
BASELINE SURVEY OF TSANGAYA QUR'ANIC SCHOOLS IN TARABA STATE NIGERIA

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Abstract: *This paper titled Baseline Survey of Tsangaya Qur'anic Schools in Taraba State is research on the various Tsangaya schools in Taraba State. The survey is a comprehensive mapping exercise on the existing traditional Tsangaya Qur'anic schools in Taraba State to provide concrete and verifiable data on the Tsangaya (traditional Qur'anic schools) in the entire State. The generated data was tabulated and analyzed using simple percentages as the suitable statistical method of computing the findings. The major findings of the survey were analyzed, revealing 900 functional Tsangaya Schools and their respective proprietors. While 3,409 teachers were pencilled in, 61,882 enrollment figures were recorded in the survey. The carrying capacity of the schools across the State stands at 80,749, while the total enrollment as of the period covered by this survey is 61,882, showcasing a glaring gap of 18,867. Community goodwill and support were the most pressing peculiarly needs of Tsangaya Qur'anic schools, while sanitation represented the least on the list. Thereupon, recommendations on needful measures for effective mitigation of the plights of the traditional (Tsangaya) Qur'anic school system in Taraba State were proffered, stressing the perennial need for strategic intervention/investment in Tsangaya Qur'anic schools by all relevant bodies with the view to rewind-the-past-glory-of-the-system.*

Keywords: *tsangaya, qur'anic, education, muslims, taraba state.*

INTRODUCTION

Education is aimed at building and growing an individual through training and skills and boosts the individual's mind, intellect, and sense of reasoning. From an Islamic perspective, education is considered to be the way and manner in which individuals are nurtured; it is a process where individuals are built and nursed [1]. Besides that, education in Islam was gained to actualize the perfections of an individual and essentially, to recognize the existence of Allah and His attributes. The importance of knowledge in Islam leads to the emergence and establishment of informal and formal education in the place of the spread of Islam, including Nigeria [2]–[5].

The history of Islamic education in Nigeria is synonymous with Islam in Nigeria, education has gone along with the religion in its initial stage. Education cannot do without religion neither religion can go without education [6]. The Prophet (peace be upon him), gives much emphasis on the quest for religion and he says, "If Allah wants to do good to a person, he makes him to understand the religion" [7]. With the coming of Islam to Nigeria, the rulers of the Kanem Borno Empire accepted Islam and later employed teachers to teach the tenets of Islam to the communities [8]. Islamic education in Nigeria was held as non-formally in the company of the teacher (Mallam). At that period, the

students learn the Arabic text and the Qur'an, memorization of the Qur'an, and other basic teachings of the Islamic religion. It is mentioned here that there was not any form of government support or foreign aid to Islamic education at the time [9]-[11].

Tsangaya Qur'anic schools are the traditional basic Qur'anic education platforms in northern Nigeria saddled with teaching and learning the Qur'anic as a foundation of Islamic Education [12], [13].

The system is a semi-formal structure, affordable and flexible, where a child is completely handed over to a Mallam (teacher) mostly to live in the Tsangaya (traditional Qur'anic school) within or away from the parents' house, community, or village/town for full-time study of Qur'an [14], [15].

Tsangaya Qur'anic schools are boarding-type; the students do not attend conventional primary schools. The schools are mostly located in the mallams' (teachers') homes or on the outskirts of the town with large numbers of children of 4-18 years age bracket. The schools can equally be found in or outside mosques, under the shade of trees, in open air, and in private houses [16], [17].

Tsangaya is regarded as one of the main Islamic systems of education which has been developed in Nigeria. It is believed that the Tsangaya system has a long history of existence. Its origin can be traced to the old Timbuktu scholastic culture where Timbuktu, located in Western Africa in the Republic of Mali was the centre of Islamic education and Islamic scholarship [18]. Many books were written and copied in Timbuktu starting from the 14th century. Besides that, the University of Timbuktu was established and later became well-known throughout the Islamic world. Thus, the spirit of old Timbuktu scholastic culture later influenced the emergence of the Tsangaya system of education in northern Nigeria. This system had over a long period graduated many Islamic scholars who later took the responsibility of teaching and spreading the religion of Islam nationwide. However, over time, the Tsangaya system has been encountering some problems that need the immediate or urgent attention of the government and the individuals to rescue. This old system of education is still very relevant for moral educational development in society [19], [20].

