

Integrated Education and Entrepreneurship Education for Sustainability of *Madrasah* System in South-Western Nigeria

Educación integrada y educación empresarial para la sostenibilidad del sistema de madraza en el suroeste de Nigeria

AMUDA, Yusuff Jelili¹

Abstract

Madrasah education in Nigeria in general and South-western part of the country in particular has been growing in population because parents continue showing interest in educating their children in the system. The studies have advocated for integrated education between Islamic and conventional subjects in *madrasah* system. Undoubtedly, in spite of this, there is a high level of poverty, unemployment and involvement in social vices among the graduates of the *madrasah*. This problem henceforth makes students to be considered as liabilities to the society because of lack of various skills such as entrepreneurship skill that will make the graduates contribute significantly to sustainable development of the society and nation building. The primary objective of this paper is to explore the possible inclusion of entrepreneurship skill into the system of *madrasah* as an attempt to address the rate of poverty, unemployment and social vices and consequently prepare them for self-sufficient and self-reliant life after graduation. The methodology used is narrative-textual case study which identifies a particular problem and systematically proffers solution to it. The findings indicated that, a number of factors contributed to the lack of entrepreneurship such as perceived negligence of the students' needs; lack of governmental support and lack of students' willingness to take risk among others. In conclusion, since the government has been trying to improve the system of *madrasah* through National Board for Arabic and Islamic Studies (NBAIS) and Better Education Service Delivering for All (BEDSA). It is therefore suggested that, all the stakeholders such as the government, proprietors, management, parents among others should collaborate together in providing empowerment to the *madrasah* students through the acquisition of entrepreneurship skill in the south-west in particular and in the country in general.

Keywords: integrated education, entrepreneurship, *Madrasah* education, sustainability of *Madrasah*.

Resumen

La educación de madraza en Nigeria en general y en la parte suroeste del país en particular ha ido creciendo en población porque los padres siguen mostrando interés en educar a sus hijos en el sistema. Los estudios han abogado por la educación integrada entre temas islámicos y convencionales en el sistema de madraza. Sin duda, a pesar de esto, existe un alto nivel de pobreza, desempleo y participación en los vicios sociales entre los egresados de la madraza. Este problema en adelante hace que los estudiantes sean considerados como un pasivo para la sociedad debido a la falta de habilidades diversas como la capacidad empresarial que harán que los egresados contribuyan de manera significativa al desarrollo sostenible de la sociedad y la construcción de la nación. El objetivo principal

¹ Associate Professor Dr. College of Law, Prince Sultan University, Saudi Arabia Email: yusuffja@psu.edu.sa

de este artículo es explorar la posible inclusión de la habilidad empresarial en el sistema de madraza como un intento de abordar la tasa de pobreza, desempleo y vicios sociales y, en consecuencia, prepararlos para una vida autosuficiente y autosuficiente después de la graduación. La metodología utilizada es un estudio de caso narrativo-textual que identifica un problema particular y sistemáticamente ofrece solución al mismo. Los resultados indicaron que varios factores contribuían a la falta de espíritu empresarial, como la percepción de negligencia de las necesidades de los estudiantes; falta de apoyo gubernamental y falta de voluntad de los estudiantes para asumir riesgos, entre otros. En conclusión, desde que el gobierno ha estado tratando de mejorar el sistema de madraza a través de la Junta Nacional de Estudios Árabes e Islámicos (NBAIS) y Better Education Service Delivering for All (BEDSA). Por lo tanto, se sugiere que todas las partes interesadas, como el gobierno, los propietarios, la administración, los padres, entre otros, colaboren juntos para brindar empoderamiento a los estudiantes de madraza a través de la adquisición de habilidades empresariales en el suroeste en particular y en el país en general. .

Palabras clave: educación integrada, emprendimiento, educación madraza, sostenibilidad de madraza.

1. Introduction

There thirty-six states in Nigeria and these states are sub-divided into six geo-political zones with Abuja as Federal capital territory. The six geo-political zones are: North-West, North-East, North-Central, South-South, South-East and South-West. Specifically, in the South-Western part of the country, there are six states namely: Oyo, Osun, Ogun, Ondo, Ekiti and Lagos (Adetona, 2011; Oladosu, 2020). The primary objective of this is to examine integrated education and entrepreneurship education for sustainability of *madrasah* system in the South-Western part of the country. This is important as an attempt to intensify effort in addressing the challenges of poverty and unemployment in the country.

Contemporarily, poverty, unemployment among others are social challenges that have been given considerable attention at the international level. The need for entrepreneurship education in the country has been a central concern in Nigeria since mid-1980s, the time when the rate of poverty and unemployment did not reach the current level. Currently, bad economic policies contributes to the proliferation of social challenges such poverty, and high rate of unemployment among the teaming youth in the country. It is unfortunately that, the national discourse in addressing poverty and unemployment; less concern is given to a number of children attending *madrasah* despite the fact that, the Ministerial Committee on *Madrasah* (2010) reported that almost ten million children are in various *madarīs* (Islamic schools) across the country.

