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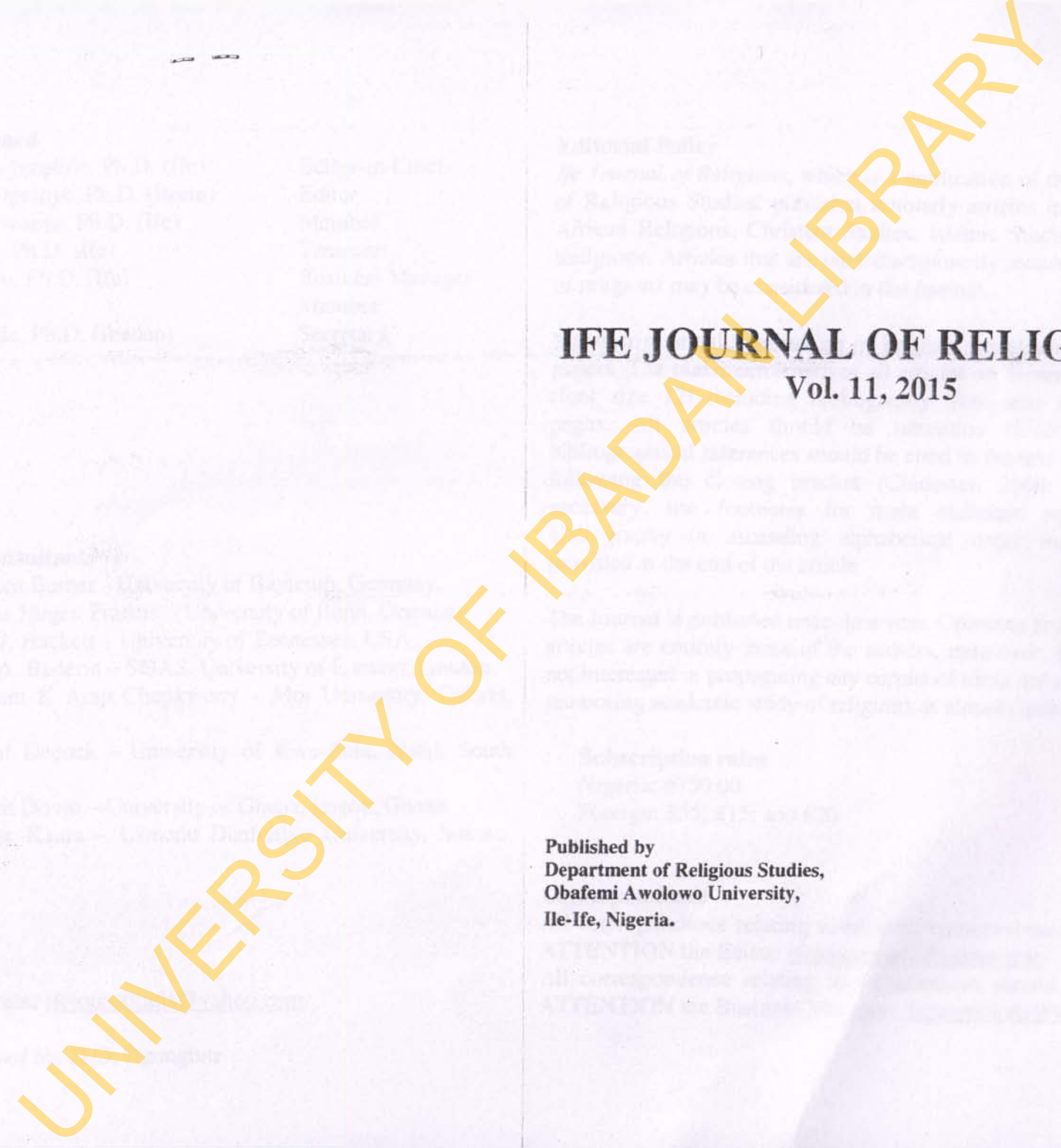
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All correspondence relating to editorial matters should be sent to: ATTENTION the Editor: ifejournalofrels@yahoo.com
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LIST OF CONTRIBUTORS

George O. Folarin is a Senior Lecture in New Testament, Department of Religious Studies, Obafemi Awolowo University, Ile-Ife.

***Abdus-Sami'i I. Arikewuyo**, is a Senior Lecturer in Islamic Studies, Department of Islamic, Christian and Comparative Religious Studies, Kwara State University, Malete.

Lawrence O. Ekundayo is a lecturer, Department of Religion and African Culture, Adekunle Ajasin University, Akungba-Akoko.

