

Identity and Faith; The Status of Islamic Schools in South-West Yorubaland of Nigeria

BY

Dr. Aina-Obe Shamsuddin Bolatito

Faculty of Management Studies (FMS), Dept. of Public Administration Islamic University In Uganda, IUIU Mbale Main Campus, Mbale, Eastern Uganda.



Abstract

Islamic schools in South-West Yorubaland of Nigeria enjoined patronage of integration and amalgamation of Quranic instructions into western system of Education. Such Schools are believed to incorporate Islamic doctrine of *Tawhid* into their curriculum to groom persons for righteous manners, good attitudes of life, and all best qualities that brings about spiritual morals, ethical values needed in the society, and satisfaction of the intellectual curiosity for the welfare of Mankind.

Going by Government owned Schools (Public Schools) based on secular system of Western education which are devolved of Islamic values and *Tawhid* principles, Islamic schools have responded to parents' dissatisfaction with educational quality in those schools and have formed their desire to ensure that Muslim children are strongly attached to education of their faith which evolved the raising numbers of Islamic Schools in Yorubaland.

This paper adopted an in-depth qualitative investigation utilizing both primary and secondary method of research methods. A combination of theoretical literature review from various academic research works are extracted from participants' observations, books, scholarly articles, conference proceedings, magazines, and relevant websites.

The findings reveal the beginning and origin of Islamic education in Yorubaland, roles of Islamic missionary societies like the *Ansar-un-deen*, *Naiwarudeen*, *Ahmadiyyah* movement and the perceives challenges in the process are enumerated, likewise the possible solution to them are also itemized for continuous sustainability of the system.

Keywords: Islamic Schools, Quranic Education, Yorubaland, South-West, Muslim

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1. Introduction

Since the inception of Islam in Yorubaland, the South-West region of Nigeria, the longing and desires of Yoruba Muslims (The adherent to Islam) to education has been very strong as Islam gives a very important place to seeking for knowledge and its Allah's command to Muslims "READ". As a result, the spread of Islam goes with teachings and education of the Muslims which makes the urge for study of Islam and Arabic text for reading the Qur'an among the native Yoruba essential when they encountered and embraced Islam. The Arabic words later formed and coined into part of Yoruba ethnic words such as al-ibra lexically pronounced as 'abere' in Yoruba language which means needle, 'adura' was derived

from the Arabic word "du'a," which also means prayers and many others expected in this paper.

Yoruba speakers are found in Lagos, Oyo, Osun, Ogun, Ondo and Ekiti which formed the South-West of Nigeria and it is estimated at 70 million people¹ in Nigeria while other speakers are found in Kwara, Kogi, Edo, and among the Yoruba ethnic group across Nigeria as a country. It is one of the major languages in the country apart from Hausa and Ibo. The Yoruba speakers are found in the western boundaries of Nigeria such as the old Dahomey empire now the Republic of

¹Yorubaland, https://en.wikipedia.org/wiki/Yorubaland#cite_ref-1, retrieved on 18/10/19

Benin, Togo, Ivory Coast, Sierra Leone, and Ghana as a result of migration from Nigeria, and partly from resettlement of slaves in free town, Sierra Leone, after the slave trade of between the 16th and 19th centuries. It is interesting to note that Yorùbá communities are also reportedly found in the West Indies and South American, particularly in Cuba and Brazil. These communities are offshoots of slaves transported from the West African coast during the slave trade².

The Muslim populations in Yoruba land were disadvantaged in formal education sector when the British colonial army invaded and colonized region in 1882 which brought in the Christian missionaries who were the primary providers of formal education thereby obstructing Muslims from attending their schools unless they gave their life to Christ which prevented some Muslim family from sending their children to Christian missionary schools for fear of conversion. As formal education was a requirement for most professional jobs in the country and work in government, Muslims missionary society in 1920 such as *Ansar-ud-deen Society of Nigeria*, *Ahmadiyah Muslim Jamat*, and *Naiwarudeen Society of Nigeria* struggled to establish their own schools as to survive and the encountered Christian missionary and colonial incursions in the region leading to reduction of the inequality of formal education between the Christians and the Muslims in Yorubaland.

2. Muslim Education in Yorubaland

Islam in the ancient Yorubaland is called '*Esin-Imale*' meaning religion of the Malians as introduction of the religion to the South-West of Nigeria was through Malian Itinerants traders (Wangara Traders) around 14th Century. Therefore, Islamic education in Yorubaland is as old as Islam itself because as Islam spread across the region, its own education which is the Qur'anic schools spread along with it.