Indeed, the National Policy on Education (NPE) (2013) provides administration and management of education in the country but it is unfortunately that, the policy does not cater for *madrasah* education despite the fact it emphatically stressed on the self-reliance. It is specifically noted in NPE (2013) that, it is paramount to stress on promoting new set of attitudes and culture for the attainment of the future challenges which these cardinal points are not considered in the context of *madrasah* educational system (Adebayo & Ahmad, 2011). In so doing, national goals and national policy on education should be taken into consideration. Nonetheless, the national policy did not give attention to *madrasah* students.

Nevertheless, a number of studies have extensively examined the need to integrate between Islamic and conventional subjects in order to make students of *madrasah* compete with students of conventional schools in the country (Abdus-Salam, 2011; Ahmad & Awang Mat, 2011; Ahmad, & Atotileto, 2017). Undoubtedly, *madrasah* system has been contributing to human resource development through the teaching of Islamic and Arabic language. More significantly, Adelani (2020) posits that:

Madrasah graduates explain that the *madrasah* school curriculum in South-West Nigeria has a positive impact in that it promotes Islamic education and an Islamic identity and develops a sense of dignity, love and appreciation for Islamic values. They also stress that it develops self-worth, independence, ethical values, the sense of truth, spiritually, self-discipline, self-actualization and love for knowledge and learning. The curriculum

tries to make students grateful toward their parents, and capable of applying knowledge in real life and preaching Islam to others. Graduates claimed that significant number of graduates make ends meet by being involved in activities such as spiritual consultancy, serving as local imams and missionaries for certain groups with few employed in private employment (p.7).

The above has demonstrated the significant contributions of *madrasah* to human resource development in the country. Nonetheless, in spite of several efforts to improve the educational system of *madrasah* in the South-Western Nigeria, less focus is given to entrepreneurship skill among the students. Entrepreneurship skill is an important component that should be cultivated in learners in order to prepare for the challenges of future as literature contends (Shittu, Ibrahim, & Ahmad, 2016). In addition, there has been perceived rigidity in the system of *madarīs* because it is not made to be responsive to the challenges of the contemporary time. Of such an important aspect of rigidity in the system is that, the learning activity in *madarīs* is too intellectual based and essential skills such as entrepreneurship skill that will make students develop themselves and contributive to the nation building are not incorporated into the system.

It is as a result of this concern that, this paper attempts to explore the necessity of entrepreneurship skill in order to make *madrasah* education sustainable towards socio-economic growth and make graduates contributive to overall nation building through their involvement or participation in entrepreneurial activities. The paper centrally focuses on the following subheadings: *madrasah* educational system in South-Western Nigeria; advocacy for integrated education in *madrasah*; an overview of entrepreneurship education; BESDA and entrepreneurship education; sustainability of *madrasah* education in South-Western Nigeria; conclusion and suggestions are made for better practice in the system.

Madrasah Educational System in the South-West

The late fifteen and early sixteen centuries marked the arrival of Islam and its educational system in Yoruba land where is today known as South-Western geo-political zone of Nigeria (Ahmad & Al-Ghazali, 2012). The geo-political zone comprised of six states (Lagos, Ogun, Oyo, Osun, Ondo and Ekiti) (Oladosu, 2020). Indeed, many Qur'ānic and Islamic schools (i.e. *madarīs*) most of which initially were informal setting had been established to cater for religious educational needs of the Muslim students (Adebayo, 2005). At the onset, most *madarīs* in the South-western Nigeria can be regarded as traditional Islamic educational system because the teaching and learning centrally focus on religious subjects (Adebayo & Ahmad, 2012).

In these *madarīs* (Islamic schools) Arabic language modern tongue are considered as language of instruction (Adelani, 2020). Most of these *madarīs* are either established by individuals or by Muslims communities. The meager resources are utilized for smooth running of the system. Abubakar (2004) posits that, the formal *madrasah* education system was established in Lagos in 1904 by a foreign scholar. The standardization and reorganization of *madarīs* was further given priority by most indigenous scholars in Yoruba land in the 20th Century. Indeed, the roles of Sheikh Kamāludeen Al-Adabī (Ilorin), Sheikh Abdul-Bāki (Iwo), Sheikh Murtala AbdulSalām (Ibadan), Sheikh Khidru Salahudeen Apaokagi (Ilorin), Sheikh Ādam Abdullahi Al-Ilory (Ilorin) and many others could not be underestimated in the establishment and standardization of Islamic schools (*madarīs*) in the South-Western Nigeria (Ahmad & Atotileto, 2017).