Lateef O. Abbas is a Senior Lecturer in Islamic Studies, Department of Arabic & Islamic Studies, University of Ibadan, Ibadan.

Yusuf A. Bamigboye is a lecturer in Islamic Studies, Department of Islamic, Christian and Comparative Religious Studies, Kwara State University Malete.

Mubarak A. Noibi is a Senior Lecturer in Islamic Studies, Department of Arabic & Islamic Studies, University of Ibadan, Ibadan.

Aisha O. Adewole is of the Centre for Islamic Studies and Development, Crescent University, Abeokuta.

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A STUDY OF STUDENTS' DISPOSITIONS TO TERTIARY EDUCATION IN SELECTED MODERN ARABIC SCHOOLS IN IBADAN

Lateef O. Abbas, Ph.D.
latabs03@yahoo.com

Abstract

The percentage of students seeking admission into tertiary institutions to study either Arabic or Islamic Studies is worrisome and thus calls for an investigation. To this end, the study investigated the attitudes of the students of modern Arabic schools in Ibadan to tertiary education with a bid to establishing the factors wholly responsible for or partially resulting in the rarity recorded in the admission to study the twin subjects of Arabic and Islamic Studies at tertiary level. The study employed purposive sampling technique in selecting four modern Arabic Schools in the city of Ibadan where one hundred and seventy-two (172) copies of a questionnaire were administered among the students. Also, eleven (11) students of these modern Arabic schools were randomly sampled for interviews. Responses elicited from the respondents were quantitatively and qualitatively analysed to answer three research questions. From the findings, it was observed that virtually all the sampled Arabic schools in Ibadanland do prepare their students adequately for the rigours of tertiary education in addition to self-equipment of most of the students who are already secondary school certificate holders. Unfortunately, this statistical revelation does not reflect in the quota of students being admitted to study Arabic, Islamic Studies and other related courses at the tertiary stage in the Southwest. The findings revealed that some graduates of these Arabic schools who find themselves in various tertiary institutions in Nigeria and abroad are influenced by the outstanding status and achievements of their role models. This is without prejudice to the obstacle put by poverty in the way of many others to pursue tertiary education.

Keywords: Attitudes, Arabic schools, Tertiary education, Ibadanland.

Introduction

The low percentage of students seeking admission to study Arabic and Islamic Studies in the Nigerian Higher Institutions seems not to justify the avalanche of modern Arabic schools across the country and especially in South-western Nigeria. It is worthy of note that most of these Arabic schools have existed for decades and have produced great scholars who have contributed immensely to the development of the twin fields of Arabic and Islamic Studies both in Nigeria and outside its shores. The expectation of an ordinary analyst would have been that such Arabic schools ought to have reached their climax in terms of ability to produce graduates who will be seeking admission into various higher institutions of learning, to continue in the line of Arabic and Islamic Studies in their great number. What practically the real situation of things will be examined in this study.

Related Literature

There are a lot of pages written by researchers on the historical evolution and growth of Arabic literacy/Islamic education in Yorubaland, especially in the city of Ibadan. To this end, the evolution of Arabic education is traced to Shaykh Uthman bn. Bakr al-Dindy who settled at Ita-Okoro, Isale-Osi Area, upon arrival in Ibadan during the era of Iba Oluyole (Barihi et al, 2013:2). It is recorded that this scholar, after his settlement in Ibadan, collaborated with other scholars to establish a Muslim 'Ummah (community). Thereafter, scholars which included Shaykh Ahmadu Kifu, Muhammad bn. Hassan bn. Ishaq, Uthman Ona'do expressed their loyalty to Imam 'Uthman Abubakar by appointing him their Imam in 1839 (Barihi et al, 2013:3). This alliance was consolidated during the period of Imam Haruna Agbeni when a scholar known as Abubakr bn. Qasim popularly called Alfa Alaga returned to

Ibadan from Ilorin where had stayed to acquire Arabic knowledge under scholars like Shaykh Abdullah Nakarata. Returning to Ibadan with his knowledge, he standardized teaching and learning of Arabic and Islamic Studies among the Muslim scholars in Ibadan ((Barihi et al, 2013:3).

It is believed by Barihi that Alfa Alaga was the one who began in Ibadan, the teaching of various branches of Arabic and Islamic Studies and was made the first *mufassir* from whom the majority of Ibadan scholars learnt various branches of Arabic Language (Barihi et al, 2013:3). It is also on record that the first poem in the history of Arabic penmanship in Ibadan was composed by Alfa Alaga. This he did to reply the people of Iseyin who wanted him to stay back to teach them Arabic while he was passing through the place on his way to Ibadan from Ilorin. The import of this poetical composition was a rejection of the offer to stay in Iseyin, having travelled as far as Ilorin to seek knowledge with the intention of using it to serve his people in Ibadan. Moreso, he believed that whoever is in need of knowledge should come to him in Ibadan but not the vice versa (Barihi et al, 2013:3 - 4).

