



## Some Reflections on the Role of *Jama'atu Tajdidil Islamy* in the Transformation of Islamic Education in Zamfara State

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### Abstract

*This paper aims to provide brief reflections on the role played by Jamaatu Tajdidil Islamy in the transformation of Islamic education in Zamfara State. The study explores the historical background of Jamaatu Tajdidil Islamy, its objectives, and its strategies for promoting Islamic education. It also examines the impact of the organization's initiatives on educational infrastructure, curriculum development, teacher training, and student enrollment in Zamfara State. The assessment includes an analysis of the challenges faced by Jamaatu Tajdidil Islamy and its future prospects for sustaining and further enhancing the transformation of Islamic education in the state.*

**Keywords:** *Jamaatu Tajdidil Islamy, Islamic education, Zamfara State, transformation, curriculum development, teacher training, student enrollment.*

## Introduction

*Jama'atu Tajdidil Islamy*, also known as the Society for the Renewal of Islam, is a religious organization based in Nigeria. As a religious organization, it plays an essential role in the development and promotion of education, including Islamic education, in many places. They often establish educational institutions, such as schools, madrasas, and Islamic centers, to provide religious and secular education to their communities. These institutions aim to teach Islamic principles, values, and practices while also providing a comprehensive academic curriculum. Islamic education, in particular, focuses on teaching the Quran, Hadith (sayings of the Prophet Muhammad), Islamic history, jurisprudence (*Fiqh*), and other religious subjects. It aims to cultivate a strong understanding of Islam among Muslims and foster a sense of religious identity and moral values.

*Jama'atu Tajdidil Islamy* contributes to the development of Islamic education in several ways: Establishment of Educational Institutions, Curriculum Development, that integrate Islamic teachings with standard academic subjects, ensuring a holistic education for students. Teacher Training programs and workshops for Islamic educators to enhance their pedagogical skills and deepen their knowledge of Islamic sciences. Community Engagement, they actively engage with the local community to raise awareness about the importance of Islamic education and encourage families to enroll their children in Islamic schools. Moral and Ethical Guidance is often emphasized through character development, inculcation of ethical values, and moral teachings alongside academic instruction, instilling a sense of responsibility and integrity in students.

## The Role of Jama'atu Tajdidil Islamy (JTI) in the Transformation of Islamic Education in Zamfara.

The organization was established in the year 1994 as a move to restore the ideals of Islam as a religion and implementation of Shariah according to the paradigm of Shaykh Usmanu Danfodiyo. Before the formation of JTI, the movement was under Malam Ibrahim Elzazaky Zaria. But, when ideologies of Shia Manifested under him, the key stakeholders from Zamfara; had to break from the deviant and catastrophic move of Shi'ism. Many of those who

withdrew from the earlier movement are now scholars of high caliber in Zamfara having Jumu'at Masajid under their control.

Those who withdrew from the earlier movement felt that it had contradicted teachings of Sunnah and ahl al-Sunnah (adherents of Prophetic Sunnah). They made consultations and therefore sat down and formed JTI as a substitute, to continue with their religious struggle on the tenets of *ahl al-Sunnah wa al-jam'ah* in line with the practice of Danfodiyo and taking the system of *Tarbiyyah* and Da'awah embraced by Ikhwan al-Muslimun. These thoughts and resolutions made them to have a sense of direction and a form of rebirth. Their plan, brilliant in its conception gave them a new look and changed people's perception about them.

Any Islamic religious activity must give priority to education because that was what the first Qur'anic Revelation to Prophet Muhammad (S.A.W) emphasized in the initial stage, under the former struggle; there were schools for children named Fodiya (ascribed to the name of Shaykh Usmanu Danfodiyo). After breaking away from the earlier movement, the schools came under JTI and they were renamed Usmaniyya (still, ascribed to Danfodiyo). The headquarters of Usmaniyya Schools is in Kano and virtually all states have their own. The headquarters of the one in Zamfara is located at Dandutsi, behind Kantin Sauki Gusau; and there are such schools in many places in Zamfara, that include among others. Zurmi, Kasuwar Daji, Magami, Ruwan Doruwa, Bukkuyum, Kanton Marafa and so on. This reveals that there are Usmaniyya Schools in the three senatorial zones of Zamfara State.