More importantly, the establishment of Markaz Talīmul Arabī in Agege, Lagos by a renowned scholar of the 20th Century, Sheikh Ādam Al-Ilory (1917-1992) was a landmark in the re-organization of Islamic schools (*madarīs*) in the South-West (Ahmad & Al-Ghazali, 2012). Contemporarily, there are many other *madarīs* across the six states apart from the abovementioned one in the South-Western part of the country, some of these *madarīs* are: Darud-Da'wah Isholo, (Lagos State); Markaz-Salam (Lagos State); *Madrasah Talimul Al-Islamiy*, Ibadan (Oyo State) Mahadul Al-Arabi Ibadan (Oyo State); *Madrasah* Da'wah Ibadan (Oyo State); Markaz Talimul Arabi Oyo (Oyo

State), Mahdul Adabiyah Owo (Ondo State) (Adetona, 2011; Ahmad & Al-Ghazali, 2012; Adelani, 2020). More so, pure religious subjects as an integral part of educational philosophy of Sheikh Adam (1917-1992) have been highlighted by Adebayo & Ahmad (2012) thus:

Pure Arabic and Islamic Studies are taught. In the Centre, subjects like *Nahw* (Arabic Grammar & Syntax) *Sarf* (Etymology), *Insha'* (Composition), *Qira'at* (Reading skill), *Balagah* (Rhetoric), *'Arud* (prosody), *al-Qur'an*, *Hadith*, *Tafsir* (Qur'anic Exegesis), *Fiqh* (Jurisprudence), *Tawhid* (Theology), are taught (p.191).

The above is very explicit with regard to the religious subjects of *madrasah* system commonly practiced in the South-western part of the country. Hence, literature has mentioned about the need to make *madrasah* system responsive to the need of contemporary Muslims (Jeanne, Silverstone, & Amir, 2008) because pure religious subjects cannot withstand the challenges of modern time especially by making Muslims contributors to all spheres of human endeavours (Adebayo, 2010; Ahmad & Al-Ghazali, 2012; Ahmad & Atotileto, 2017). An inference can be made that, there is deficiency in current practice of *madrasah* curriculum has been reflect in its predominant religious subjects (Adebayo, 2007). Thereby, there has been clamour for integration of knowledge specifically between Islamic and conventional subjects which is explained in detail in the subsequent sub-heading.

1.1. Advocacy for Integrated Education in Madrasah

The introduction of western secular educational retarded the existing Islamic educational system. Nonetheless, it was consequently influenced modernization of *madrasah* system where curriculum, pedagogical methods, teaching aids etc. are determined. In the past, there had been different agitations with regards to the need for improving Muslim educational system. This is because, since few decades ago, literature identified that, contemporary Nigerian Muslims are not significantly contributing to socio-economic development (Fafunwa, 1994). Thus, the role of Sheikh Adam Al-Ilory (1917-1992) in the standardization and modernization of *madrasah* system in the South Western part of the country cannot be underestimated as literature contends (Adebayo & Ahmad, 2012; Ahmad & Al-Ghazali, 2012).

Hence, reform of Muslim education is expected from the reform of Qur'anic and *madrasah* educational system (Adebayo, 2005). Undoubtedly, the current curriculum of *madrasah* in the South-Western part of Nigeria only focus on producing experts in the various religious disciplines but lag behind in other conventional subjects that will make them function adequately in the society. It is in line with this position is that, Rosnani (2007) posits that, the curriculum of *madrasah* in the Muslim world only makes students to be *fatwa*-oriented and they lack competence in socio-economic development of the society. In line with the assertion of Rosnani (2007), Ahmad & Atotileto (2017) contend that:

Students of traditional Islamic schools were conversant with religious matters while they lag behind on socio-economic issues of their country. This problem also happens in the context of Nigeria since the 20th Century which is in one way or the other affects the socio-economic development of the country. It is so because, most students of traditional *madrasahs* across the country were brilliant on religious matter but they lag behind on national issues specifically on political and socio-economic development. Nonetheless, this challenge has been identified and several efforts have been galvanized in addressing it by harmonizing the traditional Islamic education with conventional educational system (p.271).

There is a gap in the existing curriculum of *mdrasah* in the south-west as a result of the fact that, the expertise of curriculum specialists needs to be involved in making the content of *madrasah* education responsive to the social needs and societal expectations. Notably, the need to review of *madrasah* curriculum is important towards inclusion of conventional subjects (Adebayo, 2005). It is on this note that, *madrasah* system needs to involve curriculum experts or planners. This inferably means that, as part of social needs, *madrasah* students are to be

trained with fundamental knowledge of economic and business management in order to promote sustainable socio-economic development through an effective and efficient strategies in the system.

It should be reiterated that, literature contends that there is growing interest among the parents to encourage their wards to acquire religious knowledge in *madarīs* in Nigeria in general and in South-Western part of the country in particular. Nonetheless, Ahmad and Awang Mat (2011) contend that, *madrasah* system in Nigeria has been trying to integrate between Islamic and conventional systems in the recent time in order to enable the products of *madrasah* compete favourably with the products of conventional system. Adebayo (2007) asserts that, reiterates that the World Conference on Muslim Education greatly and positively influence Islamic Education in Nigeria especially in harmonizing between and acquired knowledge.

Thereby, the viability of the system is important in preparing the students with skills that will make them functional in the labour market. It is thereby significant to expand the scope of opportunities for the *madrasah* students (Oladosu, 2020) especially from their dependence or reliance on being employed as teachers in private *madrasah*, or as imam employed by individuals or Islamic organizations or to establish their own private *madrasahs*. This kind of employment opportunities curtail the graduates' financial challenges. As part of addressing this problem, a number of studies (Adebayo, 2010; Adebayo & Ahmad, 2012; Ahmad & Al-Ghazali, 2012) have advocated for the need to integrate between Islamic religious subjects and western conventional subjects so as for them to compete favourably with the graduates of conventional secular system in the labour market.