Arabic poetry in Ibadan witnessed its developmental stage upon the arrival of a scholar known as Shaykh Waziri Bida in 1910 C.E. (Barihi et al, 2013:4). Shaykh Waziri expanded the scope of Arabic literacy among the scholars of Ibadan then by teaching various fields of Arabic such as *Nahw* (Syntax), *Sarf* (Morphology), *Balāghah* (Rhetorics) and *'Arūd* (Prosody) among other fields of Arabic (Barihi et al, 2013:4). Among other factors responsible for the growth of Arabic education and literacy in Ibadan was the access to some books in Arabic Literature and Language published in Egypt and Lebanon. Similarly, the role of traditional Islamic schools (*katātīb*) that later metamorphosed into organized schools had a great influence on Arabic literacy in Ibadan. To buttress this point, it is established that the first modern school was founded in Ibadan by Imam Hārūn of Oke-Gege and later by other scholars who founded more modern Arabic schools,

all to the growth and development of Arabic education in Ibadanland (Abubakr, 1993:34).

The establishment of modern Arabic schools in Ibadanland is hinged on many historical factors and circumstances. One of such factors was the observation of the Muslim elites that there was an increase in the population of Muslim children being converted to Christianity (Oladiti, 2014:26). This situation became alarming as a result of the Western education sponsored by the missionaries (Nasiru, 1977 quoted in Oladiti, 2014:26). Among remote factors recorded by researchers on the history of Islam in Ibadan and Yorubaland in general was the trade contact between the Northern and Southern parts of Nigeria more than a thousand years ago. The people who facilitated this contact were mainly the Nupe, the Hausa, the Fulani and the Kanuri migrants who doubled as itinerant mallams and traders (Elmasri, 1970 quoted in Oladiti, 2014: 26). To lend credence to this assertion, it is also noted that the Qur'ānic school system had been in existence in Hausaland as far back as 11th Century before it later got to Yorubaland through the earlier mentioned trade contact (Fafunwa, 1976 quoted in Oladiti 2014: 26). More importantly, though peculiar to every other region penetrated by Islam, was the need to understand and practise the religion of Islam effectively.

It was also interesting to note that the method used in imparting the knowledge of Arabic in the existing traditional system was considered crude and too slow. The teachers in those schools where Arabic knowledge was received in the past were often said to be unprofessional and mostly traders as a result of which their teaching method was not properly organized (Badmos, 1972 quoted in Oladiti 2014:26). Also, the continued resistance of Muslim parents and Islamic teachers against western education sponsored by the Christians was another referential factor (Nasiru, 1977quoted in Oladiti, 2014: 26). Thus, modern Arabic schools began to spring up in Ibadan in 1945 after the end of the Second World War. Thus, the pioneer modern Arabic schools in Ibadan which will be reviewed in this segment are five in number vis a vis

Kharashi Arabic School, *Madrāsah at-Ta'lim al-'Arabiyyah, Shamsus-Su'ūd al-Islāmiyy*, Arabic Institute of Nigeria and Arabic Training School.

Kharashi Arabic School was founded in 1945 by late Shaykh Alhaj Karashi Muhammad Thanni and Alhaj Isa Mogaji. The school is considered as the first of its kind in the city of Ibadan. According to this source, Kharashi School was established for the primary purpose of propagating Islamic culture and Arabic literacy. The school pioneered the systemic way of imparting Arabic knowledge on children and adults in a modern classroom structure (Azeez, 1983 quoted in Oladiti, 2014:27). Quoting a different source, the school was the first to move from the traditional system of writing Qur'ānic verses on modern boards which was studied in the corner of the Mosque or outside the courtyard of the *Mallam* (Oladiti, 2014:27). According to Raheemson (1991), the school was operated in the evening at no fee before it later changed its operations to morning session at a little fee or token from parents, collected to maintain the school and pay salaries of teachers. The Arabic school is said to have gotten its current name, Kharashi Memorial Arabic School after the demise of its founder on Wednesday 12th May, 1965 upon the suggestion of Shaykh Alhaj Isa Mogaji, a pioneer member and co-founder of the school (Azeez, 1983 quoted in Oladiti, 2014: 28). This was done with the aim of immortalizing the proprietor of the school and his contribution to Arabic literacy in his community and Ibadan at large. It must be pointed out at this juncture that the duration of the programme in the school is seven years during which all aspects of Islamic education are taught across different levels of Arabic instructions. Subjects taught at this period included English Language, Mathematics, Arabic Literature, Arabic Prose and Poetry, History, Geography, Chemistry, *Tawhīd*, *Fiqh* and Hadith (Oladiti, 2014: 28).

