum Integration**

Integration challenges what Tylack and Tobin (1994) called the grammer of schooling, grammar undermines the existing culture of schools and is reinforced by the customs rituals and artifacts of everyday school life. According to Tylack and Tobin the major problems face in curriculum integration are the fact that, the exercise affects the existing school programmes, usually the system finds it difficult to adjust to the new

development no matter how viable they are. This means that, before such changes are recognize it will take sometime which affects the basic objectives intended to be achieved. Sisken (1994) submitted that, much of what happens in secondary school appears designed to protect subject interest. In a situation where this happens, it means, the new idea that erupted out of integration process hardly get assimilated into the subject due to the academic skeptics in the area concerned. Karz (1997) schools play a great role in upholding existing moral and political values and some parents may be concerned that integrated programme reduces the level of the academic discipline or change the traditional relationship between teachers and pupils. Karz had the opinion that, schools traditionally have an established tradition of morals and political values and parents and teachers are always pessimistic to change, because it is likely to change the traditional relationship between teacher and students.

Clark and Clark (1994) suggested that, the co-existence of more conventional curriculum requirements and university entrance examinations at a higher level if the school is common argument against the implementation of an integrated curriculum. The above submission by Clark and Clark had indicated these two aspects, curriculum requirement and university entrance examination affect curriculum integration. This is because, the integrated curriculum might not strictly follow traditional boundaries of subject areas.

Helms, (1998) the persistence of traditional patterns of assessment, parental pressure for traditional academic standards and subject based qualifications, instructional periods, textbooks, curriculum guides and staff were trained in their discipline and have developed long-standing attachment to them. It is true that with integrated curriculum, standards and qualification etc have to be sacrificed which teachers might not find it easy due to their initial training and long period they have taken in teaching their area of specialization.

### **III. Learning in Integrated Setting**

Examining learning in integrated setting requires considering the issue from a particular perspective, the learning observed depends on the approach adopted. The wholistic perspective of understanding gained in integrated setting for example, can be considered as a lost from a disciplinary perspective, vice-versa.

Rose and Hogaboam – Gray (1998) reported on the effect on pupils learning of integrating science, mathematics and technology in a Canadian Grade 9 course. The study found benefits for pupils in the integrated setting in terms of their ability to apply shared learning outcomes. Pupils motivation, ability to work together and attitudes to appraisal of group work.

The result of the above study, has clearly shown, the benefits one drives from an integrated curriculum, which is of great benefit to our approach. Hargreaves (2001) found that middle school pupils studying integrated units of work accessed skills such as higher-order thinking problem-solving, application to real world problem, creating and invention.

In essence, Hargreaves has a clear vision of integrated curriculum which motivates learners to develop a skill required for their survivals.

### **IV. The Essence of Curriculum Integration**

It is earlier indicated that there is a broad and complex curriculum arrangement under the ambrella of integration (Vernille & Wallace, 1999). These also calls for the basis for designing, carrying out and integrating results of research. This view is narrow and it is driven by the opinion of some researchers that there is little existing research reporting the notion that curriculum integration is more effective than traditional and discipline based curriculum. Subjects should be comprehensive and broad, rather than practical and loosely developed topics and concepts with little reference to mutual relationship. For example, Hargreaves (1996) suggested a legitimate integration could be developed between biology and sociology through the high conceptual level concepts of genetic and cultural codes.

Beane (1991) defines integration as a curriculum that begins with problems, issues and concerns posed by life itself and takes this one step further to say that the central focus of curriculum integration is the research for self and social meaning.

To Beane, Integrated curriculum begins by working with young people to examine problems, issues and concerns of life as it is being lived in a real world. Rogers, (1997) describes a curriculum that uses a sense of knowledge based in the real world and in a child's experience. Rogers opinion suggests that such a curriculum would involve pupil in extensive and deep learning and encourage them to begin developing their own understanding as a result of their experiences.