Furthermore, in spite of the several efforts to standardize the system of *madrasah*, there is less focus on the entrepreneurship skills among *madrasah* students despite the fact an overwhelming literature clamours for this need in order to contribute to socio-economic progress of the country (Arogundade, 2011; Anyadike, Emeh & Ukah, 2012; Azim & Al-Khatani, 2014). This gap thereby needs to be bridged by introducing entrepreneurship skills and activities into *madrasah* system in the South- Western part of the country. However, in an attempt to achieve Sustainable Development Goals (SGDs) that the government under Universal Basic Education Commission (UBEC) gives attention to *madrasah* educational system as well as effort of the federal government through its agency, National Board for Arabic and Islamic Studies (NBAIS) has been making effort to harmonize the curriculum of *madrasah* system across the country including South-West. It is henceforth important to include entrepreneurship education into curriculum of *madrasah* system in the South-western in order to reduce rate of unemployment among the graduates of *madrasah*. It is thereby important to examine entrepreneurship education in *madrasah* system.

2. An Overview of Entrepreneurship Education

There is no universally acceptable definition of entrepreneurship because each scholar defines it according to his/her understanding and context of which he/she is examining the concept of entrepreneurship. The emergence on the discourse on entrepreneurship started since mid-1980s with is an emphasis on taking risk in establishing a business venture. In other words, entrepreneurship refers to innovative business ideas which can be transformed into profit making (Arogundade, 2011). The origin of entrepreneurship in Nigeria was traceable to the period when barter system was known in the country's economy. Barter system refers to the exchange of certain products with raw materials (Anyadike, Emeh & Ukah, 2012). It was this practice that made the producers to explore business opportunities which led to entrepreneurial activities which subsequent dominate the country's economy.

Moreover, entrepreneurship is the ability of someone who initiates a business idea and invest everything at his disposal in ensuring that the business grows into manageable size. The growth of business in Nigeria cannot be underrated and the potentials of business oriented individuals should not be discouraged. The nature of business

in the country allows competitions and thereby, everyone with business ideas promote it to some extent in order to make profit. It is not doubtful to say that, the foundation of economy of a particular country is depended on the focus given to entrepreneurship skills and entrepreneurial activities (Azim & Al-Khatani, 2014).

On one hand, entrepreneurship skill involve capabilities to initiate a particular business and manage a business plan whereby its products are supplied to the target audience to utilize the product which expectedly to yield profit for the entrepreneurs (Drucker, 2005; Egelhoff, 2005). On the other hand, the entrepreneurial activities can be inform of small or medium business ventures where the profit grow into large scale business which consequently be grown into market economy (Metu & Nwokoye, 2014). The main target of entrepreneurship is for an entrepreneur to indulge in taking a risk associated with business with the main target of earning profit. In addition, it is stressed that, the passion of entrepreneur reflects in his business orientation in bringing packaged product into the market in order to boost the economy and subsequently make profit from the products.

Onwards, there is significant relationship between entrepreneurship and education. Entrepreneurship is a person's ability to utilize educational ability and competence to explore investment opportunities by establishing a particular business venture or enterprise without discrimination on the basis of gender (Arogundade, 2011; Egbe-Okpenge & Orhungur, 2012). Hence, it is not deniable that, education plays pivotal roles in cultivating managerial and organizational skills in students in order to activate their entrepreneurial potentials that can promote socio-economic growth of the society (Acs, Desai & Hessels, 2008). It is however noted that, risk taking is an integral part of business, hence, an entrepreneur is expected to take risk into consideration in order to make the products of *madrasah* excel in the market economy (Anyadike, Emeh & Ukah, 2012).

An inference can be drawn that, whoever that cannot take a risk cannot be considered entrepreneur. More importantly, the focus of entrepreneurship training should be on small and medium businesses (Azim & Al-Kahtani, 2014). However, the culture of risk-taking and risk management should be promoted among the students. In so doing, the approach of traditional business transaction will be changed to modern industrial economy (Sue & Dan, 2000). Hence, entrepreneur does not allow negative perception to make his dream crash down but he invest his resource and energy in ensuring that his product fulfils the needs of the society.

It is not deniable to posit that, *madrasah* educational system has not been catering for this entrepreneurial skill expected of students to function properly in the society as well as to contribute to nation building. With growing numbers of students enrolling into various *madarīs* in the South-Western Nigeria, it is essential to empower them by galvanizing resources together in order to create more wealth. As the south-West is concerned with human security, poverty and unemployment are dangerous and can create severe insecurity in the society whereby the students of *madarīs* are prone to engaging in licentiousness. Hence, giving attention to entrepreneurial skill (Sue & Dam, 2000; Vassilis & Errikos, 2012) among the students can meaningfully contribute to social security in the society. Thereby, all factors of production should be put together in order to activate the entrepreneurial skills of the *madrasah* students.