Ma'hadul 'Arabi, popularly known as Arabic Institute of Nigeria is another modern Arabic school in Ibadan. It was established in 1958 by Shaykh Alhaj Muritadha Abdus-Salam at

Ita-Baale Area of Olugbode in Ibadan (Odeniyi, 2005 quoted in Oladiti, 2014: 28). The school going by Odeniyi, was formerly known as *al-Madrasatul 'Awwaliyyah li Shabābil-Islām* which simply means 'The Preparatory School for the Muslim Youths.' During its early stage, the school is said to have recorded a few students occupying the two rented rooms used as classrooms and in 1960, moved to Oke –Are in Ibadan. In 1962, it moved its base to its present permanent site at Modinat, Elekuro, Ibadan. It was also gathered that the name Arabic Institute of Nigeria was adopted for the school in 1962 by a United Nations Education Scientific and Cultural Organizations (UNESCO) representative in Nigeria. As at now, the school has a three storey building of twenty-eight classrooms occupied by students of primary school certificate level (*'Ibtidā'iyyah*), secondary level (*'Idādiyyah*) and senior secondary level (*Thānawiyyah*) (Oladiti, 2014:28). *Ma'hadul 'Arabī* has been described as the mother of Arabic schools in Ibadan because of the fact that there are many other schools established by its products in the same city of Ibadan. Such schools include *Dārul-'Ilmi Al-'Arabiyyah* at Oke-Seoni established in 1973, *Dārus-Salām* College of Arts and Sciences Moniya, Ibadan and *Ma'had ash-Shahādah* at Muslim Area, Odinjo (Abbas , 2007 quoted in Oladiti, 2014 :29).

Shamsus-Su'ūd al-Islām Arabic Institute Academy is also a modern Arabic school established in Ibadan by Shaykh Abdul Majeed Ahmad in the 1940's and was popularly known as *Madrasah al-Munawwarah* which developed into a modern Arabic school in 1959 and recognized as a registered Arabic school in Ibadan (Subair, 1999 quoted in Oladiti, 2014:29). The school, like its sister schools was established to further contribute to the promotion of Arabic literacy and Islamic education in Ibadan (Subair, 1999 quoted in Oladiti, 2014:29). The school is reported to have been the first in Ibadan to engage scholars from Cairo in Egypt as teachers in the school (Mojeed, 2009 quoted in Oladiti, 2014:29). Like the Western school system, the Arabic school runs a session of three terms with its entrance examination at the

beginning of the first term and its promotion examination towards the end of the third term (Oladiti, 2014:30).

Da'watul-Islāmiyyah, Olorunsogo, was also founded in 1978 by Alhaj Shaykh Adelani Bello at its permanent site at Olorunsogo, Ibadan (Kareem, 1999). The name of the school was derived from the Arabic word *Da'wah* which means Islamic evangelism. The Arabic school like its contemporary counterparts was established for the teaching of Islamic religious values and norms. Thus, various subjects of bearing with Islam are taught in the school (Kareem, 1999:23). It must also be noted that the school recruited teachers from among the graduates of well-established modern Arabic schools in Ibadan from the world go (Sanni, 2007:30). The duration for the training of students from *'Ibtidā'iyyah* to *Thānawiyyah* remains seven years except for those who have had a considerable rudimentary knowledge of Arabic Language before gaining admission into the school. For this category of students, their duration ranges from three to four years (Bello, 2007:14).

Arabic Training School is another modern Arabic school to be examined in this review. It was founded in Ibadan in 1954 by Shaykh Abdul Kareem Ahmad Rufai. At the initial stage, the school was known as *Nūr al-Islām* Arabic School which translates to mean the Light of Islam Arabic School (Olaoye, 1998: 18). As recorded by Olaoye, the change in the name of the school was proposed by an intimate friend of the proprietor known as Alhaj Murtadha Abdus-Salam who was the founder of Arabic Institute of Nigeria, Elekuro, Ibadan. The school started in a shed constructed for educational purpose in front of the proprietor's house at Bodija and later in 1958, it was shifted to Asukuna Compound where the proprietor merged the school with another Arabic centre founded by one of his students known as Alhaj Hamzah Asukuna (Olaoye, 1998:19). As time rolled by, precisely in 1962, the merger of these two Arabic centres came to a halt as a result of Alhaj Ahmad Rufai's perception that it was not ideal and proper enough for a teacher to stoop so low to form an alliance with his student in the

establishment of an Arabic school, more ridiculously in the student's house (Olaoye, 1998: 19).