Tsangaya refers to the informal school or place where teaching and learning of the Glorious Qur'an and other Islamic sciences takes place. The early Tsangaya schools were day institutions, that children attended from the comfort of their homes living with their families and receiving proper guidance, teaching, and learning [21]. The word Tsangaya is derived from the Sangaya in Kanuri, which means educational institution [22]. Consequently, Sangaya is the real name while Tsangaya is a Hausa alteration of the word. On the other hand, the term Tsangaya School known as Makarantar Allo derives its name from what is largely visible in the school which is the wooden slate Allo in the Hausa language. Apart from the general name, Tsangaya has other names such as Makarantar Muhammadiyya, Makarantar al-Qur'ani, Makarantar Toka, etc. Meanwhile, the word Almajiri is derived from the Arabic word Almuhajirun which means migrants. It refers to the students who enrol in the traditional method of acquiring and memorizing the Glorious Qur'an in Hausa land, it also refers to a particular place where children at their tender ages are sent out by their parents to other villages, towns, and cities for acquiring the knowledge of the Glorious Qur'an under the care of a knowledgeable Islamic scholar Alaramma, Mallam or Goni [23].

Qur'anic memorization and scholarship is a religious duty in Islam, a Qur'anic scholar is considered in Muslim societies as one of the noblest of men and is accorded much honour and respect. This position is not given to a Qur'anic scholar without a strong religious basis. It was reported from the Prophet (may peace and blessings of Allah be upon him) that:

The people of the Qur'an are men of Allah and his special people [24].

Allah in the Glorious Qur'an describes such people as those who constantly rehearse it, combined with the performance of daily Salat and giving charity secretly as those whose acts are equated with commerce that never fails. Allah promised to give them more of his bounties and complete their rewards. The Qur'an went further to describe those who inherit the Qur'an, the Ummah of Prophet Muhammad (may peace and blessings of Allah be upon him), as a selected community among the servants of Allah; this is a superior courtesy of the Qur'an, as contained in Surah al-Fāṭir: Verily, those who recite the Book of Allah (this Qur'an), perform As-Salat (Iqamat-as-Salat) and spend (in charity) out of what we have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish [25], [26].

That He may pay them their wages in full, and give them (Even) more, out of his Grace. Verily! He is Oft-forgiving, Most ready to appreciate (good deeds and to recompense). And in another verse of the same Surah, Allah also said: Then we gave the Book the Qur'an) for inheritance to such of Our slaves whom we chose (the followers of Muhammad Sal-Allaahu 'alayhe Wa Sallam). Then of them are some who wrong their selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. that (inheritance of the Qur'an), that is indeed a great Grace [27].

In Taraba State, the historical setting of the Tsangaya tradition is organically linked with the evolution of Islam in the State [28]. Therefore, the problem of this research lies in the lack of concrete and verifiable data on Tsangaya Qur'anic schools in Taraba State. The aspiration of this research is, therefore, to provide a comprehensive database on Tsangaya Qur'anic schools in Taraba State to facilitate policies and decision-making on matters about the system [29]–[31].

Literature Review

Preceding research has enlightened the historical background of the Tsangaya system of education and Islamic education in Northern Nigeria. The Islamic system of education is one of the two foreign systems of education that have significantly impacted the lives of the people of Nigeria. Many fields of discipline in Islamic sciences were thought of, this includes the Glorious Qur'an, Hadith, Fiqh, Sirah, and others fields [32]. The system of Islamic education was developed and nurtured along with population growth in Nigeria, presently, there are Islamiyya schools, Tsangaya schools, and other Islamic teachers and preachers teaching and spreading Islamic education at different levels. Muhammad, Yusuf, and Bello stated that Tsangaya Qur'anic schools were well-known earlier the arrival of colonialism and their foot soldiers [33]. Babajo, Jamaluddin, and Hamid corroborated that in many of the countries of West Africa, the Qur'anic schools had been well-known before the coming of the colonial masters to the shores of Africa [34].