Islam is a religion that inculcate education and scholarship which reflects in the spread and propagation of the faith. As Islam spread across to any location, it spread alongside religious education for moral education, *Tawhid* (Belief), *Ibadah* (Worship), and *Mu'amalat* (Human Transaction) which includes *Shariah*, Marriage, Divorce, Custody of Children, Inheritance, etc.

3. Research Methodology

This paper adopted descriptive and analytical methods in research methodology. Primary sources such as first-hand information and oral narration of the situations of the status of Islamic studies and Quranic education were sorted from the current teachers of the subjects, retired head of primary and secondary schools, and the pupils and students' observations were documented.

The secondary sources relied on journals, articles and online sources served as major resources in the collection of materials for this work.

² O.O. Akinkugbe, *A comparative phonology of Yorùbá (dialects)*, Isekiri and Igala, (1978), 22

4. The Influence of Islamic Organizations in the Establishment of Islamic Schools in Yorubaland

The interaction between Western education among the Yoruba Muslims produced a rebirth of knowledge leading to educational reform and the Western secular correlation in the region. Yoruba Muslims intellectuals who were products of Western culture and ideas faulted the Western education system default of Islamic principles and its religious weakness proffered strategy to respond to the needs of their Muslim counterpart who due to the fear of conversion to Christianity, change of their names to Christian names, direct indoctrination refused to attend the western system of education but kept to their Quranic Education learning. Despite the South-West religiously heterogeneous community, the Yoruba Muslims in the South-West had the wisdom and ideas of establishing their own formal education schools to provide Western-based education to their own children, run by their trusted Muslim teachers who were product of the missionary schools thereby leading to Muslims Organizations initiatives to establish their own Islamic Schools. Such Organizations are *Ansar-un-deen* Society of Nigeria, *Ahmadiyah* Movement of Nigeria, *Naiwar-un-deen* Society of Nigeria, *Zumratul Islamiyyah* Society and other Islamic organizations started establishing their own formal Western system of Education leading to so many number of primary and secondary schools beyond the South-West of Nigeria with the primary aims of providing Muslim children with balanced Islamic and Quranic education within the Western curriculum and syllabus.

5. Aims and Objectives for Islamic Education:

Islamic Education aimed at effective education to ensure that the outputs from this system can be worth wide and benefited to the society and also embraces the five pillars of Islam³. It is also not merely acquiring intellectual knowledge but it is a means of moulding the nature and character of individuals, "so that they can collectively represent Islamic values, behave as *Khalifatullah Fil-Ard* (vicegerent of Allah on earth) to serve witnesses to truth and noble conducts⁴. A more comprehensive definition of Islamic education was composed at the First World Conference on Muslim Education by *Al-Attas* in 1979 as thus; Education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of man in all its aspects: spiritual, intellectual, imaginative,

³ Kazeem, S.A and Balogun, K.Y. (2013). *Problems Facing Islamic Education: Evidence from Nigeria*, Journal of Education and Social Research, MCSER Publishing, Rome-Italy. Vol.3.No.9

⁴ Firdaus, F.Y.R. and Shan, J.M. (2013). *Islamic Education: The Philosophy, Aim and Main Features*. Int. J. Educ. Res., 1:1-18

physical, scientific, linguistic, both individually and collectively, and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community, and humanity at large⁵.

This aim should guide Man and the society in his relationship with *Allah*, to develop skills needed for economic growth, societal development, and proper management of the society free from violence, conflicts, social discrimination, justice, and accountability.

Along sides promoting the teachings of Islam, it's encouraging students to adopt Islam as a way of life while in a friendly environment and to enhance their Islamic identity and cultural heritage.

6. The Current Status of Islamic Schools in South-West Yorubaland of Nigeria

There are four major forms of Islamic schools currently running in the region. These schools emerged in terms of subjects taught, method of teaching, teachers' qualifications, government autonomy, and the emergence and advent from Islamic Organizations. No doubt to the fact that the region still runs the traditional Islamic system popularly called '*Ile Kewu*' (House of Quranic Arabic learning). Most Muslim-populated areas and communities till today have the presence of Quranic schools. They either served as preschool, evening schools, weekend school, and morning schools with large number of pupils and students attending for free or paying token to the *Maalim*.