The proprietor of the school was the only teacher who used to impart knowledge in four different sessions vis morning session which ends by 10.00am, late morning session which ends with Zuhr prayer for adults only, afternoon session which commences after Zuhr to 6.00pm and the evening session which begins after 'Ishā' till 10.00pm for only children (Olaoye, 1998:20-21). According to Olaoye, the school became organized in a modern classroom structure by late Alhaj Muadh Adeleke in 1963. This time around, the school was organized into two sections of preparatory ('Ibtidā'iyyah) and Junior Secondary ('Idādiyyah), with all the students in blue uniform ((Olaoye, 1998:21). Subsequently, the school moved from one place to the other before it was permanently settled at Monatan, Iwo Road, opposite Agric, Ibadan in 1982, during which the school uniform was changed to white shirt over blue trouser up to date and in 1990 to be specific, the senior secondary section ('Thānawīyyah) was introduced and the school became an affiliate of some Arab Universities (Olaoye, 1998:22).

Statement of the Problem

Arabic literacy and penmanship in Ibadan is an area of research which has been extensively explored by researchers. The literature reviewed in the last segment is a pointer to that fact. As it were, there has been no account given of the resultant effect of Arabic literacy on its products' pursuit of tertiary education in the modern time. This is an important aspect of Arabic education which forms the gap to be filled by this study.

Objectives of the Study

The purpose of this study is to primarily investigate the dispositions of the graduates of the modern Arabic schools in Ibadan to tertiary education with a view to

- i. establishing their prospects after graduation from these modern Arabic schools;
- ii. evaluating their preparedness to undergo tertiary education in Nigeria; and
- iii. unveiling various ambitions nursed by these graduates at the point of joining the Arabic school.

Research Questions

These are the research questions for this study:

- i. Are the students positively disposed to pursuing tertiary education after graduation?
- ii. Are the students being equipped and adequately prepared to undertake tertiary education?
- iii. Did the students enrol to study Arabic for a future that requires no tertiary education certificate?

Methodology

The study employed purposive sampling technique in selecting four modern Arabic schools in the city of Ibadan where one hundred and seventy-two (172) copies of a questionnaire were administered among the students. Also, eleven (11) students of these modern Arabic schools were randomly sampled for interviews. These 172 students were made up of 127 Secondary School Certificate holders which represent 73.8% of the respondents, 36 OND/HND certificate holders which represent 21.0% of the sample size and 9 Primary School Certificate holders which form 5.2% of the respondents.

Discussion

The discussion of the findings will be hinged on the three research questions raised for the purpose of this study. These questions which bother on the students' disposition towards tertiary education, their ability and readiness to pursue it after graduation and the type of imaginary future they created for themselves at the

point of enrolling in the Arabic schools, will be examined one after the other.

Research Question 1: Are the students positively disposed to pursuing tertiary education after graduation?

Table 1: Strong Reactions of Respondents to Tertiary Education

S/N	Items	Yes	No
1	I will like to further my education in a college of education after graduation.	40 (23.3%)	132 (76.7%)
2	I will like to further my education in a polytechnic after graduation.	26 (15.1%)	146 (84.9%)
3	I will like to further my education in a university after my graduation.	163 (94.8%)	9 (5.2%)
4	I will continue in the line of Arabic and Islamic Studies in a tertiary institution.	132 (76.7%)	40 (23.3%)

Source: from the data generated by the researcher through the questionnaire distributed

From table 1 above, the analysis of our respondents revealed that 23.3% of the respondents agreed that they will further their education in a college of education after graduation while 76.7% of them disagreed. Also, 15.1% agreed to further their education at a polytechnic after graduation while 84.9% of the respondents disagreed to further their education in a polytechnic after graduation. Moreover, 94% of the respondents agreed to further their education after graduation in a university while 5.2% of them disagreed to that. Also, 76.7% of the respondents agreed to continue in the line of Arabic and Islamic Studies in a tertiary institution while 23.3% of them disagreed to that.

From the results, it can be said that majority of the respondents are well disposed to further their education in a university while the majority are unfavourably disposed to furthering their education in a college of education and a polytechnic. Considering

the admission vacancies which may exist in the university, one may want to conclude that for the majority of them to have been favourably disposed to the university education calls for some questions. Which course of study do they have in mind and are they well equipped with the necessary skills to pursue such degree courses of their choice?