The proprietors and government of various states in the South-West can bring resources and train *madrasah* students for different entrepreneurship opportunities and monitoring mechanism should be put in place in ensuring that the resources are used judiciously for promoting enterprises that will lead to socio-economic development of the society. It is significant to posit that, learning process in the context of *madrasah* should be changed from being intellectual-based to integration of essential entrepreneurial activities that will enable them take actions that will make them discover business opportunities and new markets that will earn them profit as studies have advocated for (Egelhoff, 2005; Metu & Nwokoye, 2014). In so doing, most of unemployed *madrasah* students that involve in social vices such as rituals will be self-employed. However, prior to their graduation, there is need for adequate training that will activate their innovative ideas for exploring business opportunities in order to promote socio-economic growth in the society.

It is not deniable that, some students may have natural talents of business ideas, however, they may find it difficult in making their dream a reality. This might be as a result of lack of information and lack of governmental support. The reliance on government job is not only among the graduates of conventional institutions but graduates of *madrasah* who are opportune to apply for government job also expect the white-collar-job (Oladosu, 2020). The study by Adelani (2020) posits that a few numbers of students with *madrasah* background still get government jobs in the South-Western part of the country. Nonetheless, the fact remains that, the majority of the *madrasah* students still remain unemployed because essential skills that will prepare them for self-reliance are not cultivated in them. The reform in *madrasah* educational system should take its form from integration of entrepreneurship skills into its activities. This is necessary as to address the challenge of socio-economic conditions of both the teachers and students which solely depend on the alms-giving from the Muslims. Also, it will enable Muslim students contribute largely into socio-economic progress of the society. Undoubtedly, recent effort has been made to improve the system which shall be explained in the subsequent sub-heading.

2.1. BESDA and entrepreneurship education

The full meaning of BESDA is Better Education Service Delivery for All. It is recent effort to improve the system of *madrasah* in the South-Western Nigeria. In the past, there have been efforts to improve the system of *madrasah* educational system especially in meeting the challenge of modern time. As a result of this need, a number of studies have meticulously investigated the need for curriculum review (Adebayo, 2010) integrated curriculum (Ahmad & Zahiri, 2012), pedagogical methods and instructional materials (Ahmad & Al-Ghazali, 2012). More so, the study by Ahmad & Atotileto (2017) have canvassed for the integration of knowledge for self-survival and communal survival in order to enhance socio-economic development of *madrasah* students. More recently, Adelani (2020) posited that, "Better Education Service Delivery for All (BESDA)" is a collaborative effort by the Universal Basic Education Commission (UBEC) under the auspice of Federal Ministry of Education, World Bank and Oyo State Government in enhancing *madrasah* system. For instance, there was a dialogue between the Chairman of SUBEB of Oyo State and the Association of Arabic and Islamic Schools AAIS) whereby, it has been demonstrated that, sufficient resources are needed in the system for the retention of the students as well as to provide necessary support for the standardization of the system (World Bank & UBEC, 2019). Notably, the motive of BESDA can be better achieved if *madrasah* educational system can adopt the curriculum of National Board for Arabic and Islamic Studies (NBAIS) as literature explains (Oladosu, 2020).

It is unfortunately that, resources for promoting entrepreneurship skills are not mentioned as part of measure to improve the system of *madrasah*. This is important because, the study of Adelani (2020) examined the occupation of *madrasah* students after graduation. The sample of two hundred *madrasah* students were used specifically in one of the most important cities (i.e. Ibadan) in the South western Nigeria. The finding demonstrated that, the majority of graduates (97 or 48%) from *madrasah* system used to engage in spiritual healing or Islamic native medicine, 30 or 14% involve in self-employment such as teaching or personal establishment of conventional Islamic schools while 10 or 5% got employment from the government. This has been demonstrated that, lack of vital entrepreneurship skill of students contribute to their involvement in ritualistic activities.

It not arguable to posit that the society have negative impression about *madrasah* students who get means of sustenance through spiritual healing as a result of the fact that, they involve in atrocious behaviour of rituals because they have totally deviated from righteous path which *madrasah* s expected to cultivate in them. It is can be said that, the rationale behind their indulgency in traditional healing in getting means of sustenance, it is therefore necessary to change this path by introducing entrepreneurship skill for survival and livelihood of *madrasah* students in the country.

Based on the foregoing explanation, it has been demonstrated that, *madrasah* students have very limited employment opportunities as a result of the fact that, little effort has been intensified with regards to the expansion of the scope of the curriculum of *madrasah* system in accommodating entrepreneurship activities into its programme. It can be argued that, the rate of unemployment among the graduates of conventional system is not contestable. Nonetheless, there has been a kind of dichotomy between the quality of education received in conventional schools and Islamic school (*madarīs*) because, the former prepares the students for life after schools in terms of functional entrepreneurship skills necessary in workplace while the later neglect the inclusion of entrepreneurship in addressing unemployment and poverty in the society. It is in this regard that, the study by Ahmad & Atotileto (2017) contends that:

Strengthening capacities for the future socio-economic success should be the foremost priority on the basis of mastery and developing science and technology to actualize socio-economic development and transformation. Indeed, science and technology in the era of industrialization, science and technology can be used to develop a framework in integrating knowledge for self-survival or knowledge to manage self and knowledge for communal survival or knowledge to manage the system (p.279).