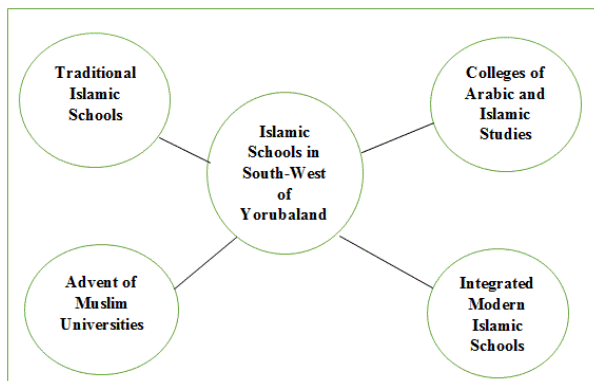


Figure 1: The major forms of Islamic Schools in the South-West Yorubaland in Nigeria.

I. Traditional Islamic Schools

One of the major pillar of Islamic education in the South-West is the traditional Islamic schools. These were the Quranic Schools which could be said to have been established in Mosques, the residence of the Quranic school teachers called *Malims* or *Alfah*, and under the trees in the community to

⁵ Al-Attas, S. M. N. (1979). (Ed.) In *Aims and Objectives of Islamic Education*. Jeddah: King Abdul-Aziz University, 1979, pp.158-9

teach Quranic education when Islam spread into the region in the 13th Century before the arrival of British colonialist. As Islam gains reverts, its became compulsory on them to learn the act of worship which can only be attained through the Quranic schools so therefore the learning of Arabic recitations began as Islam emerged in the region.

The traditional Islamic schools are the first school of Islamic education and knowledge in the South-Wes. In the work of Dr. Alaro and Abdul-Hamed⁶, the Quranic schools contributed to religious reformists, scholars, and jurists in the Southern Nigeria up till after the arrival of the colonial masters. Post-colonially however, the blooming reputation of the Qur'anic education in Nigeria continued with vigour, spreading profoundly to the Southern Nigeria. Over the years, the status of Qur'anic education in Southern Nigeria explains the scholastic and religious growth of the Islamic culture and literature amongst the Yoruba-speaking Muslims of Nigeria, aiding the progression of scholarship and religiosity to the whole of Nigeria through the avalanche of challenges.

Prominent among the Quranic schools in Yorubaland of Nigeria are; *Ma'ahad al-ulūm al-Arabiyyah* instituted by Sheikh Kamāliddīn Al-Adabiy and *Markaz Al-Ta'lim al-Araby* of Sheikh Ādam Abdullah Al-Iloriy both from the ancient city of Ilorin. The duo Quranic schools were established long before Nigeria independence having a world-acclaimed record of excellence reputation both in Nigeria and abroad. The efforts of the duo, Sheikh Kamāliddīn Al-Adabiy, and Sheikh Ādam Abdullah Al-Iloriy produced several world-acclaimed scholars now serving as Professor Emeritus of Arabic and Islamic studies across the global Muslim world.

Cognisance to these, *Ma'ad Al-Arabi Al-Naijiri* (i.e. Arabic Institute of Nigeria) was established by Sheikh Murtadhā Abdū Salām in 1960 at Ibadan. Just like *Ma'ahad al-ulūm al-Arabiyyah* in Ilorin, Kwara State, and *Markaz Al-Ta'lim al-Araby* at Agege in Lagos State, these institutions of learning have great impact in the spread, propagation, and ingress of Islamic educations and Quranic schools in the entire South-West of Yoruba speaking in Nigeria.

II. Colleges of Islamic Arabic and Islamic Studies

The educational impact of the British colonialist in South-West of Nigeria by establishing University educations and awards of degrees serves as eyes opener to the higher education Muslim agitators who felt the Quranic Schools should not be left alone to the awards of *Idaddiyah* and *Thanawiyah* certificates (Primary and Secondary School) Arabic schools certificate hence *Ma'ad Al-Arabi Al-Naijiri* (i.e. Arabic Institute of Nigeria) established the Institute of

⁶ Dr. A. A. Alaro, Dept. of Islamic Law, University of Ilorin, Ilorin, Nigeria, Formerly, Head of African Translations Unit, King Fahd Qur'an Complex, Madinah, Saudi-Arabia and Al-Hafiz Uthman Abdul-Hameed, Executive Member, League of Qur'anic Memorizers in Nigeria in Post-colonial Qur'anic Education in Southern Nigeria.

Arabic and Islamic Studies, Olodo⁷, Ibadan in Oyo State. The Institute operates as affiliate to the Nigerian Premier University, University of Ibadan since 1992 before becoming an autonomous University College of Education after the challenges of affiliations. Its awards Diploma Certificate in Arabic and Islamic Studies to further promote the Qur'anic education in South-West of Nigeria by making the teachers and tutors of Arabic and Islamic studies available for the primary and secondary schools across the region.