To respond to the above raised questions, one of the respondents from Karashi Memorial Secondary School is of the disposition to pursue a university degree after graduation from his Arabic school but in a field entirely different from Arabic and Islamic Studies. Quoting his expression, he says:

My ambition is to pursue tertiary education after graduation from this Arabic institute. Personally, I love to seek admission into Obafemi Awolowo University, Ile-Ife for a degree programme in Common Law. There is no opportunity that awaits me after graduation from this Arabic school except I further my education in the University. With this, I will be able to compete favourably with my Christian counterparts who are university degree holders and who as a result look down on those of us who have no degree but only obtained the knowledge of Arabic outside the University.

A similar view is expressed by another respondent from Karashi College whose expression of disposition to tertiary education reads thus:

After graduation from Kharashi memorial Arabic Secondary School, I have the ambition to pursue a university degree, especially in the University of Ibadan to read Medicine and Surgery because right from the beginning of my life, it has been my ambition to be a medical doctor.

It is obvious from the above that, the choice of university degree by most of our respondents is to go and study a course or courses which are not Arabic related despite their background in Arabic. As for some others who nurse the ambition of continuation in the line of Arabic and Islamic Studies, they often want to travel to the Arab world to do that. For example, a respondent from *Madrasah Ta'lim al-Arabī* is optimistic of going further in his education after graduation and to continue in the line of Arabic but not in Nigeria. He says as follows:

I have the ambition to further my education at the tertiary level because no knowledge is a waste. Apart from that, to be relevant in Nigeria of today, one needs to be well educated. Therefore, it is my plan to go and study Arabic and 'Ulūm al-Qur'ān (Science of the Qur'ān) in Cairo.

The above revelation about the disposition of the students of Arabic schools in Ibadan to tertiary education does not preclude the fact that there are still few of them who are very much interested in pursuing a degree course in Arabic or Islamic Studies. Among the students are those who are already doing that in combination with their Arabic training in a modern Arabic school, having acquired the necessary prerequisites to undertake the degree course. A typical example is found in a respondent from *Madrasah Ta'lim al-'Arabī*, who is an undergraduate student in the Department of Arabic and Islamic Studies, University of Ibadan. In his opinion, he says:

Western education is compulsory for graduates of Arabic schools in this country because even those who have western education certificates have not been able to secure employments let alone those who do not have. In Nigeria of today, only western education is fully recognised. This reality prompted me to strive to secure admission to study Islamic

Studies in the University of Ibadan, where I am still a student.

Research Question 2: Are the students being equipped and adequately prepared to undertake tertiary education?

First and foremost, it must be clearly stated that majority of the students in the sampled Arabic schools in Ibadan were secondary school leavers. Therefore, most of them had different reasons for going to Arabic school instead of seeking admission directly into higher institutions of learning. This assertion is reflected in the table below.

Table 2: Academic Qualifications of Respondents

EDUCATIONAL QUALIFICATION				
Variable (Qualification)	Frequency	Percent	Valid Percent	Cumulative Percent
PRY SCHL	9	5.2	5.2	5.2
CERTIFICATE				
SECONDARY SCHL	127	73.8	73.8	79.1
CERT				
OND/HND	36	21.0	21.0	16.7
Total	172	100.0	100.0	100.0

Source: from the data generated by the researcher through the questionnaire administered

It is discovered from table 2 above that majority of the respondents are Secondary School Certificate holders, that is (73.8%) of them. Moreover, respondents with OND/HND form (21.0%) and those with Primary School Certificate represent (5.2%). The result implies that Secondary School Certificate holders dominate and are in the majority.

Apart from the possibility that the students in the Arabic schools in the coverage area have the requisite qualification to pursue tertiary education after graduation, other external factors which

could aid their ambition to successfully accomplish their determination to further also matter. Thus, the following analyses from our respondents' responses.

Table 3: Weak Reactions of Respondents to Tertiary Education

S/N	Items	Yes	No
1	The knowledge acquired of Arabic at this level suffices to earn a living.	99 (57.6%)	73 (42.4%)
2	I am not literate enough in western education to go to a tertiary institution after graduation.	52 (30.2%)	120 (69.8%)
3	The teaching curriculum of my Arabic school does not make provision for one to further in western tertiary institution	20 (11.6%)	152 (88.4%)
4	I will need to go back to Secondary School to be able to further my education in a tertiary institution in Nigeria.	14 (8.1%)	158 (91.9%)
5	My Arabic school is an affiliate of a university in the Arab World and affords one the opportunity to continue one's higher education.	166 (96.5%)	6 (3.5%)

Source: from the data generated by the researcher through the questionnaire distributed