### **V. Integrated Quaranic Education and Work Experience**

National board for basic education (2010) has developed a curriculum meant to give the al-majiri child a dual orientation in Islamic and western education. The curriculum is divided into two stages. Stage one has areas like language skills, numeracy skills, foundation studies, sciences and livelihood skills. Stage two has area

like language skills, mathematic, life skills and mathematic, basic science and health education and pre-vocational skills.

The curriculum structure has identified adequate skills that can provide the al-majiri a good exposure in skills acquisition. However, the skills identified i.e wood work, metal work, leather work, soap, type writing, building, electrical installation, welding, photography and agriculture are capital intensive. The al-majiri child who is battling with means of survival on the streets begging for alms, food and clothing does not have the financial background to take up any of these skills as a profession. The al-majiri need to have the skills that requires a manageable amount of money. Hence, exposing him to the sale of things like pure water selling, bread, local cakes, water melon, banana and oranges, will be more viable. Through this, Nigeria as a nation will eradicate the breeding ground for creating individuals that will grow on the streets with a potentials to sustain their livelihood, which ultimately result in protecting our youth from unpresidented activities like political thugery, stealing and religious extremism, which is likely to increase the growing insecurity in the country.

## **VI. Selected Entrepreneurial Skills for Integration into the Tsangaya Education Curriculum**

The general characteristics of entrepreneurial activities are identified as follows: investment, profit and risk. This implies that, the capital an entrepreneur requires to start a business has no limit. The amount can be so little or large, depending on the business and financial capability of the investor. Secondly no matter how little or big the amount invested, there is the expectation, for a profit, the only thing one realizes in that, the profit might differ according to the amount naturally realizes small profit while large amount realizes large profit. Lastly, there is the possibility to incur some lost, which is the risk in any enterprise. This too shall differ depending on the amount of money invested. Small investment brings small risk while large investment brings large risk.

The capital base of an al-majiri child in entrepreneurial investment, shall not be a large amount of money, taking note of their background. Hence, they require a little amount of money as a beginner. These are many entrepreneurial activities the al-majiri child can start which do not call for a an unprecedented amount of money, for instance, an investment in the sales of things like pure water, bread, water melon, banana, oranges, carrot, sugar cane and mangoes etc do not require a large amount of money. If the al-majiri child is expose to these ventures, he is likely to acquire the skills that can graduate him to a much larger business enterprises. There will provide them (al-majiri) with the opportunity for self-employment and will go a long way in reducing the habit of begging in our traffic junction, roads, markets, restaurant and filling stations etc. Moreover, the people that use their poverty to enlist them in so many criminal activities will be greatly reduced. Thereby, reducing the agree of insecurity in the nation.

## **VII. Entrepreneurial Skills in the Sale of Pure Water**

The capital base of Five Hundred Naira (N500.00) shall be enough for an al-majiri child to start a business in the sales of pure water. The bag of pure water costs between sixty to eighty naira, this is a whole sale price. In a retail price, each bag thatched sold at five naira, this means, in each bag there is a profit of twenty naira (20.00) (Usman, 2012) with five hundred naira, he (al-majiri child) can purchase up to six bag of pure water. Which implies that, he realize a profit of one hundred and twenty to one hundred and sixty naira respectively. If the market is favourable, he can sale six to eight bags of pure water in a day. He goes home with nothing less two hundred to one hundred and sixty as a profit. The only thing he needs to acquire in the business, is nothing more than a plastic bucket and ice blocks in order to make the water cool.

The usual points for selling pure water are motor parks, traffic junctions, markets and streets. These are the common places where these children (al-majiri) usually go and beg for alms. This venture shall to a larger extent, reduce the problem of street begging and provide the children with a meaningful thing to do. Ordinarily, the amount invested looks small, but to al-majiri child a profit of one hundred to one hundred and sixty is not a small amount, a rough estimate, in a month, he can realize the profit of three thousand six hundred naira (N3,600.00) or four thousand eight hundred naira (4,800.00). These are the maximum amount he will realize, all things being equal.