An inference can be made from the above that, acquisition of entrepreneurial skill is emphatically needed for strengthening capacity of *madrasah* students for socio-economic progress of the society. In other words, it should be noted that, entrepreneurial activities have potential of solving the problem of seeming liability of *madrasah* students in the society. However, the products of *madrasah* has not been meaningfully contributing to natural resources for the betterment of the society. Thus, empowerment which requires capital is an essential factor that in fostering entrepreneurship education among *madrasah* students. This is necessary as to address the problem of social vices among *madrasah* students such as their involvement in ritualistic activities (Adelani, 2020). Thus, healthy environment of *madrasah* can make entrepreneurship evolves. However, most students may afraid of taking business risk even if capital is provided because they are not used to that. It is thereby important that the minds of the students should be prepared for entrepreneurial activities despite the fact that, a number of challenges may be encountered such as: students are not ready to engage in risk-taking, lack of conducive environment and lack of governmental support in promoting entrepreneurship activities (Nwokoye, Onwuka, Uwajumogu, & Ogbonna, 2013). Hence, provision of necessary supports and facilities are essential for the success of the proposed entrepreneurship. For instance, financial support in promoting entrepreneurship especially by Universal Basic Education Commission (UBEC) can make *madrasah* system viable. It is thereby important to elucidate on the sustainability of *madrasah* education in the South-Western part of the country.

3. Sustainability of Madrasah education

In the contemporary discourse on sustainable development goals (SDGs) as being advocated for by the United Nations (UN), many aspects such as poverty alleviation, natural resources among others are covered. It is interesting to note that, literature contends that the norms, values and expectations of a particular society shall determine its perspective on the sustainable development (UNESCO, 2000). From the international level, entrepreneurship education has been given a prime importance. For instance, in the US, in the high school level, life-long trade and business transaction have been given an important focus through entrepreneurship education. This inferably means that, entrepreneurial activities are harmonized with academic programmes especially for promoting economic growth (Oyinlola, Ajiboshin, Raimi, Raheem & Igwe, 2013). It is therefore important to note that, socio-economic development through empowerment and entrepreneurship remain relevant in addressing the socio-economic challenges of *madrasah* students in the South-Western part. In paramount to note that, sustainable educational development in connection with management of natural resources for reduction of poverty among *madrasah* students in explicated.

The current *madrasah* system does not reflect sustainability because the statistics or enrolment as well as graduates are not taken adequately in planning for their future. This is why some of the products of *madrasah* indulge in atrocious behaviour despite the fact that there are a good numbers of *madrasah* students that contribute immensely to a nation building and socio economic development as literature acknowledges (Ahmad & Al-Ghazali, 2012; Ahmad & Atotileto, 2017; Adelani, 2020). The *madrasah* system has not been projected as sustainable educational development because students have not been prepared for the future by equipping them with necessary skills for their proper functionality in the society. Hence, there is need to advocate for sustainable *madrasah* educational system in the South-Western part of the country. Thereby, it is important to improve the quality of *madrasah* education in order to make it sustainable. Thus, there is need for stimulation and passion for socio-economic development among the graduates of *madrasah* where focus will be given to the production of entrepreneurial students that will significantly contribute to the overall socio-economic development of the society.

This is an essential aspect that should be integrated into *madrasah* system in order to produce students that can compete with students of conventional system. In so doing, they will meet up with digital economy that the world is sliding towards (World Economic Forum, 2009). As a result, there is no operation of digital economy without reference to computers and information technology. Hence, the students of *madrasah* should be equipped with computer literacy in order to excel in the trade and business transaction predominant as part of entrepreneurship education in the contemporary time.

It can be argued that *madrasah* do not have resources to promote entrepreneurial activities. It is thereby paramount to say that the government has been clamouring for sustainable educational development which can be helpful in providing support to *madrasah* towards cultivating entrepreneurial skill to *madrasah* in order to achieve nation building in the country. In addition, apart from the governmental support, community can also bring resources together specifically galvanizing funds for small and medium scale businesses among students. This is paramount in changing the career and orientation of *madrasah* students towards becoming functional citizenship that will contribute meaningfully to socio-economic development of the South-West in particular and the country as a whole.

4. Conclusions and suggestions

This paper has explicitly explained the significant impact of *madrasah* educational system in teaching religious tenets and cultivation of values. The paper has demonstrated that parents are showing interests in enrolling their wards for religious knowledge. In spite of the impact of the system, the paper has identified a gap that the current curriculum of *madrasah* is lagging because it is intellectual-based rather than being skills cum intellectual based. The paper therefore fills this gap by proposing integration of the existing curriculum with entrepreneurship skill in order to address the negative perception of the society on the products of *madrasah* as being liabilities. The paper has shown that, inclusion of entrepreneurship skill will be instrumental in making the students of *madrasah* to be self-reliant as well as contributors to a nation building and overall socio-economic development of the society. It has been argued that, entrepreneurship skill is one of paramount thing that can guarantee sustainable *madrasah* system in the south-Western Nigeria. As part of effective mechanisms for achieving entrepreneurship for sustainable *madrasah* education in Nigeria, the following suggestions are made for better practice of educational delivering:

- i. That management or authorities of *madrasah* system should prepare students for life and occupational skills in order to activate their potentials towards addressing high rate of poverty and unemployment in the society.