The result from table 3 above revealed that 57.6% of the respondents agreed that the knowledge they acquired in their Arabic schools suffices to earn a living while 42.4% of them disagreed with that. Also, 30.2% agreed that they are not literate enough in western education to go to tertiary institution after graduation while 69.8% disagreed by responding in the affirmative. This means that they are literate enough in western education to go to a tertiary institution after graduation. Similarly, 11.6% of the respondents agreed that the teaching curriculum of their Arabic

schools does not make adequate provision for them to further in the western tertiary institution while 88.4% disagreed with this assertion. They agreed that the teaching curriculum of their Arabic schools does make provision for one to further in the western tertiary institution. Moreover, only 8.1% agreed to go back to the Secondary School to be able to further their education in a tertiary institution in Nigeria while 91.9% disagreed with that. They are very sure of their competencies to further their education without necessarily going back to the secondary school. Also, 96.5% of the respondents agreed their Arabic schools are affiliates of universities in the Arab World and as such offer them the opportunity to continue their higher education outside Nigeria.

Investigating the preparedness of students of Arabic schools covered in this study further, one may be fascinated by the above statistical reports to conclude that before enrolling in these Arabic schools and in the cause of the students' training in these schools, they were fully equipped and adequately prepared for the rigours and challenges involved in pursuing tertiary education after graduation. Even if one comes to that conclusion, there is no supportive evidence in the strength of students being admitted to study Arabic related courses in various higher institutions of learning in the Southwest. Before critically examining the antithesis noted between the result of our findings and the reality on ground, the positions and views of some of our interviewees need to be explored. According to one of the interviewees from Arabic Institute of Nigeria, the efforts of the Management the school is highly motivating and equipping for them to further their education after graduation, especially in the Arab World. Quoting his expression, he says:

The management of the school is working round the clock to adequately prepare their prospective graduates to secure admission for higher academic pursuit, home and abroad. This is evident in the number of our graduated students who have been

admitted into different universities in the Arab World.

Another interviewee, from Arabic and Islamic Training School, Monatan expresses a similar view which is supportive of the school's Management sacrifice to exclusively prepare their students for tertiary education but advises the students to be resolute and determined to be able to achieve that goal.

Some modern Arabic schools, apart from being affiliates of universities in the Arab World also try to introduce their students to some external examinations which could offer them admission to study Arabic and Islamic Studies in some Nigerian tertiary institutions. Such examinations include that of the National Board for Arabic and Islamic Studies (NBAIS) as mentioned by a respondent from Arabic Institute of Nigeria, Elekuro, who says as follows:

In Arabic Institute of Nigeria, graduating students are exposed to NBAIS Examination so as to enable them further their education in Nigerian higher institutions of learning.

The efforts pointed out by our respondents are worthwhile and ought to have translated to a noticeable figure in our higher institutions of learning. Unfortunately, factors such as poverty, lack of sponsorship and complex have been variously pointed out as betrayals of the efforts. For example, one of the respondents from *Madrasah Ta'lim al-'Arabī*, is of the following view:

To continue in a higher institution of learning involves more than the basic academic requirements. Taking for instance, the problem of finance and sponsorship is a major setback for those who want to travel to the Arab World or even study in Nigerian Universities which are not tuition free.

A respondent from Arabic and Islamic Training School, Monatan, considers lack of proper guidance and counselling as another factor militating against the efforts made by most of these Arabic schools to ensure that their students further their education especially in Arabic related fields. He states that:

most students often see *Thānawī* as the peak of Arabic education and therefore see the need to diversify and study different courses such as Law, Engineering and even Medicine. This is as a result of poor or inappropriate counselling.

Research Question 3: Did the students enrol to study Arabic for a future that requires no tertiary education certificate?

Table 4: Respondents' Reasons for enrolling in their Arabic Schools

S/N	Items	Yes	No
1	My intention to acquire the knowledge of Arabic is for the purpose of worship.	148 (86.0%)	24 (14.0%)
2	My set target is to become an <i>Imam</i> or <i>Mallam</i> after graduation.	104 (60.5%)	68 (39.5%)
3	I have no specific ambition for joining the Arabic School.	28 (16.3%)	144 (83.7%)
4	I have a role model who inspired me to enrol in the Arabic School.	142 (82.6%)	30 (17.4%)
5	I enrolled in the Arabic School because there is nobody to sponsor my education.	25 (14.5%)	147 (85.5%)

Source: from the data generated by the researcher through the questionnaire distributed

The analysis from table 4 above revealed that 86.0% of the respondents had, at the point of entry, the intention to acquire the knowledge of Arabic for the purpose of worship alone while 14.0%

of them did not. Also, 60.5% agreed that their set target is to become an *Imam* or *Mallam* after graduation while only 39.5% disagreed as to having this type of ambition. Similarly, 16.3% of the respondents agreed that they have no particular ambition for joining the Arabic School to which 83.7% disagreed. Moreover, 82.6% of the respondents agreed that they have a role model who inspired them to enrol in the Arabic School while 17.4% disagreed to that. Only 14.5% agreed that they enrolled in the Arabic School because there is/was nobody to sponsor their education while 85.5% disagreed with that. This, therefore, means that the 14.5% of the respondents resulted to Arabic School because of lack of sponsorship to continue their western education.