The curriculum of Usmaniyya schools was prepared to carry Islamic and western education shoulder to-shoulder; in the sense that any child who graduates from such schools does not need to go to conventional primary schools. This was done to serve the aspiration and objectives of the organization as well as complement government's efforts of educating the society. Usmaniyya School is the most outstanding school in Bukkuyum. That of Kanton marafa in Magami District of Gusau Local Government Area is very strong to the level of Kulliya (Arabic and Islamic Studies College) in Kasuwar Daji of Kaura Namoda Local Government Area, there is Kulliya. In some places, there are no such schools because of the low ambition of those who lead the organization.

### Objectives of Usmaniyya Schools in Zamfara State

There are designed objectives of Usmaniyya Schools in Zamfara State which JTI sets to achieve. They are as follows:

1. Arming students with sound education, unshakeable faith which generates its strength and values from Qur'an and Sunnah
2. Clinging pupils/students with their Islamic heritage and civilization, providing them with the power of defending it and preparing them to repel corrupted values and deviant tendencies that fight Islamic ideals.
3. Training younger generation on taking responsibility and standing conspicuous away from despair until it becomes part and parcel of the society who feels that each individual is a complete member undetachable from the society.
4. Encouraging the growth of general civilization and exposure of a student and pushing his power of reaching other forms of civilization and planting the soul of brotherhood in his mind.
5. Strengthening the faith of pupils/students on the suitability of Shariah for all times and places and its capacity of accommodating the goodness for humanity in this life and beyond.
6. Facilitating the provision of sufficient Arabic Language and Islamic studies teachers in Zamfara State.

### Madrasatu Usmaniyya – Nursery, Primary, Secondary and Tahfiz School, Gusau

The school was named after Danfodiyo whose impact of revivalism are felt everywhere in West African sub-region. The school was established in 1996 and it started full operations in 1997; and it was made to offer both Islamic and secular education shoulder-to-shoulder as anybody who does not have the two will find it difficult to live a peaceful life in this modern time.

The school started at the residence of Alhaji Labbo Chairman under the leadership of Malam Aminu Aliyu (Modibbo Gusau) with Malam Muhammadu Salihu Shagerawa as Head Teacher and three teachers Malam Sulaiman Musa, Malam Shehu Gulubba (Shehu Fari) and Malam Ahmad. Alhaji Balaraben Daji, a brother to Emir of Gusau, offered his garage and veranda of Labbo's sitting room were used. It had five teachers then. Some were teaching Qur'an in the evening time and during the day, there were Islamiyya classes.

The school was converted to a formal school in 1996/1997 academic session as primary school, in 2003, a Junior Secondary School section was opened and in 2008 a Senior Secondary School section was also opened. The present enrolment of the school stands at primary 215 pupils, secondary 247 pupils, Tahfiz section 66 pupils and about 55 married women. Most of the school's products are now lecturers and personalities of high caliber. Examples are Dr. Nura Sulaiman (popularly known as Naga): Ukashatu Rabi'u Bello, Imrana Aliyu and Sabir Sani who attended a Qur'anic College in Ghana and have finished their Bachelors and Masters Degrees. The school has produced about 80 Qur'anic reciters and 20 memorizers.

The school management has been maintaining a very cordial relationship with the community and it is fully registered with all regulatory bodies.

### **Usmaniyya College of Arabic and Islamic Studies, Magami**

The college was established on 26<sup>th</sup> Muharram 1430A.H/22<sup>nd</sup> October 2009 and commenced academic activities on 29<sup>th</sup> Muharram 1430A.H/26<sup>th</sup> October 2009; and its population rose 1158 students. Some of its products are now holders of Diplomas, NCE while some are in universities. The school has eleven (11) teachers with seven (7) classes and it is squatting at LGEA Primary School. But the school had not acquired NBAIS registration; students are therefore sent to other colleges outside Magami to write their Senior Arabic and Islamic Studies Certificate Examinations.

Products of the school are mostly teachers of Islamiyya Schools in the area. Four of such products have finished their Bachelor Degrees in Ghana recently at the campus of International Islamic University of Africa Sudan.