- ii. That joint *madrasah* committee should be established which will judiciously work on the harmonization of curriculum specifically blending the current practice with the curriculum of National Board for Arabic and Islamic Studies (NBAIS) in making meaningful progress.
- iii. That the National Board for Arabic and Islamic Studies (NBAIS) should initiate *madrasah* entrepreneurship programme which will prepare teachers and students for sustainable *madrasah* educational system.
- iv. That the proprietors and management of various *madrasah* should collaborate with different governmental and non-governmental agencies in preparing *madrasah* students with necessary entrepreneurship skills that will prepare them for the challenges of real life.
- v. *Madrasah* should be used as a pilot centre for initiation of enterprise among the students whereby they are expected to identify a particular business and plan for an execution of business plan within the school environment.
- vi. That entrepreneurship Centres should be established in various *madāris* where acquisition of entrepreneurial skills shall be cultivated among *madrasah* students.
- vii. There is need for urgent redirection of the nation's socio-economic development by strategizing to inwardly explore the creation of new enterprises specifically by tapping the talents of the teaming youth in *madrasah* system.
- viii. The Association of Arabic and Islamic Schools (AAIS) should work judiciously in getting funds from the government towards promoting entrepreneurial activities in *madrasah* system in South-Western Nigeria.

References

- Abdus-Salam, I. K. (2011). Challenges of Integrating Islamic Education with Contemporary Secular School System in Nigeria. In *al-Ijtihad, the journal of Islamization of Knowledge: General Principles and Contemporary Issues*, Vol. 1. No. 1 pp. 1-22.
- Abubakr, R.D. (2004). *Interplay of Arabic and Yoruba cultures in south western Nigeria*. Iwo, Darul 'Ilm: Nigeria.
- Adebayo, R. I. (2010). *Islamization in the age of globalization: The Imperative the curriculum reform for Islamic Education in Nigeria*. Paper presented at the 7th World Conference on Muslim Education held in Malaysia.
- Adebayo, R. I. (2005): *Muslims educational reform in South Nigeria*. In: Baffa Aliyu Umar, Salisu Shehu and Mansur Usman Malumfashi (eds.). *Muslims Educational Reform Activities in Nigeria*, IIIT and Bayero University.
- Adebayo, R. I. (2007). The influence of the World Conference on Muslim education on Islamic Education in Nigeria. In Adetola, L. M (eds), *Islamic Studies in Contemporary Nigeria, Problem & Prospects*. Pp. 1-34.
- Adelani, I. (2014). Management system of Islamic private schools in Nigeria, Madrasah Da'wah al-Islamiyyat case study. *International Journal of Scientific and Research Publication*, Vol 4, (1), pp.22-41.
- Adelani, I. (2020). The Madrasah Schools in the Post-Independence: Ibadan Case Study. *A Paper presented at the International Conference on Business, Education, Social and Technology*. Kuala Lumpur: Malaysia held on 8-9 February, 2020.
- Adetona, M. A. (2011). The 'Imiyyah schools in the Post-Independence Lagos. *Journal of Muslim Education Quarterly*, Vol, 24. No, 3-4.
- Aderinoye, R. A. (2010). *Religious education in Nigeria: a case study*. Paper presented at University of Ibadan, Faculty of Arts, Department of Arabic and Islamic Studies, Oyo State, Nigeria.