Hoechner explained that the Tsangaya system of education has existed for many decades and that its historical development is traced since the early days of the coming of Islam to Nigeria. It has been observed that the system has been a basis for learning Islamic educational training for the dominant Muslim communities of Northern Nigeria [35]. Consequently, Tsangaya as a system of education and learning can be dated back to the 11th century, when the Islamic Empires of Borno (1380s -1893) took charge of Qur'anic literacy, under the leadership of the then Shehun Borno El-Kanemi. The Borno Empire was a state in what is now north-eastern Nigeria, in time becoming even larger than Kanem Borno, incorporating areas that are today parts of Chad, Niger, Sudan, and Cameroon. Seven centuries later another Islamic state was founded in Sokoto, through a reformer and leader of the Sokoto Caliphate, Uthman bin Fodio (also known as Usman Dan Fodio) (1754-1817), establishing Islamic laws and teaching of the glorious Qur'an [36]–[41].

Hence, the aforementioned empires have introduced and established what is currently called the Tsangaya system of education [42]. Young children often go to Tsangaya schools to learn daily comfortably from their homes and return when school hours are over. They happily live with their parents while receiving a good moral upbringing and guidance for further steps in life. Before the arrival of the British colonialists in the country, a lot of parents sent their children to the known as Makarantar Allo which refers to the curved wood object (slate) that the Qur'anic verse and chapters are written on and recited by the students [43], [44].

Odumosu, Odekunle, Bolarinwa, & and Taiwo, observed that the creation of Qur'anic learning centers in the Northern part of the country happened at the beginning of the eleventh century [45]. On their part, Babajo et al, the discussion centred on the establishment of the Tsangaya system of education in Northern Nigeria dating back to the colonial era. Ayuba argues that the Tsangaya system of education was initiated in the prophetic era [46]. Equally, Adamu also hints at and highlights the development and establishment of the Tsangaya system of education by saying that the practice started as a result of the Da'wah of Prophet Muhammad (may peace and blessings of Allah be upon him). Moreover, Adamu also observes that the system of the Tsangaya learning in northern Nigeria has been divided into two; a basic level, which is called Kutb, and a more advanced level called Madrasa [47]. Besides, he explains that the system of Tsangaya education is that it serves as a centre for the acquisition of knowledge whereby both the teachers and the students travel wide out of their places of origin and most cases stay there for a long period for recitation and memorization of the Glorious Qur'an [48].

Additionally, Jungudo exposed that after the colonial masters seized the mantle of leadership from the traditional rulers in the northern part of Nigeria, the system of Qur'anic education had lost the necessary care and power to stand on its own. Therefore, in some cases, the teachers send the students to work on farms or do other petty jobs, and others beg on the streets and get food as well as some money to pay the weekly dues while their counterparts in secondary schools are enjoying full support from the government. Usman relates that concerning the system of Tsangaya learning, the pattern and curriculum are normally limited to the recitation and memorization of the Glorious Qur'an [49].

METHODOLOGY

The research methodology adopted in this paper is a qualitative research approach. There are a variety of ways to collect data for survey-based research, the most popular of which are interviews and questionnaires. However, the primary data used for research is obtained through the field survey. Finding and gathering reference materials that are relevant to this research is the first of three processes the researcher adopted when putting this piece together [27], [50], [51].

The survey is descriptive research, entailing studying a situation in its natural setting with the view to generate data and analyze findings for decision-making. Accordingly, a survey study was employed owing to its advantage of focusing on the people or events and their sociological facts. Structured interview questions tailored to reflect the objectives, research questions, and hypothesis of the research were administered to Qur'anic school proprietors /teachers across the State. Thirdly, the researcher concludes the research by highlighting the outcome of the research for further study [52]–[56].

RESULTS AND DISCUSSION

Data Presentation and Analysis

This survey was restricted to the typical Traditional Qur'anic schools (Tsangaya) where children are entrusted to a resident Malam (teacher) for full-time study of the Qur'an. The area of the study is Taraba State in northeastern Nigeria, which consists of three geo-political (senatorial) zones across the sixteen local government areas. Population and sample: the target population of the survey is the entire traditional Tsangaya Qur'anic schools of the Taraba State; hence, no sample was required.

Table 1. Showing Taraba State Geo-Political Zones and Local Governments

Northern Zone	Central Zone	Southern Zone
Local Governments	Local Governments	Local Governments
1. Ardo Kola	1. Bali	1. Donga
2. Jalingo	2. Gassol	2. Ibbi
3. Karim Lamido	3. Gashaka	3. Takum
4. Lau	4. Kurmi	4. Ussa
5. Yorro	5. Sardauna	5. Wukari
6. Zing		

Source: Federal Republic of Nigeria Official Gazette 2009

Research Question One: What is the actual number of functional Tsangaya Qur'anic schools in Taraba State?