Many other Institutions spring up across the South-West Yoruba ethnic community, among them is Muhyiddin College of Arabic and Islamic studies, Kulende, Ilorin, Kwara State which started as Quranic school before growing into a college with a unique innovative integration of the College into a system pre-requisite that will make the students proceeds directly to the University to study any academic professions of their choices.

The Ansar-un-deen College of Arabic and Islamic studies, Isolo, Lagos is another quintessence higher institute that award diploma in Arabic and Islamic studies as an affiliate of Lagos State University, Ojo. Other prominent institutions are which awards diploma are;

1. Shariah College, Iwo, Osun State
2. Institute of Advanced Legal Studies, Ilorin, Kwara State.
3. Ummah College of Education, Iwo, Osun State

B. The role of Muslim Philanthropist in the establishment of Colleges of Arabic and Islamic studies in Yorubaland.

A. Taking cognisance of the needs for Muslims to have adequate teachers for teaching Islamic Religious Knowledge (IRK) and Arabic Language across the primary and secondary schools in the South-West of Nigeria, individual Muslim philanthropist like the late Chief Bashorun MKO Abiola established in the honour of his late mother an institution affiliated to Usman Dan Fodio University, Sokoto named Zhulaikha Abiola College of Arabic and Islamic studies, Abeokuta which awards diploma in Islamic and Arabic studies.

B. Another prominent business tycoon that joined in the ranks of establishing an epitome Islamic institution for propagation and spread of Islam in Yorubaland is Alhaji Dr. Sulaimon Adebola Adegunwa who founded Awayewaserere College later changed to Sulaimon College of Arabic and Islamic studies, Ososa, Ikebu-Ode in Ogun State. The SUCAIS profoundly called is reputable for its vocational and technical education incitement for empowerment of diploma graduates in the field of Arabic and Islamic studies specialization. The author of this paper is a proud graduate of this system and one-time National Secretary of National Association Nigerian

Colleges of Arabic and Islamic Studies called NANCAIS from 1999 to 2001.

C. Notable among the Colleges of Arabic and Islamic studies in the region is Mufu Lanahun College of Arabic and Islamic studies, Ibadan which is now Mufu Lanahun College of Education. This was set up by another Yoruba Muslim business tycoon as its contributions to the education development and empowerment of Muslims in the region.

III. Integrated Modern Islamic Schools

The transformation of many Muslim private individuals and organizations owned Primary and Secondary Schools grew out of the Government taken over of Schools from the missionaries whose schools maintained a fully religious syllabus. The decree 47 of 1977 had empowered the government to take over Secondary schools. Consequent upon this, missionary schools were taken over by government. Both Islamic and Christian schools including *Anwar-ul-Islam* secondary school, *Ansar-un-deen College*, St Finbarrs college, St Gregory college, Lagos Africa Church grammar school amongst others were taken over by the government⁸.

With the return of Schools to the founding owners, many private proprietors and Islamic Organizations believed that when schools fully integrated into religious teaching, it will help in curtailing social vices within the society, help crippling standard of education in the country, prevent act of immorality in the society such as drug addiction, corruption, indiscipline and societal violence.

As to standardised the Quranic and *Thanawiyah* Schools and made them into perfect favoured western educational system admired by Muslim majority parents gave raise to the integration of Quranic and *Thanawiyah* schools which will provide them the needed chances to teach western syllabus and curriculum alongside Islamic curriculum where students are provided with all the needed prerequisites to get admitted into Universities without losing their Islamic educational background.

Also, Muslim intellectuals realised the need for integration of knowledge as the age of industrialization in sciences and technological advancement are dominating all fields of human engagement, the shortage of Muslim professionals in Medical sciences, law, engineers, lecturing positions in the Universities, the mass media, political participations and the called for western education within Islamic context and perspective necessitated the formation of The National Board for Arabic and Islamic Studies (NBAIS) which serves as examination board for the Quranic and *Thanawiyah* schools who concentrated on Arabic and Islamic studies education to meet up with and satisfy the requirement to attained University education in at all field of their favourable courses.

⁷ Dawood, H.A. *Conceptualization of Roadmap of Qur'anic Education in Nigeria: Tribute to a Pioneer (Sheikh Murtadha Abdul Salaam)* London, *International Journal of Education and Research*, 2014.p.12

⁸ *Nigeria: Return of Schools to Missionaries, Vanguard*, retrieved from <https://allafrica.com/stories/200110040271.html>. visited on 18/10/2019.

