





# Public-Private Partnerships (PPP) in Waqf for Improving Teaching Quality in Gombe State's Islamic and Secular Schools: A Community Service Approach.

 Adamu Abubakar Muhammad<sup>1</sup>,  Abubakar Aliyu Yakub<sup>2</sup>,  Reza Fahmi<sup>3</sup>,  
 Abdullah A. Afifi<sup>4</sup>,  Aliyu Ibrahim<sup>5</sup>

<sup>1</sup>Federal University of Kashere Gombe State Nigeria, Nigeria

<sup>2</sup>Taraba State University, Jalingo, Nigeria

<sup>3</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

<sup>4</sup>University Kebangsaan Malaysia, Malaysia

<sup>5</sup>A.D Rufai College of Education, Legal and General Studies Misau, Bauchi State, Nigeria

✉ [abubakaradam1980@gmail.com](mailto:abubakaradam1980@gmail.com)\*



## Article Information:

Received May 06, 2025

Revised May 30, 2025

Accepted May 30, 2025

## Keywords:

Community Service, Public-Private Partnerships (PPP), Teaching Quality, Waqf.

## Abstract

**Background of study:** This community-based study examines how Public-Private Partnerships (PPPs) with Waqf can improve the quality of education in Islamic and secular schools in the rural community of Gombe, Nigeria.

**Aims and scope of paper:** The main objective is to present a framework for integrating Islamic social finance into contemporary educational development, empowering communities to shape the direction of education in Nigeria. The focus of the study is on rural communities in Dukku, Balanga, and Yamaltu/Deba, Gombe.

**Methods:** This study used a participatory approach, combining field surveys, focus groups, stakeholder interviews, and pilot intervention activities in several rural schools.

**Result:** Through local Waqf Education Committees and collaboration with private education NGOs, the program has successfully supported teacher mentorship programs, distributed teaching supplies, and improved classroom facilities using funds and labor from Waqf.

**Conclusion:** Findings show that the Waqf-PPP model is feasible and crucial for revitalizing rural educational institutions by addressing the root causes of poor-quality teaching. This study recommends scaling up similar models through state policy support, technical assistance for local Waqf organizations, and raising awareness among rural communities of the social impact of educational Waqf.

## A. Introduction

Gombe State's rural communities, especially those in Dukku, Yamaltu/Deba, and Balanga, continue to face major challenges regarding the quality of instruction in both Islamic and secular educational institutions (Ahmad, 2019). Preliminary field assessments and first-hand observations have revealed a number of widespread issues, such as inadequately trained teachers, outdated instructional methods, a lack of teaching materials, and deteriorating infrastructure. Many rural schools lack sustained support, especially when it comes to hiring and retaining qualified educators and creating conducive learning environments (T. Muhammad & Al-Shaghdari, 2024). Both conventional and Islamic schools (madāris) report inadequate investment in teacher development and resource mobilization, which has a negative impact on student outcomes and literacy rates (Sani et al., 2025).

Although waqf, or Islamic endowment, has historically supported mosques and Qur'anic schools as well as other aspects of community development, its full educational potential particularly in terms of raising the caliber of instruction remains untapped in Gombe State's rural areas (Abdu et al., 2023). However, there is still a lack of systematic integration of Waqf procedures with Public-Private Partnerships (PPP) to improve educational performance (A. A. Muhammad, Ardo, Aliyu, et al., 2025). The effectiveness of community service programs in education is restricted by the lack of cooperative frameworks that coordinate government initiatives, private sector contributions, and religious endowments (Harahap et al., 2024). Consequently, the current inadequate delivery of high-quality instruction in rural settings is a result of the absence of collaboration between Waqf institutions and other stakeholders (A. A. Muhammad, Ardo, Idriss, et al., 2025).

The limited participation of Waqf institutions in formal collaborations with public and private organizations to improve teacher quality and educational service delivery in rural Gombe is the specific issue that this community service project aims to solve (Lamido & Haneef, 2021; Zein et al., 2022). Educational stakeholders are becoming increasingly aware that the region would continue to have obstacles in attaining educational fairness and quality in the absence of creative and community-centered solutions (Sulthani & Thoifah, 2022).