As reflected in the above analyses, it becomes evident that different people have different intentions for embarking on the same journey. So it is not surprising if percentages which are as high as 86.0% and 60.5% enrolled in the Arabic school just for the purpose of worship and to become *Mallams* or *Imams* respectively. As far as that is not too alien to the students of Arabic schools, it could also explain the reason for the negative attitude of most graduates of these Arabic schools to tertiary education, particularly to further in the line of Arabic. This basically signifies complete and total apathy to tertiary education or deliberate deviation from Arabic related courses as earlier substantiated. As regards 82.6% of the respondents who appeared to have been influenced by others to enrol in the Arabic school, there is possibility of an overlap in this percentage and the percentages captured for those with the intention of only worship and those with the ambition of becoming *Mallams* and *Imams*, depending on whom their role models are.

Diverse intentions are elicited from most of our interviewees for this study. For instance, a respondent mentions being *Mallams*, *Imams* and founders of Arabic schools as some of the prospects that await graduates of Arabic schools like him in Ibadan (Arabic Institute of Nigeria). In the opinion of another respondent from *Da'watul-Islāmiyyah* Olorunsogo, learning a trade will be necessary to avoid wandering about after graduation from the

Arabic school. It must be pointed out at this juncture that the number of years put into studying Arabic becomes unjustified if one does not aim higher than becoming a local *Mallam* or *Imam*. Minimum of seven years in most of these Arabic schools for somebody who is a secondary school certificate holder is enough to bag first and second degrees in a university if properly utilised. According to a respondent from Karashi College, who tolls this line of reasoning, the wheel becomes a full circle when the propensity of the Muslims to learn Arabic is gauged. Is it because of their daily prayers which are said in Arabic? This may (should) not be the only reason because the level of Arabic needed for this does not justify the amount of time spent on the learning of Arabic in standard Arabic schools. This basic need has also been provided in the Muslim secular schools in Yorubaland as in other parts of West Africa.

Conclusion

In this study, a careful attempt was made to appraise the attitude of the students of modern Arabic schools in Ibadan towards tertiary education. The study reviewed related literature on Arabic literacy and the brief history of modern Arabic schools in Ibadan. This review traced the beginning of Arabic literacy in Ibadan to around 1839 when Shaykh Uthman Abubakar was appointed an Imam. This evolutionary phase was reinforced by the return of Shaykh Abubakar bn. Qasim popularly known as Alfa Alaga and other scholars who later championed the efflorescence of Arabic education in Ibadan. From the findings of the study therefore, it could be concluded that the attitude of students in the Arabic schools of focus revealed that much has been done to build in the students, a mind-set of the amphibian in relation to Arabic competence/proficiency and ability to pursue tertiary education. Thus, to have this manifested in the number of the graduates of these Arabic schools who pursue tertiary education is a question of determination and the future ambition of each of them.

Recommendations

In respect of the findings of this study, the following recommendations are made to better the lot of Arabic as a discipline and the dispositions of its students and teachers who are agents of this betterment:

- i. More Arabic schools which will reflect true modernity should be established in Ibadan while the pioneer ones should also be upgraded to meet the spiritual and academic needs of the teeming Muslim populace in the city of Ibadan.
- ii. Special efforts should be made by various modern Arabic schools to equip and adequately prepare their students to be able to pursue tertiary education after graduation.
- iii. The students of these Arabic schools should also aim high in their intentions for going to Arabic schools.
- iv. Proper and adequate counselling should be given to students of Arabic schools in order to encourage more of them to further in the line of Arabic in the tertiary institution.
- v. Universities and colleges of education should design special qualifying examination to facilitate the admission of graduates of modern Arabic schools into tertiary institutions in Nigeria.
- vi. Sponsorship and scholarship sought for graduates of the Arabic schools willing to study in the Arab World should also be extended to those willing and qualified to study Arabic or other related courses in Nigeria higher institutions of learning. This will motivate them and encourage others to study, especially in Nigeria.

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