Tabe 2. Functional Tsangaya Qur'anic schools in Taraba State

S/N	Local Government	Schools	Percentage
1	Ardo Kola	88	9.78
2	Bali	148	16.44
3	Donga	14	1.56
4	Gassol	218	24.22
5	Gashaka	33	3.67
6	Ibbi	37	4.11
7	Jalingo	80	8.89
8	Karim Lamido	67	7.44
9	Kurmi	7	1.00
10	Lau	42	4.67
11	Sardauna	89	9.89
12	Takum	26	2.89
13	Ussa	2	0.22
14	Wukari	12	1.33
15	Yorro	22	2.44
16	Zing	12	1.44
	Total	900	100

Field Work: 2023

The above table reflected that nine hundred (900) widespread and well-developed Qur'anic schools and their educational excellence were found in Taraba State, with Bali and Gassol Local Governments topping the list. Situation appraisal in this survey revealed that the schools are found in or outside mosques, under the shade of trees, open air, and in private houses. Some Tsangaya schools in the state have a long history of existence

spanning over a hundred years, with students as few as five and over 100 in other instances.

Research Question Two: What is the number of proprietors of Tsangaya Qur'anic schools in Taraba State?

Table 3. Number of the proprietors of Tsangaya Qur'anic schools in Taraba State

S/N	Local Government	Male	Female	Total	Percentage
1	Ardo Kola	86	02	88	9.78
2	Bali	148	0	148	16.44
3	Donga	14	0	14	1.56
4	Gassol	216	2	218	24.22
5	Gashaka	29	4	33	3.67
6	Ibbi	37	0	37	4.11
7	Jalingo	72	8	80	8.89
8	Karim Lamido	68	0	68	7.44
9	Kurmi	9	0	9	1.00
10	Lau	36	6	42	4.67
11	Sardauna	77	12	89	9.89
12	Takum	25	1	26	2.89
13	Ussa	2	0	2	0.22
14	Wukari	27	16	43	1.33
15	Yorro	17	3	20	2.44
16	Zing	13	0	7	1.44
	Total	862	38	900	100

Field Work: 2023

From the data in Table 3, there are 900 proprietors of Qur'anic schools across the State, with 862 males and 38 females.

An important milestone revealed in this survey is the prevalence of female proprietors of traditional Qur'anic schools in the State. The ownership and mode of operation of Tsangaya Qur'anic schools in Taraba State, as covered by this survey, depends on the discretion of an individual Malam (teacher). Most of the schools across the State are characterized by hereditary proprietorship, and a substantial number of the Tsangaya schools' management are young entrepreneurs, which, according to Yunusa's research, depicts a promising indicator for the system [57]. The management structure of the schools is simple and often centred around the school proprietor, relying in most cases on irregular charitable sources for their upkeep and for operating the schools.

Research Question Three: What is the actual number of Tsangaya Qur'anic school teachers in Taraba State?

Table 4. Number of Tsangaya Qur'anic school teachers in Taraba State

S/N	Local Government	Male	Female	Total	Percentage
1	Ardo Kola	219	19	227	6.66
2	Bali	509	192	658	19.30
3	Donga	14	0	14	0.41
4	Gassol	1018	291	1336	39.19

5	Gashaka	40	7	47	1.38
6	Ibbi	99	17	116	3.40
7	Jalingo	261	46	307	9.01
8	Karim Lamido	216	45	260	7.66
9	Kurmi	9	0	9	0.26
10	Lau	104	29	133	3.90
11	Sardauna	81	8	95	2.79
12	Takum	67	33	100	2.93
13	Ussa	2	0	2	10.06
14	Wukari	27	16	43	1.29
15	Yorro	32	9	41	1.20
16	Zing	17	3	20	0.59
	Total	2715	672	3409	100

Field Work: 2023

From Table 4 above, of the 3409 Tsangaya Qur'anic school teachers in Taraba State, 2715 are predominantly males, while 672 are females. From the table above, while Kurmi and Ussa Local Governments recorded the least male teachers, Gashaka and Zing Local Governments have the least number of female teachers. On the other hand, Gassol, Bali, and Jalingo are the leading Local Governments in the ranking.