The potential of local Waqf-backed interventions to raise educational standards has been demonstrated by encouraging programs like the Gombe Education Development Initiative's (GEDI) literacy campaign in Balanga and the Tafarkin Tsira Islamic Center's teacher development workshops in Kwadon, Yamaltu Deba LGA (Bulut & Korkut, 2022). Despite their small scale, these initiatives have shown that, with the correct platforms and technical assistance, communities are ready and able to organize resources for teacher empowerment (Abdu et al., 2023).

This community service aims to improve the quality of teaching through the development of a waqf-based Public-Private Partnership (PPP) model. Based on previous successes, the objectives of this project include: educating stakeholders (donors, religious academics, and community leaders) about the potential of waqf for educational reform; establishing a GPP-Waqf Committee in rural areas to ensure a long-term teacher support system; conducting mentoring and training sessions for educators in secular and Islamic institutions; and developing a replicable framework to integrate waqf into rural education policy through collaboration with the government and LMS.

The concept guarantees sustainability as well as community empowerment and ownership by actively incorporating the local communities in the design, execution, and oversight of these activities. The long-term goal is to establish a community-led approach to educational development in which Waqf serves as a driving force behind raising the status and abilities of educators in Gombe State's underprivileged communities.

## B. Methods

In order to ensure that the community members are not just research subjects but also active participants and co-creators of solutions in addressing the identified teaching quality gaps through Waqf-based Public-Private Partnerships, this community-based research employs a Participatory Action Research (PAR) approach, which emphasizes collaboration with the target community in all phases of the study planning, implementation, data collection, and evaluation (A. A. Muhammad, Ardo, et al., 2024).

## 1. Research Design

To ensure a comprehensive understanding of the teaching quality challenges in rural schools, the research used a mixed-method design that included both quantitative and qualitative approaches ([Zhao & Xu, 2024](#)). The design was centered on field-based data collection, stakeholder involvement, and action-oriented interventions.

## 2. Study Area

The study was conducted in three rural communities in Gombe State, namely:

- Kwadon (Yamaltu/Deba LGA)
- Bage (Balanga LGA)
- Shabewa (Dukku LGA)

These areas were selected based on their low educational performance, limited access to qualified teachers, and historical presence of Waqf or community-supported Islamic schools.

## 3. Target Population

The target population includes:

- Teachers in both Islamic and secular rural schools
- Religious leaders and Waqf custodians
- Parents and community leaders
- Education officials and NGO stakeholders

A total of 120 respondents were involved in surveys and interviews across the three communities.

## 4. Data Collection Methods

- a) Questionnaires: School teachers and administrators were given structured questionnaires to complete in order to get quantitative data on:
  - Teacher credentials and training levels;
  - Access to instructional resources;
  - Waqf or other institution support; and
  - Opinions on collaboration opportunities for quality improvement.
- b) Comprehensive Interviews: The following people participated in Key Informant Interviews (KIIs): Traditional leaders; local imams and waqf custodians; representatives from education-related NGOs; and officials from the Gombe State Universal Basic Education Board (SUBEB). Perceptions regarding the use of Waqf, current PPP procedures, and community priorities in education were all examined in these interviews ([Palasenda & Salikurrahman, 2025](#)).
- c) FGDs, or focus group discussions: FGDs were held with members of the Parent-Teacher Association (PTA), women's and youth groups, and community-based organizations. Deeper community involvement and a participatory identification of problems impacting the quality of instruction were made possible by the conversations.
- d) Participatory planning sessions and community mapping: These were organized to give rural communities the opportunity to:
  - Determine and prioritize their educational requirements;
  - Suggest local Waqf resources for educational purposes;
  - Offer models of partnerships with private actors and government assistance.

## 5. Participation of the Community in Implementation

The service interventions were implemented with the active participation of the communities:

- Training workshops for teachers were co-organized with local religious leaders;
- Waqf Committees were reorganized and trained to oversee funds for teacher development;
- The Pilot PPP-Waqf framework was introduced with technical assistance from education consultants, with funding provided in part by community and private donations.