I. Advent of Muslim Universities

The sprang up of Muslim intellectuals from the Western system of education and the marginalization of Muslims in securing admissions into various field of professional courses in Yorubaland alongside emergence of *Ansar-un-deen* Society of Nigeria in 1930, Ahmadiyah Movement of Nigeria or Ahmadiyah Muslim Jamaat, Naiwar-un-deen Society of Nigeria, Zumratul Islamiyyah Society and the advent one of the most dynamic and largest Organization in Nigeria is *Nasrulahi li Fathi* Society of Nigeria (NASFAT) established in 1995 started the establishment of Islamic Universities in the South-West Yorubaland of Nigeria.

The effort of Prince Abdulgafur Bola Ajibola of Islamic Mission for Africa and a former judge of the International Court of Justice (ICJ) in The Hague between 1991 and 1994⁹ founded Crescent University in Abeokuta, Ogun State.

A. The Spectrum of Islamic Universities in Yorubaland.

No.	Islamic Universities in Yorubaland	Founding Organizations and Individuals	Goals or Mission	Founded Date	Numbers of Faculties
	Al-Hikmah University	AbdulRaeem Oladimeji Islamic Foundation (AROIF) World Assembly of Muslim Youth (WAMY)	to be a centre of intellectual and moral excellence	2005	7
	Fountain University	Nasrul-Lahi-Ii-Fatih Society of Nigeria (NASFAT)	scholarship, service, and character	2007	4
	Crescent University	Prince Abdulgafur Bola Ajibola of Islamic Mission for Africa	To ensure the delivery of university education in ways that recognize personal discipline and integrity and promote positive societal values	2005	5
	Summit University	University of Ansar-Ud-Deen Society of Nigeria (ADSN)	To be a topmost agency for personal fulfilment as well as national development.	2015	3

Table1: List of Islamic Universities in the South-West Yorubaland of Nigeria

There are a total of 79 Private Universities in Nigeria, 30 of them are in South-West of Yorubaland while 4 are privately owned by the Muslims, 26 belongs to the Christian Missions and private individuals.

B. List of Muslims Private Colleges of Education in Nigeria

No.	Islamic Colleges of Education in Yorubaland	Founding Organizations and Individuals	Goals or Mission	Founded Date	Numbers of Faculties
1	Ansar-Ud-Deen College of Education, Isolo, Lagos	Ansar-Ud-Deen Society of Nigeria, Lagos Branch	an institution dedicated to quality teaching, learning, and community service	2000	3
2	Muftau Olanihun College of Education, Ibadan	Private individual	Nil	2003	4
3	Muhyideen College of Education, Ilorin	Muhyideen Association of Nigeria	To organize and develop courses for the training of various	2005	5

⁹ *The Muslim 500, The World's Most Influential Muslims, The 2020 Edition. Extracted from themuslim500.com. Retrieved on 10/10/2019.*

			categories of teachers, to promote research, and advance knowledge and learning as well as offer community services.		
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Table2: List of Islamic and Muslim Colleges of Education in South-West of Yorubaland, Nigeria.

There are 20 Private Colleges of Education in Nigeria, 6 of them are in South-West of Yorubaland while 3 are privately owned by the Muslims and 3 belongs to the Christian Missions and private individuals. Note that some of the surviving Colleges of Arabic and Islamic Studies made it up to private College of Education after their affiliation problem with their respective Universities. These Colleges award National Certificate of Education (NCE) a lower degree below bachelour qualifying for teaching in Primary and Secondary School level.

7. Challenges of Islamic Schools in South-West Yorubaland of Nigeria

There is no doubt that the colonial invasion of Yorubaland by the occupied British Empire subjugated Islamic education in all field of knowledge in the South-West of Nigeria through the imposition of western system of education leading to the damage of Islamic methodology of education. This invasion through colonial powers and Christian missionary drastically change the status quo of Islamic education as a number of Christian dominations such as The Catholic Mission, Anglican, Methodist, and Presbyterian, among others, began establishing schools wherever they settled. This drastically affected the long-felt impact of Islamic Education as Muslims were made disadvantage in politics, civil services, governance, and so forth among their Christian counterparts as magnitude of the gap in educational provisions among Christians and Muslims varies dramatically as some Muslims ended up converting to Christianity or adopting Christian names in order to attained and achieved their educational aspirations.