## **VIII. Entrepreneurial Skills in the Sales of Bread**

The whole sale price of bread in a bakery ranges between eighty naira (N80.00) to two hundred naira (N200.00) while the retail price are between one hundred naira (N100.00) and two hundred and fifty naira (N250.00). The retailer gains twenty naira on each eighty naira loaf and fifty naira for a loaf bought at two hundred naira.

The capital base of five hundred naira (N500.00) can purchase atleast, six loaf of bread that cost eighty naira and have a gain of one hundred and twenty (N120.00) while the amount can purchase two loafs of bread at the cost of two hundred naira (N200.00) and have a gain of one hundred naira. Bread is the most easiest retail commodity, that does not require much in terms of materials or equipment. The al-majiri child that ventures in

the sale of bread only needs to hold it and moves around in search of a potential buyer or at most have a container. The buyers are commonly found around bus stop, traffic junctions and motor parks. It might seem inadequate to some, for one to purchase just six or two pieces of bread to sale. But the fact is that, one can never know how many times in a day, the al-majiri child will go to a bakery for his purchase. If he happens to go for three times in a day, he will realize the sum of three hundred Naira to three hundred and sixty naira respectively. A rough estimate in a month, will have a gain of nine thousand naira to ten thousand naira.

The desperate condition these children (al-majiri) find themselves, in terms of inadequate feeding, clothing and healthcare, it is obvious that this amount of profit can change their lives for the better.

### **IX. Entrepreneurial in the Sales of Water Melon**

Water melon has in the recent years, become one of the favourite fruits in Northern Nigeria. A ball of water melon costs the sum of sixty to one hundred and fifty naira. It has the potential of a very high gain, because the ration of a water melon at a retail price ranges between twenty to fifty naira (Salihu, 2013). Therefore, the al-majiri child that can invest five hundred naira (N500.00) purchases a maximum of eight water melon at the price of sixty naira. While the same amount can give him four balls of water melon at the cost of one hundred and fifty. Each ball of water melon can be rationed into 10-15 pieces which shall be sold at a retail price of twenty to fifty naira. Hence, the sixty naira ball of water melon, will be sold at one hundred and twenty (N120.00) while the one hundred ball fetches about (N150.00).

In the ideal situation, if one sales of water melon in a day, will realize the sum of four hundred naira and fifty naira respectively.

### **X. Recommendation**

The paper advanced the following recommendations in order to improve the educational practice in the programme.

- 1) Federal government of Nigeria should enact a policy that will guarantee the continuation of the Quranic and tsangaya education programme in the country.
- 2) There should be a strong legislation that should make street begging through out the country illegal similar to what the state government of Kano state had enacted.
- 3) The products of the programme should have easy transition to formal system of education, in order to avoid creating another set of Nigeria youth without a bright future.
- 4) There should be a programme that will provide the products with a capital base, for those not willing to proceed to secondary school education.
- 5) The Quranic and tsangaya patronizers should be encouraged to have such schools in their locality. This will avoid a situations that will create population explosion in the urban and semi-urban areas.
- 6) The teachers in Quranic and tsangaya education should be in the pay roll of their respective Universal Basic Education Boards.

### **XI. Conclusion**

Nigeria since its independence in 1960 has not witnessed a serious threat of insecurity, similar to the present condition. The nature of Nigeria's insecurity today, left us without knowing who is our enemy or who will be the next victim of attack. One of the contributing factor of this condition Nigeria finds itself, is the al-majiri system of education, where children are taken to various locations and grew in the streets without proper family care. The traditional Islamic education in the past was well organized where most of the al-majiri have a trade like leather work, knitting, dyeing, cap making etc but modernization and population expansion today left most of these children venerable to so many ill social influences. This condition makes them to become an easy recruits to terrorists organizations. Therefore, in order to put an end to this situation, there is a need to enact a policy that guarantees a life sustenance opportunities to these set of children in Nigeria.

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