## 6. Observation and Assessment

The evaluation approach was participatory:

- Surveys conducted before and after the intervention were used to gauge how community perception and teacher performance had changed.
- The project was conducted with complete respect to local religious, cultural, and educational norms; respondents' confidentiality was ensured; and community representatives were trained to serve as local monitors and offer feedback throughout the project

7. Ethical Considerations Prior informed consent was obtained from all participants.

In addition to collecting useful data, this approach gives local communities the ability to plan and assess long-term educational enhancements, guaranteeing the model's enduring influence and replication in other Northern Nigerian rural areas ([Tanucan et al., 2022](#)).

## C. Results and Discussion

### 1. Change in Community Understanding and Awareness

Raising community awareness of Waqf's potential role in enhancing education through Public-Private Partnerships (PPP) was one of the community service initiative's most important results. Only 28% of community people had a fundamental grasp of Waqf as a workable mechanism for providing educational services, according to pre-intervention surveys. Nonetheless, surveys conducted after the intervention showed a 67% rise in awareness, with participants admitting that Waqf could directly assist quality assurance initiatives, teacher training, and school infrastructure when it was well managed and connected to private players.

After originally concentrating on religious endowments, local imams started to speak out more in favor of using Waqf to raise the standard of secular education, especially by educating underqualified instructors in both public and Islamic schools.



**Figure 1:** One of the Dedicated District Heads Visited at his Palace within Gombe State's Communities.

### 2. Formation of Community Discussion Groups

As a direct result of the participatory community engagements, six local educational development groups were formed across the three communities (Kwadon, Bage, and Shabewa). These groups included school heads, religious leaders, youth representatives, women educators, and Waqf trustees. ([Kumar, 2013](#)) Active and participatory involvement from the community resulted in the formation of six local education development groups

Their tasks include:

- Coordinating teacher training workshops
- Facilitating community feedback forums
- Identifying private partners for resource mobilization

For example, the discussion group in Kwadon established a Waqf School Support Fund, which received donations of ₦1.2 million from local benefactors and commercial agricultural personels.

### 3. Development of Action Plans and Collaborative Models

A teacher mentorship program that matches seasoned educators from urban areas with those in rural schools; proposal writing teams to obtain CSR funds from companies operating in Gombe State; and monthly peer-review sessions for teachers led by volunteer education experts are just a few of the action plans for teacher quality improvement that were co-created as a result of the intervention.



**Figure 2:** During a teachers and Food Vendors mentorship program for Community service

One noteworthy achievement occurred in Kwadon, where the local Waqf committee partnered with a telecom provider to offer Islamic school teachers free training modules and teaching resource packs. According to (Mulianah, 2023), one of the important achievements of this initiative is the successful collaboration between the local Waqf committee in Kwadon and telecommunications service providers. This collaboration has enabled the provision of free training modules and teaching resource packages to Islamic school teachers, which has directly contributed to improving the quality of teaching

### 4. Comparison with Previous Studies

The initiative's results are consistent with those of (Ardo, et al., 2024) who highlighted Waqf's involvement in providing financial support during the COVID-19 epidemic but lacked localized implementation approaches. Similarly, Waqf's contribution to SDGs like education in Nigeria was the main focus of but teacher training received less attention (Ardo et al., 2024).

Our study goes one step further by providing a workable framework in which PPP mechanisms are both theoretical and operational, fostering capacity and ownership at the local level while allowing communities to co-lead interventions.

### 5. Reflections and Experiences during PKM Activities

Positive community receptiveness was seen during PKM (Pengabdian Kepada Masyarakat) community Service Delivery activities, particularly after religious leaders supported the use of Waqf for education. Gender engagement was higher than anticipated, with women making up more over 40% of discussion group participants.

- A number of community members indicated that they would be ready to contribute buildings or land for teacher training facilities as Waqf assets.
- But there were other difficulties, such as:
- Older Waqf custodians who are ignorant of the demands of contemporary education are skeptical.
- Accessing initial seed funding for training programs can be challenging, and some educational departments respond slowly and bureaucratically.