Research Question Four: What is the enrollment figure of Tsangaya Qur'anic schools in Taraba State?

Table 5. Enrollment figure of Tsangaya Qur'anic schools in Taraba State

S/N	Local Government	Male	Female	Total	Percentage
1	Ardo Kola	3677	772	4479	7
2	Bali	8629	2713	11092	18
3	Donga	191	94	286	0
4	Gassol	18794	2303	21515	35
5	Gashaka	1258	683	1941	43
6	Ibbi	1828	860	2627	4
7	Jalingo	4220	1216	5354	9
8	Karim Lamido	3239	1265	4395	7
9	Kurmi	260	135	386	1
10	Lau	1643	961	2587	4
11	Sardauna	1063	493	1572	3
12	Takum	1748	644	2382	4
13	Ussa	135	80	215	0
14	Wukari	983	292	1272	2
15	Yorro	838	516	1332	2
16	Zing	360	213	573	1
	Total	48866	17740	61907	100

Source: Field Work: 2023

Table 5 portrays a staggering figure of 61,907 traditional Qur'anic school pupils in Taraba State, out of which 48,866 are males while 17,740 are females. A significant revelation in that direction is the existence of female Pupils (Almajirai) in the state who are hardly spotted in the available literature. Such pupils can never be seen on the streets but are confined within the residence of their respective proprietors, supporting the

families with domestic functions. This is in line with Yunusa's findings in his research which factored social risk and cultural fractions as reasons for their exclusion.

The category of Qur'anic school pupils captured in this survey is the type that neither attends conventional primary schools nor is involved in any educational endeavour apart from full-time Qur'anic studies.

In Taraba State, Qur'anic school pupils (Almajiri), or the plural form Almajirai, in the context of the classical Qur'anic Schools system, are poor people by all common definitions. These studies revealed that a substantial number of Almajirai across the state came mainly from rural areas and from low-income family backgrounds, relying heavily on irregular charitable sources for their upkeep and operations. This is in line with Karofi. Accordingly, credible research equally portrays that the majority of the parents of the Almajirai (pupils) are from rural and semi-urban settings and have a low-income family background. Khalid. Being rural majority, Qur'anic school pupils were heavily under-represented in Western schools. Egalitarian posture and multiple entry points, among others, are the major drivers of the upscaled enrolment figures of Qur'anic schools [58].

Research Question Five: What is the carrying capacity of each Tsangaya Qur'anic school in Taraba State?

Table 6. Enrolment Figures Vis-a-Vis Carrying Capacity of Each Tsangaya Qur'anic School in Taraba State

S/N	Local Government	Enrolment	Capacity	Difference
1	Ardo Kola	4479	6877	239
2	Bali	11092	12540	1448
3	Donga	286	580	294
4	Gassol	21515	27111	5596
5	Gashaka	1941	2676	735
6	Ibbi	2627	3395	768
7	Jalingo	5354	7615	2261
8	Karim Lamido	4395	5709	1214
9	Kurmi	386	600	214
10	Lau	2587	4170	1583
11	Sardauna	1572	2346	774
12	Takum	2382	2770	388
13	Ussa	215	200	-15
14	Wukari	1272	1530	258
15	Yorro	1332	1720	388
16	Zing	573	910	337
	Total	61882	80749	18867

Source: Field Work 2023

From the above data, the carrying capacity of the schools across stands as 80,749 while the total enrollment as of the period covered by this survey is 61,882, showcasing a glaring gap of 18,867 between students' enrolments and the carrying capacity of the Tsangaya schools in the State.

Accordingly, in most of the Tsangaya Qur'anic schools covered by this survey, classroom and hostel accommodation, especially for the pupils, are grossly adequate.

Research Question Six: What are the peculiar needs of Tsangaya Qur'anic schools in the State?

Table 7. Peculiarly Needs of Tsangaya Qur'anic Schools in Taraba State

S/N	Lg	G/W	Support	Shelter	Funding	Feeding	Water	Sanitation
1	ARD	7	11	55	43	39	25	7
2	BAL	100	86	57	76	68	55	49
3	DG	14	14	14	14	14	14	13
4	GAS	126	126	8	7	3	2	7
5	GSH	2	11	11	4	4	0	1
6	IBB	14	22	19	8	9	1	2
7	JAL	65	61	63	58	28	14	10
8	KLD	46	39	45	48	46	27	1
9	KUR	1	3	6	6	4	1	3
10	LAU	0	13	18	12	21	4	2
11	SAR	25	56	35	22	21	5	7
12	TAK	4	25	15	12	12	12	0
13	USS	2	1	0	1	2	0	0
14	WK	8	8	6	4	7	1	6
15	YRR	0	12	9	2	2	3	1
16	ZG	3	6	7	5	7	7	1
		426	494	368	322	297	171	110

Source: Field Work 2023

The above empirical records revealed the absence of instructional materials and the lack of infrastructural facilities. This is evidenced by the analysis of the particular needs of Qur'anic schools in Taraba State, entailing shelter, water, and sanitation, among others, with schools in urban areas being the most heated.

Similarly, sustainable financial base and remuneration for teachers were virtually absent in the majority of the Qur'anic schools covered by the survey in Taraba State.

The survey further revealed, among others, a diminishing communal commitment from the larger society coupled with a manifestation of a lack of political will by governments at all levels. The pupils largely depend on themselves for food, clothing, and sustenance.

Discussion of Major Findings

The following are the findings of the research:

1. There are 900 functional *Tsangaya* Qur'anic schools in Taraba State.
2. There are 900 proprietors of *Tsangaya* Qur'anic schools in Taraba State, with 862 males and 38 females.
3. The number of *teachers at Tsangaya Qur'anic schools in Taraba State stands at 3,409*, with 2,715 males and 672 females.
4. The total enrollment figures of *Tsangaya* Qur'anic schools across Taraba State are 61,882, with 48,866 boys and 17,740 girls
5. The carrying capacity of the functional *Tsangaya* Qur'anic in schools in the state is 80,749, with a glaring difference of 18,867 against the total enrollment.
6. Community goodwill and support were the most pressing peculiarly needs of *Tsangaya* Qur'anic schools, while sanitation represented the least

CONCLUSION

Addressing the plights of *Tanagaya* Qur'anic schools is a shared responsibility, requiring a comprehensive and sustainable reorientation, stimulating multi-sectorial engagements to neap the lingering challenges with the view to ensure effective value-chain and meeting the ever-changing scenarios of human life. This survey hopes that the

findings should be taken with all sense of seriousness and that the recommendations made should be implemented with an appropriate dose of sincerity and greater commitment.

Recommendations

Based on the findings of this research, the following recommendations are proffered:

1. There is a need for strategic intervention/investment in Qur'anic schools by all relevant bodies with the view to rewinding the past glory of the system.
2. The National Commission of *Almajiri* Education is the boldest landmark with the core mandate to navigate an inclusive and quality Qur'anic education contextually and flexibly. The new commission has the crucial role of ensuring the involvement of critical stakeholders of the *Tsangaya* tradition through a bottom-top approach in determining policies, practical strategies, and decision-making on Qur'anic education in Nigeria.
3. An ambitious regulatory framework on *Tsangaya* Schools is required to profile the schools, their location, capacity, itineracy facilities, etc.
4. For effective Qur'anic education delivery, appropriate feedback mechanisms should be enforced. This is through routine inspection, quality monitoring, and evaluation, stating benchmarks or baseline standards to ensure the attainment of high standards.
5. Qur'anic education delivery is a collective responsibility of community leaders, traditional rulers, parents, organizations, and other members of the general public. Hence, there is a need for appropriate solidarity and community goodwill.
6. The Taraba State government should commit more resources to the development of Qur'anic education to complement the intervention models provided by the Universal Basic Education Commission (UBEC).
7. A substantial percentage of budgets earmarked for Basic Education in the Taraba State should be channelled to registered/accredited Qur'anic schools to edge out the swelling figure of out-of-school children in Nigeria.
8. Spirited efforts, donor partners, and philanthropic high-net-worth individuals should be encouraged to open their humanitarian corridors in supporting Qur'anic education delivery.

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Author Contribution

The author contributed equally to the main contributor to this paper, some are as chairman, member, financier, article translator, and final editor. All authors read and approved the final paper.

Conflicts of Interest

The author declares no conflict of interest.

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