Those who assisted in the formation and progress of the school include; Malam Yusuf Abdullahi Mafara, Community Members, Honorable Dalha Ahmed Magami, Former Special Adviser to Governor Ahmad Sani Yarima; Honorable Tukur Ibrahim Magami, Former Special Adviser to Governor Bello Matawalle; Honorable Tukur Muhammad Magami, former Councilor Magami Ward; Alhaji Abubakar Adamu Farin Manan Magami, District Head of Magami; Alhaji Samaila Abdullahi, PTA Chairman and family of Alhaji Wakili Magami among others.

### **Madrasatu Riyadil Jannati Li Kafalatil Aitam, Magami**

The school was established in the year 2020 to cater for orphaned children who lost their parents due to banditry activities. It is exclusively for orphans. A philanthropist, Alhaji Bala Abdullahi, (BBC) offered his house of three classrooms office and toilets to be a school for orphans after he heard that a move to that effect was being made by JTI leadership.

He sponsored three teachers to take care of the school and he provides uniform and books for the pupils; whose number rose to seventy three (73) presently. The philanthropist pledged to offer his shops attached to the school to be skills acquisition centre for the orphans to learn various trades with a view to making self-reliant and productive members of the society.

### **Halqat al-Nur at Masjid Salahuddin al-Ayyubi, Gusau**

This is a public class for adult men which is conducted between Maghrib and Isha' prayers in five days (Saturday to Wednesday) every week. The schedule of the class is as follows:

1. Saturday: al-Qur'an, Hadith Arba'una of Imam Nawawi and *Kitab al-Akhdari*
2. Sunday: al-Qur'an, *Risalat al-Ta'alim* of Hassan al bannah and *Kitab al-waraqat* (on principles of Islamic Jurisprudence)
3. Monday; al-Qur'an *al-Ma'athurat* (Collection of Prophetic supplications), *al-Baiquniyyah* (on sciences of Hadith)
4. Tuesday: General Revision
5. Wednesday: al-Qur'an, *al-Ajaruma* (on Arabic Grammar)

Many people learn a lot of things and acquire a sizeable religious knowledge through this arrangement as it is being done in many Masjid.

### **Al-Madrasatu Al-Usmaniyya, Zurmi**

The school is located at Tankin Ruwa area of zurmi town the headquarters of Zurmi Local Government Area. It was established in 1981 to promote Islamic education and Arabic language with sound moral upbringing among Muslim children. The number of pupils enrolment is 753 with fifteen teaching staff covering Qur'anic memorization studies, recitation with slates, Hadith, Fiqh (Islamic Jurisprudence), Arabic Language and so on.

The school has 275 boarding students from various places in Zamfara and beyond. The places include among others: Maru, Bungudu, Nahuche, Danmagori, Katsaura, Dunburun, Yanbuki, Hayin Maradi, Duhun Bara, Gurbin Baure and Sabuwa Local Government Area of Katsina State. The school has graduated one hundred and fifteen students; out of which thirty three are females. However, no Qur'anic memoriser has so far been produced. But there are many who have memorized sizeable portions and they do attend Musabaqa in Gusau at the state level.

The school has been acclaimed by the generality of the community. It is held with high regards and support. Community Based Management Committee (CBMC) and United Nations Children Emergency Fund (UNICEF) have conducted three sets of projects. They did renovation, they constructed two boreholes and two toilets. The school has recently been offered a piece of land from a philanthropist who requested anyonmity. The land costs more than two million naira and it has been designed to produce twelve classes up and down when constructed, Some of the major contributors are His Royal Highness, the Emir of Zurmi, Alhaji Muhammad Bello Sulaiman; Alhaji Buhari Ambaya, Alhaji Hassan Adamu; Alhaji Sa'adu Umar; Alhaji Lawali Trader, Malam Yahaya Muhammad, Malam Abdulhadi Abdul-hamid; and Jarraha

Abdulhamid. The greatest aspiration of the school is to have the newly acquired plot constructed to accommodate the growing population of the school.

## Conclusion

In Zamfara State, the organization has played a role in promoting Islamic education, given its focus on establishing and supporting Islamic institutions. The impact of Jama'atu Tajdidil Islamy can be seen in the broader context of Islamic education in Zamfara where organizations like this have helped increase access to Islamic education and promote Islamic scholarship. The growth of Islamic schools, including those offering modern curricula, has contributed to the educational development of Zamfara.

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