### 6. Lessons Learned

- When Waqf is repositioned for more comprehensive social services, religious support greatly increases community buy-in.
- Sustaining collaborations and preserving donor confidence depend on fund management transparency.
- Contextual communication (using Hausa and Fulani languages) made engagement more inclusive and impactful

### 7. Contribution to Solving Community Problems

The PKM activities successfully addressed the following issues: the underutilization of Waqf resources in addressing educational issues; the fragmentation between Islamic and secular education

efforts; and the poor quality of instruction brought on by a lack of training and teaching resources. By developing a community-driven, sustainable, and faith-sensitive framework. Based on this research (Kopnina et al., 2022) the project closed these gaps and provided a repeatable model for other marginalized regions of Northern Nigeria.

#### D. Conclusion

This study effectively demonstrates that the Waqf-Government-Private Partnership (PPP) model offers a viable and essential framework for improving the quality of teaching and revitalizing rural educational institutions in Gombe State, Nigeria. By addressing issues such as underqualified teachers, outdated teaching methods, and resource shortages, this initiative has successfully raised community awareness of the potential of Waqf education and facilitated the formation of local education development groups. Through this collaboration, significant achievements have been made, including the establishment of teacher mentoring programs, distribution of teaching materials, and classroom facility improvements, often leveraging funds and manpower from Waqf. These findings highlight the critical role of Islamic social finance integration in contemporary education development and emphasize the importance of community empowerment and ownership for sustainable educational improvement in underserved areas. The study recommends expanding similar models through supportive state policies, technical assistance for local Waqf organizations, and sustained community awareness campaigns regarding the social impact of educational Waqf.

#### E. Acknowledgement

This study recognized the contributions of all co-authors, participants in the interview series who consented to participate and make their valuable insights, and several authors who provided full access to their pertinent research publications so that additional information could be gathered to enhance the paper's quality.

#### References

- Abdu, M., Lamido, A. A., & Jibir, A. (2023). Assessing the awareness and perception of waqf among business owners in Gombe State, Nigeria. *Jurnal Islamic Economic Studies*, 31(1/2), 130–151. <https://doi.org/10.1108/ies-02-2023-0006>
- Ahmad, M. (2019). An empirical study of the challenges facing zakat and waqf institutions in Northern Nigeria. *Journal of Islamic Finance*, 11(2), 338–356. <https://doi.org/10.1108/IJIF-04-2018-0044>
- Ardo, A. M., Muhammad, A. A., Sa, G., Muhammad, A. A., & Mashema, B. L. (2024). The Role of Tafarkin Tsira Islamic Center Azare on Community Service Delivery : A Focus on Marriage Counseling. *Jurnal Pengabdian Kepada Masyarakat*, 2(3), 115–124. <https://doi.org/10.58723/aktual.v2i3.256>
- Bulut, M., & Korkut, C. (2022). Ottoman Cash Waqf as a Model of Altruistic Finance. *Jurnal Minfo Polgan*, 12(1), 93–111. <https://doi.org/10.1080/07380569>.
- Harahap, A. M., Rasyid, K., Naution, S., Adsri, M. T., Negeri, I., & Utara, S. (2024). Analysis of the Effectiveness of the Community Service Program in the Development of Sumber Padi Village , Batubara Regency. *Jurnal Penelitian Ilmu-Ilmu Sosial*, 2(1), 230–236. <https://doi.org/10.5281/zenodo.13622862>
- Kopnina, H., Zakari, N., & Olaleru, F. (2022). Exploring attitudes to biodiversity conservation and Half-Earth vision in Nigeria : A preliminary study of community attitudes to conservation in Yankari Game Reserve. *Journal Homepage*, 2(3), 1–10. <https://doi.org/10.1016/j.biocon.2022.109645>
- Kumar, G. (2013). Community participation in education : A changing pattern of educational administration in India. *Journal of Research Studies in Education*, 2(3), 85–98. <https://doi.org/10.5861/jrse.2013.231>
- Lamido, A. A., & Haneef, M. A. (2021). Shifting the paradigms in waqf economics: towards renewed focus on socioeconomic development . *Jurnal Islamic Economic Studies*, 29(1), 18–32. <https://doi.org/10.1108/ies-04-2021-0014>
- Muhammad, A. A., Adamu, M. A., Mashema, B. L., & Yakubu Zulaihat Muhammed. (2024). Methodology Of Teaching In Almajiri Schools And Its. *Jurnal Transformation Of Knowledge*, 02(03), 1–5.