This long-term effects of missionary activity on a variety of outcomes, including education, group status, and governance resulted in the wake-up of Muslim communities began to establish their own schools, providing both formal and Islamic education. Among the Muslim communities that educational alternatives to the Christian missions are; *Ansar-ud-deen Society of Nigeria*, *Ahmadiyah Muslim Jamat*, and *Naiwarudeen Society of Nigeria*. Despite this, the Islamic owned schools are subjected to the following challenges;

a. Lack of Adequate Islamic studies teachers and Muslim qualified teacher

Many Muslin do not consider studying Islamic studies as a lucrative profession while the few available teachers seek for chances to move to another professional field thereby causing shortage of human resources in the field as a result of the inadequate incentive in the teaching professions.

b. Educational Westernization Warfare

The westernization of education in Nigeria challenged the already mentioned Colleges of Arabic and Islamic studies, despite their standard and recognition for direct admissions into various Universities in the country, the affiliated

Universities impeded the continuous progress of these institutions over affiliation requirements. Conditions of student’s prerequisites for admission such as *Thanawiyah* certificates were faulted by various affiliated registrars of these Universities who thereby were asking for the Government recognised Senior School Examination Certificates such as the West African Examination Council (WAEC) or the National Examination Council (NECO) certificates. Since enrolment into Colleges of Arabic and Islamic studies were done by acceptance of *Thanawiyah* certificates, many students withdrew over lack of the recognised certificates thereby constituting stumbling block for the continuous administration of these colleges.

c. Muslim Parents and the Society

The Muslim Parent's inability to spend on their children attending Islamic-oriented schools affect the progress and growth of those schools. An average Muslim Parent would prefer their wards attending a Christian mission school based on their track academic records or products of the system who have become leaders and figures within the society while some sees Islamic Schools as inferior when compared to the missionary-owned schools.

d. Lack of Waqf (Endowment) Investment

The Colleges set-up by Muslims philanthropist faced bankruptcy and impoverishment after the demised of the individual sponsor since many were run on free token tuition charges. Since no funding budget were set up for the continuation and progress of the college like that of Zhulaikha Abiola College, lack of funding the administrative cost, salaries of staff, affiliation dues were major factors leading to the collapse and non-existence of the giant institutions.

e. Arabic and Islamic studies categorised as an elective and minor subject

The continuous subjugation of Arabic and Islamic studies in Government schools which have the majority population of Muslim children enrolment will make the two subjects irrelevant to the Muslim pupils and students thereby leading to gradual extinction from the curriculum of studies since there are no students taking the subjects. We should not forget that at that level of education, teaching the young minds fear of Allah, pillars of Islam, articles of faith, brotherhood, and kindness to the parents and their elders will keep them away

from neo-tribalism, nepotism, and disunity among human race.

f. The fear for lack of job opportunities in Arabic and Islamic studies

Pupils and students sees no job hope and opportunities in taking the subject unless one becomes a teacher or Imams in the neighbor mosques.

8. Discussions and Recommendations

An important revelation from this work is that the Muslims in the South-West of Nigeria are committed to universal basic education without gender discriminations and they are proactive in the Islamization of education despite the fear of conversion leading to their individual and organizational efforts to set up their owned integrated educational system in standard and correction of education imbalances in the heterogeneous community. The efforts of the Muslims depended on their foresight for the future of their generation and as dawah and propagation of Islamic messages as sacred. Furthermore, the push by Islamic organization for the formalization of Islamic religious learning has intensified the struggles for coming up of more Islamic schools and tertiary institutions. As the South-West continues to records the growth of more Quranic education schools and formal education integrated, the total allegiance to the norms of syllabus and curriculum set by the Educational authority in the region should not be supreme over the models of Islamic curriculum and syllabus as there are reports of some lessons in Social studies negating the doctrines and tenets of Islam.

However, Islamic schools should implore the modern technology tools to standardize, improve the learning, training, and awareness of students to Islamic education as a whole in Yorubaland.

In Conclusion, the connection of Islamic education with economic development and employment opportunities should be the greater height for sustainable development agenda of the Muslims. Parents should encourage and advocated Quranic education at the beginning and other subjects followed as the growth of integrated Islamic education can top the secular modern schools run by the government and other faith-based schools.

The traditional Islamic schools should modernize their academic system with the recommendation of the National Board for Islamic Education as a unified syllabus and curriculum of studies among all schools empower academically the continuity of Arabic and Islamic education in the Nation's educational system.

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