- Adebayo, R. I. & Ahmad, T.S. (2012). An Appraisal of Shaykh Adam Abdullah Al- Ilori's educational philosophy: A way of reclaiming the Islamic identity in Nigeria, *World Journal of Islamic history and civilization*. Vol.2 (3), pp. 188-195. University Malaya <http://idosi.org/wjihc/wjihc2%283%2912.htm>.
- Acs, Z. J., Desai, S., & Hessels, J. (2008). Entrepreneurship, economic development and institutions. *Small Business Economics*, 31, 219-234. 3.
- Ahmad, T.S. & Awang Mat, M. Z. (2011). *Integration of Naqliyah and Aqliyah Knowledge: A Framework for the Transformation of Al-Majiri Madrasah Education in Nigeria*. Malaysia ICIEL.
- Ahmad, T.S. & Al-Ghazali, A. (2012). The influence of eclectic models of Islamic Education and Intellectual tradition of Shaykh Adam Al-Ilory among Yoruba Muslims in South-Western Nigeria *in Shaykh Adam Abdullah Al-Ilory in the Tableau of immortality R.D. Abubakr* 376-386 Nigeria Riyadh Centre of Arabic Language, Nigeria.
- Ahmad, T.S. & Awang Mat, M. Z. (2013). *Harmonizing Educational Orientations among Madrasah Students in Nigeria: Addressing Issues in Rigidity of Islamic Education* Kamarul Zaman Abdul Ghani, Muhamad Zahiri Awang Mat 9-16 Bangi Selangor Malaysia Association of Malaysian Muslim Intellectuals.
- Ahmad, T.S. (2016). From traditional to modern: The contributions of Progressive *Islamiyyah* to Islamic and Western Education in Kisi-Nigeria *in topical issues in Arabic and Islamic Studies: Essays in honour of Late Professor A.A. Gwandu, published by Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS)*, pp. 84-93.
- Ahmad, T.S. and Atotileto, A.A. (2017). Towards Educational Integration for Socio-Economic Development of Ilorin Emirate-Nigeria in "*Socio-Economic Development of Ilorin Emirate since the 20th Century*", edited by: Z.I Oseni, A.S. AbdulSalam, B.O. Yusuf and I.A. Jawondo, pp.270-283.
- Anyadike, N., Emeh, I. and Ukah, F. O. (2012). Entrepreneurship development and employment generation in Nigeria: Problems and prospects. *Journal of Education and General Studies*, 1(4).
- Arogundade, B.B. (2011). Entrepreneurship Education: An Imperative for Sustainable Development in Nigeria. *Journal of Emerging Trends in Educational Research and Policy Studies (JETERAPS)* 2(1):26-29.
- Azim, M.T. and Al-Kahtani A.H. (2014). Entrepreneurship Education and Training: A Survey of Literature. *Life Science Journal*, vol. 11(No1), pp.127-135.
- Drucker, P. F. (2005). *Innovation and entrepreneurship*. London, Heinemann.
- Egbe-Okpenge, E. G. & Orhungur, M.M. (2012). Gender issues in entrepreneurial development in Benue state (Nigeria) and counselling implications. *Bulgarian Journal of Science and Education Policy (BJSEP)*, 6(2), pp.69-81
- Egelhoff, T. (2005). *Entrepreneurs: Have you got what it takes?* Retrieved from www.smalltownmarketing.com/entrepreneurship.html on 17th March, 2020.
- Fafunwa, A. B. (1974). *History of education in Nigeria*. London: George, Allan Federal Government of Nigeria (1998). *National policy of education* (revised). Lagos: NERDC.
- Federal Republic of Nigeria. (2013). *National Policy on Education*. 4th Edition, Abuja: Nigeria.
- Jeanne, M. J., Silverstone, U. A. & Amir, U. K. (2008). *Madrasah education: what creative associative and learning*. Washington: Creative Associates International.

- Metu, A. G. & Nwokoye, E. S. (2014). Entrepreneurship Development in Nigeria: Prospects and Challenges. *Being a paper presented at the International Conference on Entrepreneurship: Strategy for Socio-Economic advancement in Emerging Economies*, organized by the Department of Business Administration, Faculty of Social and Management Sciences, Bowen University Iwo, 28-30th May 2014.
- Ministerial Committee on Madrasah Education (2010). *Framework for the Development of madrasah education in Nigeria and its integration into the UBE Scheme*. Submitted by the Technical Sub-Committee to the Ministerial Committee on Madrasah Education in Nigeria, pp. 1-84.
- Nwokoye, E. S., Onwuka, K. O, Uwajumogu, N. R. & Ogbonna, I. C. (2013). Business mentoring and domestic entrepreneurship in Nigeria's manufacturing sub-sector: The place of foreign direct investment inflows. *Journal of Developing Country Studies* 3 (8), pp 8-18 <http://www.iiste.org>
- Oladosu, A.G.A.S. (2020). Arabic Education in South-West Nigeria: The role of private Arabic Schools (PASs) in *Language, Education and Religion for national Development, A Festschrift in Honour of Prof. A.G.A.S. Oladosu*, eds. By M.M. Jimba, M.M. Adedimeji, M.A., Lawal & M.S. Abdullahi, University Ilorin, pp. 2-11.
- Oyinlola, O. T.; Ajiboshin, I. O.; Raimi, L.; Raheem, S. & Igwe, C. N. (2013). Entrepreneurship for sustainable economic growth in Nigeria. *Journal of Sustainable Development Studies*, 2(2)
- Rosnani, H. (2007). Intellectualism in higher Islamic traditional studies: Implications for the curriculum. *The American Journal of Islamic Social Sciences* 24:3, pp.132-143.
- Shittu, M.A., Ibrahim, A. A. and Ahmad, T.S. (2016). Revitalization of Arabic Education in the Nigerian Tertiary Institutions in Yoruba Land: Entrepreneurship Education a Panacea. *Journal of US-China Foreign Language*, Vol. 14, No. 3, 190-197.
- Sue, B. and Dan, M. (2000). *Mastering entrepreneurship*. Britain: Pearson education.
- Vassilis, K., & Errikos, S. (2012). *Investigating higher education graduates' entrepreneurship in Greece. Annals of Innovation & Entrepreneurship: Original Research Article*, 3(2012). Retrieved from <http://www.innovationandentrepreneurship.net/index.php/aie/article/view/17291/html> 11 on 17th March, 2020.
- World Economic Forum (2009). *Educating the next wave of entrepreneurs: A report on the global education initiative*. Switzerland.
- World Bank & Universal Basic Education Commission (UBEC) (2019). A 2-day Policy Dialogue Workshop with key Stakeholders on better education service delivery for all (BESDA). Held at Multi-Purpose Hall, Opposite University College Hospital (UCH), Ibadan, Wednesday 30th-31st October, 2019.