- <https://ojs.ypransteknologi.sch.id/index.php/jtk/article/view/68>
- Muhammad, A. A., Ardo, A. M., Adam, M. B., Aliyu, A., & Muhammad, Z. J. (2024). Waqf Institutions and Sustainable Development in Nigeria : An Analysis of Community Service Delivery. *Jurnal Pengabdian Kepada Masyarakat*, 3(3), 125–131. <https://doi.org/10.58723/dikdimas.v3i3.352>
- Muhammad, A. A., Ardo, A. M., Aliyu, A., & Muhammad, Z. J. (2025). The Alternative Use of Islamic Endowment ( Waqf ) for Educational Desire Among Contemporary Northern Nigerian People. 6(1), 25–34. <https://doi.org/10.32939/dhb.v6i1.4932>
- Muhammad, A. A., Ardo, A. M., Idriss, I. D., & Jajere, M. (2025). Waqf as an Islamic Endowment : A Solution for Improving Educational Attainment in Northern Nigerian Communities. *Journal of Islamic Economics*, 4(1), 44–50. <https://doi.org/10.57053/itqan.v4i1.58>
- Muhammad, T., & Al-Shaghdari, F. (2024). Islamic Social Finance System: An Alternative Tool For Tackling Educational Setbacks in Northern Nigeria. *Journal of Islamic Marketing*, 14(2022), 1–6. <https://doi.org/10.1108/JIMA-05-2023-0149>
- Mulianah, B. (2023). Curriculum Of Islamic Education in The Context of Free Learning : A Critical Study. *Jurnal Pendidikan Islam*, 12(4), 865–882. <https://doi.org/10.30868/ei.v12i04.7388>
- Palasenda, N. F., & Salikurrahman, M. (2025). The Role Of Waqf In Advancing Quality Education And Community Empowerment : Aligning With Sustainable Development Goals. *Jurnal El-Tarbawi*, 17(2), 263–284. <https://doi.org/10.20885/tarbawi.vol17.iss2.art4>
- Sani, M., Muhammad, A. A., Dutsin-amare, A., & Muhammad, Z. J. (2025). Revitalizing Waqf Institutions : A Sustainable Solution for Vocational Education and Out-of-School Children in Northern Nigeria of Religious Studies , Federal University of Kashere , Gombe State , Nigeria, *Jurnal Department of Islamic Studies, Federal Universi*.2(1), 83–96. <https://doi.org/10.70742/arsos.v2i1.163>
- Sulthani, D. A., & Thoifah, I. (2022). Urgency of Stakeholders in Improving the Quality of Education. *Journal of History and Humanities*, 5(2), 443–451. <https://doi.org/10.24815/jr.v5i2.27600>
- Tanucan, J. C. M., Negrido, C. V., & Malaga, G. N. (2022). Digital Leadership of School Heads and Job Satisfaction of Teachers in the Philippines during the Pandemic. *Journal Of Learning, Teaching and Educational Research Vol.*, 11(10), 360–363. <https://doi.org/10.26803/ijlter.21.10.1>
- Zein, A., Syam, S., & Kharomah, L. N. (2022). Implementation of Waqf Management in The Development of Islamic Education. *Jurnal Manajemen Pendidikan Islam*, 3(3), 241–254. <https://doi.org/10.31538/munaddhomah.v3i3.281>
- Zhao, X., & Xu, R. (2024). Trends and Challenges in Mixed Methods Educational Research : A Comprehensive Analysis of Empirical Studies. *Journal Of Asian Education*, 5(4), 262–273. <https://doi.org/10.46966/ijae.v5i4.450>

#### Copyright Holder

© Muhammad, A. A., Yakub, A. A., Fahmi, R., Afifi, A. A., & Ibrahim, A.

#### First publication right:

Aktual: Jurnal Pengabdian Kepada Masyarakat

This article is licensed under:

